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LONDON, SATURDAY, JANUARY 3, 1914.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 4.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. C. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 12, New Year Communion; 7, Rev. H. E. B. SPEIGHT.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A. 6.30, New Year's Sermon to the Young, "The Call of Christ."
 Forest Gate, Upton-lane, 11 Mr. F. COTTIER; 7, Mr. A. J. HEALE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Roslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Young People's Service, Mr. CARL LOOP.
 Kilburn, Quex-road, 11 and 7, Rev. W. JELLIE, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. JOHN KINSMAN.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.A.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. E. CAPELTON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. SORESENSEN.
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 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
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 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.
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 BOXTON, Halliwall-road Free Church, 10.45 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
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 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
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ASPLAND.—On Christmas Day, at Pasadena, California, Sydney, the beloved husband of Kate Aspland, elder son of the late A. S. Aspland (Middle Temple) and brother of Mrs. Günther, 50, Park Hill-road, N.W., aged 63.

BAKER.—On December 28, at South Bank, Ilminster, Anna Matilda, third daughter of the late John Baker, solicitor, aged 73.

CADMAN.—On December 24, at South View, Gatley, Cheshire, Eliza Jane, the beloved wife of the Rev. W. G. Cadman.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

1914.

A HAPPY NEW YEAR to all our readers, with much fruitfulness in whatever labour of thought or practical human service they may be engaged. We have no new policy to announce; our desire is simply to go on doing the work to which we have set our hands, only to do it better. We have provided a common platform for men and women, who approach the deep problems of life from different points of view. We shall continue to do so, for in this atmosphere of freedom and mutual respect we make a real advance in the knowledge of the truth. We have used plainness of speech about our own religious convictions, in face of disintegrating criticism and a sceptical temper which refuses to make up its mind. We shall continue to do so, for freedom as we understand it is simply an opportunity of enriching life on its positive side and building it up in loyalty to goodness and the love of GOD. We have acted as a channel of communication and a record of news for a group of religious communities, which are bound together by close ties of spiritual friendship, by memories of a past-ennobled by sacrifice, and by common hopes and aims for the future. And we shall continue to do so, for these communities have deserved well of the

commonwealth; they have made a distinctive contribution to the religious life of our country, which has given a sense of largeness to their effort, even when their numbers have been small; and it is with them that our own life is most closely bound up. Whatever merits we may possess are their creation. Our faults of temper or policy are entirely our own. We set before our readers this aim for the coming year, that they may feel deep, think clear, and bear fruit well. Our desire for ourselves is that we may be partners with them in this high enterprise.

NOTES OF THE WEEK.

LAST Sunday evening the Archbishop of Canterbury preached a notable sermon in Canterbury Cathedral, no doubt with the full consciousness that he was speaking at the same time to the higher mind and conscience of the nation. He warned his hearers against mere anger and contempt in the midst of changing social conditions and controversies which create sharp lines of division among men. Everyone, he said, needed to guard against the danger zone of mere anger or contempt for those upon the opposite side. The warning applied equally to the eager enthusiast, and to those who were content to walk quietly in more old-fashioned ways. Scorn for one another's opinions must be replaced by the desire to understand. Contemptuousness, as Christ himself taught, was an attitude of utmost peril to the soul.

THE most remarkable passage in the sermon dealt with the increasing power of organised labour "Can any clear-headed observer doubt," the Archbishop asked, "that the real power and governance of the country in years that are not far off will rest, indirectly at least, with the organised industrial forces of English manhood—or possibly manhood and womanhood together? It is a force capable, I unhesitatingly believe, of carrying into practical effect the very noblest ideals. It is in no sense an irreligious force. But the giant is young, and his powers are undeveloped, and the use of his great prowess is unfamiliar to him as yet. He has to feel his way. And what has the Church of the living God to say to all that? Missing the greatness of what among Western-born races is really a world-movement, critics have fixed their eyes upon some local political programme, some little stir of the strong muscles, and have denounced or belauded that as if it were the essential policy, the abiding thing. Take a larger view. . . . Is the Church of Christ—I use the words in the very largest sense—is the Church of Christ equal to her opportunity? At least she can look with reverence and hope upon the great group of facts and associations wherein ideals are being fashioned and resolves and prayers are finding voice on behalf of what men mean to be the bettering of the world."

* * *

MR. ROBERT BRIDGES has almost converted us on the subject of the Poet Laureate by the quaint and pleasant use he has made of his office. On Christmas Eve he sent a poem to the King, and of course the royal command for its publication was issued immediately, so that in a true sense he has sent it to us all. And

the delightful thing about it is that it has not a trace of the old courtly poetry, with its high-flown compliment and stilted phrase. It is a simple and sincere English song about Christmas, written in the alliterative metre of "The Vision of Piers Plowman," which will gladden many hearts. May Mr. Bridges enrich our Christmas joy for many years to come with this

Heav'nly music

Angels' song comforting/as the comfort
of Christ

When he spake tenderly / to his sorrowful
flock.

The only suggestion we have to make is that future Christmas poems should be made available for the whole press at the same time. The vast majority of newspaper readers, who never see the *Times*, have surely some claim to consideration in these matters. After all the Poet Laureate is a national institution.

* * *

THE Kikuyu controversy pursues its eager way in the columns of *The Times*, and many of the leaders of the Church of England seem to be going the surest way to precipitate a crisis. Last Monday the Bishop of Oxford wrote, "I doubt if the cohesion of the Church of England was ever more seriously threatened than it is now." Referring to the support which the Evangelical portion of the Church is giving to the "open Communion" at Kikuyu he says, "I feel quite sure that to the great mass of High Churchmen such an open Communion seems to involve principles so totally subversive of Catholic order and doctrine as to be strictly intolerable, in the sense that they could not continue in a fellowship which required of them to tolerate the recurrence of such incidents." These are not the words of a peace-maker, except upon terms which he knows beforehand that men of evangelical or liberal views will refuse to accept, for they involve a complete surrender to the strictly sacerdotal position.

* * *

THE Bishop of Oxford's letter is followed in the same issue of *The Times* by one from Canon Sanday. It may be described as a plea for peace by blurring the lines of the controversy. He points out that the Church of England is not a perfectly logical structure. In the process of growth it has come to include divergent tendencies. His contention is that "the Church of England—nay Christendom—needs us all, and that we cannot afford to spend our time in squabbling." But we fear that the question at issue is far too serious to be dismissed in this gentle deprecating manner. The High Church doctrine about the priesthood is in its very nature exclusive, and like all exclusive doctrine

it breeds fierceness of temper and intolerance. Hitherto the atmosphere of compromise in the National Church has been possible because no large body of the clergy has been deeply concerned about sacerdotal grace, in the strict sense of the term. They have cared for their official position and their authority as the only properly accredited teachers of religion, and if these things were granted them they have been willing to recognise considerable divergence of policy and opinion within their own ranks, and even to tolerate the uncovenanted mercies of dissent. But as soon as the sacerdotal claim is pressed home and men believe in the priest at the altar as the sole dispenser of the chief grace of religion, the limits of compromise have been reached and we have come to the parting of the ways.

* * *

THE Home Secretary has refused to interfere with the sentence passed recently on Mr. T. W. Stewart for blasphemy. We should like to have some explanation of his reasons. The petition to which we referred last week was one of great weight. It was not the expression of popular clamour or of sentimental pity for a man who has received a severe sentence, but of the clear convictions of a large body of men who represent much that is finest in the intellectual and religious life of the country. No one will suspect them of sympathy with obscene or disgusting language. It is a case in which a natural feeling of distaste for the whole subject has not been allowed to interfere with the high demands of freedom and equity. It is clear that the matter cannot be allowed to rest where it is. The next step must be taken in the House of Commons.

* * *

IN a letter to the *Manchester Guardian* last week on the subject of the Blasphemy Laws, Professor Geldart points out that prosecutions were fairly frequent from the seventeenth century to the date of the Reform Bill. Between 1832 and 1883—the date of the famous Bradlaugh prosecution—there was only a single case. Then for a quarter of a century the law seemed to be obsolete until it was revived in the case of Boulter in 1908. Since that time there have been four convictions. Professor Geldart's comment on these facts is as follows:—

"This recrudescence of prosecutions for blasphemy is an extremely disquieting symptom. It suggests that there is a diminution in the public, or at any rate in the official, mind of the value set upon freedom of speech, and that the police believe that their efforts to secure convictions for blasphemy will be viewed with favour."

FLORENCE NIGHTINGALE.

OF all the good gifts which the year brings to us none is worthier of our gratitude than a good book, and in the small company of the good books of 1913 we can think of none so deserving of pre-eminence as the "Life of Florence Nightingale." It is not only a fine piece of literature, fit to be placed beside Sir EDWARD COOK's other great biography, the "Life of John Ruskin." It is also the revelation of a noble character, set in surroundings of extraordinary fascination, so that private interest is closely commingled with the larger issues of national life. Few people will be able to read it without real enlargement of mind, or fail to understand what one of her intimate friends meant when he called FLORENCE NIGHTINGALE "a pillar in CHRIST's Kingdom of Love and of this state of England."

In the preface to the second edition of his "Life of Lord Macaulay" Sir GEORGE TREVELYAN refused to make any terms with the critics who complained that he would have done more honour to MACAULAY's memory if he had passed over everything which savoured of intellectual narrowness, or political and religious intolerance. Criticism of this kind, he says, implies a serious misconception of the biographer's duty. "I had no choice but to ask myself, with regard to each feature of the portrait, not whether it was attractive, but whether it was characteristic." Sir EDWARD COOK has accepted all the hazards of the same honourable method. Instead of weaving his narrative round the fancy sketch of the popular heroine which lay ready to his hand, he has cut himself free from the entanglements of sentimentality. "The Lady of the Lamp" hardly appears in these pages. In her place we have the full-length portrait of a woman of genius, conscious of her own vocation, masterful in temper, impatient of delay, sometimes unreasonable in her demands, often driving the willing horse too hard, lavishing all her tenderness not upon one or two special objects of affection but upon a suffering world, and through all her public labours deeply conscious of her private faults and of her own need of a closer walk with God. If in the end we are humbled into unwonted admiration, it is not because FLORENCE NIGHTINGALE corresponds with what has been called the *dossier* of the

The Life of Florence Nightingale. By Sir Edward Cook. London: Macmillan & Co. 2 vols. 30s. net.

saint or would satisfy the conventional tests for canonisation. We have gained fresh insight into the richness and power of human character, and been ennobled ourselves by the company which we have kept.

Other pens have called attention to the chapters which describe the great episode of the Crimean war. Seldom has a single human will triumphed so heroically over the disasters of ignorance and mismanagement. The account, given with much fulness of detail, of her subsequent labours for the health of the army, when her sick-room became as busy with the tasks of administration as any Government department, belongs equally to the active side of her career. But here we desire for a moment to linger over the life of feeling and meditation which lay behind. Few biographies of recent years have been so rich in religious interest, and this interest is all the stronger in its appeal because it is in no sense professional or merely ecclesiastical. If ever there was a mind fully occupied with the practical side of life, with a keen instinct for detail, and an impatience of mere dreaming when there is so much to do, it was that of FLORENCE NIGHTINGALE. And yet there was room for the everlasting problems of God and the soul, for self-distrust and interior prayer for guidance, for the search not only for to-day's duty but for the white light of eternal truth.

Doubtless many people will be attracted by the problem of FLORENCE NIGHTINGALE's religious ancestry and early environment. Most of us, indeed, have some of this appetite for origins. On one side she was deeply influenced by the Unitarian movement. It provided her with an atmosphere of mental freedom. It encouraged her intellectual curiosity. It helped to implant the reverence for Reason which never deserted her in her later speculations. It made her broad-minded and tolerant, able to regard religious differences as negligible when good work had to be done. On the other hand, she apparently drew much help for her own devotional life from more Catholic sources, and the inter-weaving of the details of daily duty with the life of meditation, the close association between statistics and the "thought of God," quite consciously to herself, owed not a little of its naturalness to her reading of the mediæval mystics. The result was a form of faith which was at the same time too wide in sympathy and too strictly personal to be patient of labels. "I am so glad," she wrote

once, when party watchwords were being bandied about and threatened to interfere with the harmony of her work, "that my God is not the God of the High Church or of the Low, that He is not a Romanist or an Anglican—or a Unitarian." But any attempt at analysis or description hardly gives us more than a passing glimpse into the secret of the soul. What matters to us is this, that she revealed with unequalled power to our generation that philanthropy has its roots deep in the soil of religion; and by religion in this connection we do not mean some vague sentiment of goodness or benevolence, but the worship and the fear of God, the humbling of the soul in his presence in contrition, the desire to see him and live. She belonged to the elect fellowship of St. CATHERINE of Siena and St. TERESA, whose gift for religion has almost blotted out from the mind of posterity their genius for practical affairs.

Or let us put the same thought in another way. FLORENCE NIGHTINGALE was by nature too active, in the best sense she was too practical, to be guilty of the sin of spiritual inertia. She would probably have regarded the refusal of the tasks of the soul from weakness or indolence as no less blameworthy and disastrous than the refusal of the tasks of the will for similar reasons. No department of life's work must be scamped, no faculty left undeveloped. This is in sharp opposition to the easy complacency with which men often renounce the hard work of thinking in religion, and dispense with the discipline of meditation in order, as they say, that they may be practical and serve the need of the hour. The need of the hour is the vision of GOD quite as much as bread to eat or raiment to put on. Goodness quickly loses its good savour when there is no wrestling of spirit. It is not enough to do our duty and try to make others happy in some commonplace, earthly way. We have also to dwell daily in close companionship with the thought of God, with its haunting fascination, its unplumbed mysteries, its love and terror and sustaining grace; and no man, who has any deep knowledge of the human heart, can accept for himself or commend to others a scheme of life, which has no place for these things or in any way belittles their importance. This truth, which has often been despised and rejected in the interests of practical religion, is writ large in the life of FLORENCE NIGHTINGALE. If as she speaks to us in the pages of her biography she

succeeds in restoring it with freshness and power to our hearts, it may be reckoned as noble an achievement for the good of her fellow men as anything she accomplished in the field of public philanthropy.

MAN AND ENVIRONMENT.

BY EDWARD LEWIS.

I MUST be forgiven for harping upon the same string. There are arrears of time to make up in this matter; and the average man does not appreciate a thing until he has heard it twenty times. Under the influence of Herbert Spencer, it used to be widely held that man was a product of his environment, that even great men were deposited, so to speak, from the existing conditions taken as a whole, much as a crystal will be deposited from a certain chemical solution given the right temperature and pressure.

Modern thought, under the breakdown of the mechanistic theory of the Universe, and under the remarkable advance of psychological science, has moved away from this position. The biological facts known as mutations have robbed us of the erstwhile useful dictum that "nature never makes a leap," and emphasise the presence of the Incalculable as an effective agent in the evolutionary process.

The fact which is in the focus of modern thought is that which Nietzsche expressed in his easy, aphoristic way: "Man is the animal not yet adapted to its environment." This non-adaptedness is true to some extent of other animals, too; but whereas in their case the persistence of the species depends upon the degree of adaptability they can acquire, in the case of man progress is effected by a refusal of adaptability even where it might be acquired. For while the physical environment amid which animals move is comparatively fixed and unalterable, the mental, social, moral, religious environment, which is the environment of man *qua* man, is alterable; it can be altered by individuals; and this alteration is practically synonymous with race-progress.

Each of us is born of the spirit. In each of us there is a fresh, new, original, incalculable element. To begin with it is but as a seed, a latency, and we appear to be altogether adapted to the thought-forms and the faith-forms of our time, we accept the traditional moral standards, and fit fairly comfortably in with the established social order. This is a kind of larval state. At this point, we are not yet men and women. We are possible men and women. As this inward latency of original selfhood develops, we become aware of being by no means adapted to our environment; for as our own personality, which is an original Word of God, ascends more and more into consciousness, it effects itself in thoughts which cannot find place in the received thought-system, in sentiments which are not compatible with the received moral standards, in experience which refuses to be formulated in the received creed. We

awake inwardly to find ourselves at war with our world.

In many people this consciousness never becomes acute; the vision soon fades into the light of common day. Some people nip it in the bud, because it seems to promise discomfort and pain. Others, with profoundly mistaken altruism, strive to suppress it since it seems to promise danger and disturbance to others. For, if there is any divine significance in personality, is not this the *reductio ad absurdum* of sacrifice? How can you help the world by making yourself a nobody, by destroying just the very thing which makes you You?

It is likely enough that among those who will read this which is now being written, there may be some in whom this consciousness of non-adaptation is acute. You are not yet actual rebels, but the potentiality of rebellion increases in you almost daily. You are aware of a law in your own mind warring against what may be called the world-mind; a law of your own spirit warring against the world-spirit. The alternative lies before you of suppression, or expression; of self-renouncement, or self-announcement. I would like to tip the balance so as to secure your interest and your life for progress, for the future, for the children's land, for the new creation.

Man is the animal which is not adapted to its environment. You can only preserve your manhood by preserving your non-adaptation. Readers of this journal will probably admit the truth of this in reference to theology, which is perhaps the least important of the matters to which it is applicable. Every true man, says Emerson, is a non-conformist. To adapt yourself to your environment is to fall from your possible height of manhood. It is to become something less than a man—a slave, a mimic, an item, a part of a machine, an individual creature instead of a personality. To surrender your originality, the thing which sets you alone against the world, is to surrender your spiritual birthright for the pottage of ease, safety, happiness, or what the world calls doing good. What the world calls "good" is always that which does not prejudice the order; the "good" are those who are useful to the order; if you disturb or challenge the order, you may be a saint of God, but the world will call you Beelzebub. It is not any exaggeration to say that the race-life has been saved from age to age by those whom the world has called wicked, and has rejected and cast out as such. *Vox populi* is not *vox Dei*. The world's applause is scarcely ever the divine benediction.

To fit yourself into your environment is to find your place in the mosaic of that floor over which the pioneers, revaluers, the princes of men and the angels of unborn children, pass. Suppose for a moment that all men should by common consent decide to surrender their original thought, vision, spirit; the race would come to stagnation; we should have bartered all the hopes that make us men; there would be multiplication without progression; human society would be an ant's nest on a large scale; we should all be good, we should all be useful, we should all be as "happy as bees," but there would be

no future; we should be able to produce duplicates of ourselves like a hive which gives off swarms to form other hives, but we should not create forward; we should have reproductive power, without creative power. It would be collectivism in excelsis. It would be the apotheosis of altruism which is a euphemism for spiritual death. Of course this will never happen, for, luckily, the world is not our affair only; and the "God that raised up Jesus" would be perpetually raising up others, challengers, re-enunciators, creators, masterful and mighty individuals because filled with the Spirit, and the community would hang them on a tree or something to the same effect, but God with His right hand would bear up and on their Spirit, and the future would recognise them as Princes and Saviours.

Some there are who try and adapt themselves to their environment as much as possible; they are glad to be popular, comfortable, and to have the commendation of the world; they are content to find their place in the present, to gain reputation and other things which are in the world's gift; they are amiable, pleasant, cultured, refined, philanthropic, successful; they are not deceived when they say that the stability of the community depends upon them and their like; surely they have their use and important function; but the Highway of the Spirit does not lie through them; the creative life which is now fashioning the future in the deep secrets of the present does not move through them. It doesn't; they may be glad that it doesn't, and there is reason in that, and nothing to be ashamed of, but it doesn't. But you others, "keep holy your highest hope." Keep the flame of rebellion in the heart. Nurture your spiritual, non-adaptive personality. Keep some area in you untamed.

You may not be "he that should come"; but these Great Individuals when they appear come less as individuals than as the focus-point of an organism, the Head and Front, and Eyes and Mouth, of a slowly pre-formed body, constituted of many minor personalities in whom for long time there have been buried feelings, concealed desires, submerged longings, thwarted energies, restrained powers, faint and fitful stirrings, all of which grow suddenly together at His appearing, stand up in Him, and in His eyes become the Vision that saves the world from perishing, in His mouth become the creative word, on His forehead the manifest promise of the age to come. Be ye not conformed to this world, but renew yourselves inwardly day by day in that Spirit which does not naturally adapt itself to the present order because it is a foregleam of that which is to be.

THE SUPREME ADVENTURE.

THE lecture was over. The darkened theatre was re-illuminated. From the stage a slight, dark man, in immaculate frock coat, bowed his acknowledgments of the ringing cheers of the audience—then retired from view with the hastiness of

one who has not ceased to be embarrassed by public acclamation.

Indeed, to stand before the foot-lights was not his *métier*. To do so required, one felt, as big an effort as any of the apparently superhuman tasks he had successfully accomplished. Yet how could one do otherwise than cheer and cheer again, thrilled and moved as one was to the very depths by the story which had just been told? For the thin, clean-shaven man was Commander Evans, of the Antarctic Expedition, and the story, as it fell from his lips, with absolute simplicity, directness and modesty, had done what no printed page could ever do. It had made us realise, with flash-light vividness, what the much-talked-of British pluck and perseverance and "grit" really is—not merely something for newspapers and orators to gush about, but something in the very heart of the nation so natural, so spontaneous, so ineradicable, and withal so full of divine gaiety, that, coming face to face with it thus, one could but thank God and take courage, a lump in one's throat and a smile on one's face.

"Will it be very harrowing?" people had asked anxiously before the lecture.

If they meant, Would the chimæra Death that so affrights our timorous souls cast its dark shadow over the whole narrative? they need have had no fears. It was the spectacle of these strong, simple men going forth upon their perilous adventure in the spirit of schoolboys out for a holiday, with the same zest and light-heartedness and glee, that somehow brought tears to one's eyes.

We saw them in the moving pictures, making their way over the desolate ice-fields, helping to pull the heavily-laden sledges; we saw them worn by hunger and exhaustion at the end of one of their expeditions when they had not had their clothes off for three months, their beards and hair grown long and unkempt, their faces those of old men. We saw a little party in their tent at night, after a long day's tramp, changing footgear (the sole toilet!), preparing supper, lighting pipes, and—one could almost hear them—cracking jokes and making merry, surrendering themselves to a supreme content after the labours of the day, before at last rolling themselves into their fur sleeping bags, to dream of England and their "best girls."

Sometimes one of them would read aloud after turning in. The only book honoured by being included in their transport on one of these occasions was the "Pickwick Papers." Provisions had run short; they were all ravenously hungry, and when the reader came to the part about the leg-of-mutton soirée, he stopped to find the others half out of their bags, gazing at him with wide-open mouths!

There was never any murmuring, any disobedience. "Everyone played the game," as Commander Evans characteristically put it. When Capt. Scott wanted one more man for his final dash, he singled out Lieut. Bowers. "He was a splendid little fellow; we couldn't grudge it to him," said the speaker, with a wistful note in his voice. And it flashed upon one that there was not a man among them who, if he could have foreseen the future,

would not have chosen joyfully the honour of dying with his leader at the goal.

As we went out from the theatre our hearts were very full. Pride and admiration were the two predominant sensations. But some of us were conscious too of a little pang of envy—of a vague discontent. The story of these gallant explorers, and the unimaginable hardships they won through, had brought us very close to primitive and elemental things. These men had wrestled with the mighty forces of nature and had prevailed. They had achieved a very definite end; they had made a real and substantial addition to the world's knowledge. And there rose up in our minds the inevitable contrast between the man of action and the man of thought. For a moment, the advantage seemed to be all with the former.

Here were we, weighed down by the burden of an advanced civilisation, vexed by problems at every turn—social problems, political problems, religious problems—knowing not how to guide our steps aright, half crazed with wandering in a maze of thought, with fighting nameless phantoms in an invisible, never-ending war, sickened by the bitter party spirit, the narrow conventionalities, the petty prejudices rife around us.

And there were these splendid men of action living in a world where all our mysterious, complicated life was infinitely simplified, all its doubts resolved into the crucible of *deeds*: a world where the lines were all clearly defined, and there were no half lights to mislead and perplex. How gladly would we change places with them for a while! The severest physical privations would surely be preferable to the gnawing soul-hunger which possesses us.

But such considerations were momentary only. Very soon there came another and a nobler thought. How faithless we had been! Were not we too explorers? Had not we too our "adventure brave and high"? Had not we too left behind us all that was dear and sheltered and familiar to sail alone on far-off seas? Nay, had not we too touched upon unknown shores in our eager quest for truth, and had not our quest also been shot through and through with the glamour of romance, of a divine recklessness and gaiety?

Mr. Chesterton, at the beginning of "Orthodoxy," has told us in a parable of a man who sets forth on a voyage of discovery from Brighton Pier in a little open boat. He sails and sails till he is out on the open sea, beyond sight of land for many days. Then at last, in great excitement, he sights land once more. Is it desert or inhabited country that he has discovered? Then figures and voices disclose themselves. Will the natives be friendly or hostile? He prepares, by means of gesticulations, to show them that he means no harm—when, lo! as he approaches nearer, he sees that it is Brighton Pier once more, and all his friends assembled to greet him! The point is, of course, that he has discovered it *for himself*. It is perfectly true that we must re-discover all essential truths, and make them our own by experience, but does our independent thinking always bring us back to the things we learnt at our mother's knee? The fact that the

answer is in the negative is just what makes Christianity "the supreme adventure," as a modern preacher has called it. The realm of truth is very wide, and we do not need to be pragmatists to believe that, though we may journey very far from our early teaching, and pitch our tent in a country which may seem to have but little in common with that in which we were nurtured, and which still holds our dear ones, yet between the two countries there is a connecting link—secret, hidden, mysterious—but vital.

Never has there been an age in which more glorious discoveries awaited us in the world of thought. Eagerly our leaders are pressing forward, conscious of vast tracts of unexplored country waiting our coming. They lie there beyond us and above us, beautiful and serene, as they have lain since the world began—as those blue ice caverns of the Polar regions have shone with their weird beauty æons before they were trodden by the foot of man. But no longer do we cry with the pessimism of King Solomon, "There is nothing new under the sun." The prophet of "Creative Evolution" cries to us that there are new *men*. And we brace ourselves afresh for our high adventure, awed by the sense of immense privilege and immense responsibility. We too will "play the game," not grudging our martyrs in the sacred cause of Truth. We too, God helping us, will show a bold and undaunted front to all the perils of the way. And what shall the end of these things be? The question must often rise to our lips as comrade after comrade gives up his life, and still the goal is unattained. The Polar heroes found that for which they sought. Shall we ever find the Truth for which we agonise?

Perhaps Olive Schreiner's "Parable of the Hunter" is a truer answer than Mr. Chesterton's. We have seen, like the Hunter, the reflection of Truth like "a vast white bird, with silver wings outstretched, sailing in the everlasting blue," and "we desire nothing more on earth than to hold her." Like him, we have left the Valleys of Superstition, we have wandered through the dreary Land of Negation and Denial; we are cutting steps in the Mountains of Stern Reality beyond which Truth lies. And if, like him, we die before we reach her—if only a white feather from her breast flutters into our dying hands, may we have the utter selflessness of his faith, to cry, as he did, "For long years I have laboured, but I have not found her. I have not rested, I have not repined, and I have not seen her; now my strength is gone. Where I lie down worn out other men will stand, young and fresh. By the steps that I have cut they will climb; by the stairs that I have built they will mount. They will never know the name of the man who made them. At the clumsy work they will laugh; when the stones roll they will curse me. But they will mount, and on *my* work; they will climb, and by *my* stair! They will find her, and through me! And no man liveth to himself, and no man dieth to himself."

ROUND ABOUT A POUND A WEEK.

IF by a supreme effort of imagination we could dismiss entirely from our thoughts all income-tax payers, and a social stratum or two below them, and consider as an exercise in meditation the case of the toiling millions who are left, we should have taken the first step towards the mental discipline for which Mrs. Reeves' suggestive volume supplies abundant material (see reference at foot). The class of people whose conditions she and her collaborators have investigated belong, relatively speaking, to the more or less stable middle-class of labour, having a fairly regular income of 18s. to 26s. a week, and are, comparatively speaking, a thrifty, industrious, respectable folk in the seething welter of South London life. For about four years a committee of the Fabian Women's Group were engaged in an inquiry the purpose of which was to study the effect on mother and child of sufficient nourishment before and after birth. The names and addresses of expectant mothers were obtained from a local maternity hospital, and a couple of visitors undertook the weekly task of seeing each woman in her own home, supplying the nourishment, and noting the effects. The visits were to continue from three months before birth until the child was a year old. An area was chosen close to a weighing centre in connection with one of the consultations for mothers, which (after the example of St. Pancras) have sprung up in many London and provincial boroughs. Perhaps the hardest task before the visitors was to teach women to keep weekly records of their expenditure. The results of these budgets have been carefully tabulated without any effect at rhetoric or propaganda, which would only have detracted from the cogency of an unanswerable case. How little do people with incomes of three hundred pounds and upwards, who are always in the position to take a holiday or at least a week-end off when they need it (and very often when they don't), who never know what it is to have any anxiety about food, or employment, know of the year-in, year-out struggle with need which these family budgets reveal. How great is the effort to provide each week the proportions of the family income allotted to rent, burial insurance, coal and light, clothing, cleaning materials, food. Food is the item on which the thrifty housewife will economise, especially food for herself, with results that surely ought not to need to be described, except to recall the fact that Mr. Rowntree's inquiries at York (confirmed by all subsequent investigations in other centres of population) have proved that a huge proportion of the inhabitants of our towns are chronically without the means to keep themselves in a state of bare physical efficiency. And for most of the necessities of life the poor pay more, literally speaking, than the well-to-do; houseroom costs them more per cubic foot; fuel and light and food all cost them

Round about a Pound a Week. By Mrs. Pember Reeves. London: Bell & Sons. 2s. 6d. net.

V. E. CRAFER.

more, because they must buy in small quantities. We must here quote at length. "It is obvious that in London, at any rate, the wretched housing, which is at the same time more than they can afford, has as had an influence on the health of the poor as any other of their miserable conditions. If poverty did not mean wretched housing it would be shorn of half its dangers. The London poor are driven to pay one-third of their income for dark, damp rooms which are too small and too few in houses which are ill-built and overcrowded. And above the overcrowding of the house and the room comes the overcrowding of the bed—equally the result of poverty, and equally dangerous to health. Even if the food which can be provided out of 22s. a week, after 7s. or 8s. has been taken for rent, were of first rate quality and sufficient in quantity, the night spent in such beds, in such rooms, in such houses, would devitalise the children. It would take away their appetites, and render them more liable to any infection at home or at school." The writer of the present article well remembers what a revelation it was to him when he first realised that the poor spend, and, of course, have to spend, a large proportion of their income on light. Take the case of a family (quite common and typical) who spend 1s. 6d. per week on penny-in-the-slot gas meters, this large expenditure, of course, being sometimes due to the use of a gas-cooker. On an average this would work out at a fifteenth of their income. Well-meaning advisers of the poor often counsel them to give their children milk, not realising that this commodity is quite beyond their means. So we might go the whole round of the scale of dietary which it would be well for everybody to have if only they could afford it. We must, however, content ourselves with another quotation, which sums up Mrs. Reeves' conclusion on this point. "That the diet of the poorer London children is insufficient, unscientific, and utterly unsatisfactory is horribly true. But that the real cause of this state of things is the ignorance and indifference of their mothers is untrue. What person or body of people, however educated and expert, could maintain a working man in physical efficiency and rear healthy children on the amount of money which is all these same mothers have to deal with. It would be an impossible problem if set to trained and expert people. How much more an impossible problem when set to the saddened, weakened, overburdened wives of London labourers?"

The effects on infant life of the environment described in this book must be faced. Let us bear in mind that the infantile death-rate of Hampstead is to that of overcrowded, poverty-stricken Hoxton as 18 to 140. A similar result emerges from Mrs. Reeves' inquiries. The 42 families investigated had had altogether 201 children, of whom 18 were either born dead or died within a few hours. Of the remaining 183 children of all ages ranging from a week up to 16 or 17 years, 39 had died, or over one-fifth, but of the 144 survivors 5 were actually deficient, while many were slow in intellect or unduly excitable. "Those among them who were born during the investigation were, with one exception, normal, cosy, healthy babies, with good

appetites, who slept and fed in the usual way. They did not, however, in spite of special efforts made on their behalf, fulfil their first promise. At one year of age their environment had put its mark upon them. Though superior to babies of their class, who had not had special nourishment and care, they were vastly inferior to children of a better class who, though no finer or healthier at birth, had enjoyed proper conditions, and could, therefore, develop on sound and hygienic lines."

We do not think that any person familiar with the lives of the London poor will question the facts set out in this illuminating volume, and, for ourselves, we are convinced that the remedy for the painful state of affairs (painful when we consider that by no means the lowest depths of poverty have been sounded) therein revealed must lie in the direction of the establishment of a minimum or standard wage, such as our wage boards are making familiar to us. It is such painstaking and reliable investigations as these which will bring home to the mind of the average person the prolific causes of industrial unrest.

R. P. F.

DIRECTORS OF THE SOUL.

ON reading a little book—*Quelques Directeurs d'Âmes au XVII^e Siècle*, Sunday morning *causeries* to young people on Church History in the Crypt of St. Augustin, Paris, in the eighties of last century by the late Abbé Huvelin—the thought has been frequently uppermost in my mind, how much more subtle and penetrating than your Montaigne, or the most brilliant of the essayists, were the spiritual directors treated of in these pages, Saint François de Sales, Saint Vincent de Paul, the Abbé de Rancé, M. Olier and others. How deeply they understood the soul, how far more deeply than our modern psychologists! Have we lost the art, and, if so, how may we recover it? Or is it really no art at all, but nature, or rather super-nature? What was their peculiar avenue of approach, and how did they get there, when we by such tortuous routes get nowhere? I think it was because they moved in spiritual ways to us largely unknown, that they made room for the silences we have banished, above all, that they had an utterly devoted passion for human souls, and a right to *direct* souls, which are not ours. What right, indeed, have we to direct any soul, and how they would resent any suggestion of such *direction* in these days of unlicensed individualism!

I could cite many instances of the subtlest soul-analysis from this book. I translate roughly some few into English as I go. There is a freshness, too, in these pages which we owe partly to the simplicity and directness so youthful an audience demanded, and partly to the fact that their author had no intention of these lectures being put to writing—they were taken down in shorthand and published posthumously—indeed, he had boasted, if we can so speak of one so lowly, that he would leave nothing behind him in writing, that he sought to write only in men's hearts. He would not even have these talks called lectures; for him they were simply talks

in class, catechetical exercises, "*causerie pleines d'abandon*." He spoke freely with the one desire of proving useful to souls.

And now to our instances. Consider for a moment Saint François de Sales' way with heretics. He avoided even the suggestion of controversy. But he touched the heart. He had not perhaps convinced the intellect, but "he had set in the heart the desire of believing and of loving. And when once we desire a thing to be true we are very near to finding it so." Is there any better way with heretics? Or consider the same saint's attitude toward sin: "When I know myself a miserable sinner, I am not unduly troubled, and at times I am even joyous, for I know that I am then a real good object for the compassion of God." The saint can guard his serenity even in sin, because he knows that he is anchored on God. Consider, too, this comparison between La Rochefoucauld and Saint François de Sales:—

"La Rochefoucauld fears to be a dupe. That is the one great ill from which he prays to be preserved. From the horror of being a dupe, good Lord deliver me! This thought is stamped on all his *maxims*—you must be careful to regulate the expression of your emotions, for there is an economy of the soul. It's a poor sort of economy; you had better far be a dupe with Saint François de Sales! He was one many a time, but we love the soul that spends, and is prodigal of itself, and our Lord replenishes it with an abundance of riches."

Or take this pen-portrait of M. Bourdoise, whose whole life was dominated by the idea of securing the most reverential respect for all the decencies of the priestly office, the "universal verger," as he called himself, or, as the Abbé Huvelin calls him, the "indefatigable sweeper of the Temple of the Lord." An enemy of cobwebs because "the Lord is in this place." A "rude" man, not particularly sympathetic, of moderate intelligence, but persistent, like a gimlet drilling a hole, or a drop of water that finally hollows the stone. The Abbé Huvelin is not specially drawn toward this worthy M. Bourdoise, but he realises that some are necessary to show us the itinerary from the exterior to the interior as well as those, far more necessary, who start with the inward disposition. The cowl does not make the monk, but "it helps to make the monk; it is a little thing that helps to make the big thing." I like this, too, from the Père de Bérulle, founder of the *Oratoire*. At times he had been unable to prepare his sermon, and had no idea, as he mounted the pulpit, what he was going to say. "At least," said he to himself, "I shall thus make public confession of my own confusion, and that will be a good thing for me!"

How does one attain to the right of *directing* souls? This is how M. Olier got there, and the Abbé Huvelin tells us there is no other way:—

"He underwent a terrible experience, the experience of those whom God calls in a special way to the direction of souls. He seemed to be losing all his powers, all his faculties, to be reduced to a state of imbecility. If he wanted to speak, no

word came to his lips. God was acquainting him with his own utter wretchedness. . . . He emerged from this trial after eighteen months, knowing that he possessed his faculties only by the grace of God, that God could deprive him of all He had given him, and that, consequently, he ought not to live for himself, but utterly for Him who gave him all things."

Not with the eyeglass of the man of the world, but with a pitiless scalpel probing to the depths of his own heart, does the saint, or seer, become the intimate of the soul. Only thus does he discover the *unum necessarium*, strip off the superfluous, and learn, as at the moment of death, that "c'est un point." "Strip yourself of self, love God, love men; what are all these other things that seem of such importance to you?"

What was the nature of M. Olier's theological college at Saint-Sulpice? A place for study? No, only in a quite secondary way. Primarily, a place for the soul. The ideal was not a cultured ministry, but a consecrated one. "It was not a place for study, or for learning even to preach, but a place where one strove to give oneself to God, to mortify 'the old man' and stifle an ever-renascent egoism, in order to become united with our Lord and to enter into the dispositions of His heart." Learn here, too, the deep psychology of the true priest:—

"What the priest seeks in the soul is the hope still left in it. The world sees passions, self-interest, ambition; the priest sees the bitter waters that fill it, and seeks, beneath these bitter waters, the little spring of sweet waters, Arethusa, that little thread of grace, which, though deeper down and more hidden, is nevertheless there all the same. The world says, Behold a dissipated person! The priest looks further than that, and perceives certain disgusts (*dégoûts*) which are so many hopes, the sadness which proves the grandeur of the soul, and its inability to content itself with the successes of this world. . . . There is a subterranean work going on, a hidden spring, whose direction cannot be seized, but whose traces can be perceived all through life. And that is what the priest looks for in souls."

Many of us, outside Roman Catholicism, have found it difficult to appreciate at their full value the monastic orders. Monastic retirement has often seemed a selfish spiritual isolation from the grave clamouring problems of the outside world; going about doing good, the Christ-life *par excellence*. But we have failed to take sufficiently into account the immense inspiration which may come to those in the world, who would keep themselves unspotted, from those who have shut themselves off from all stain, whose generous sentiments and lofty thoughts have not been crushed out beneath the world's chariot-wheels. It is so difficult to keep oneself unspotted in the world, and certain monastic souls in their hardness of virtue can still recall us to a purity we in the world have not been able to attain. I had been absolutely incapable of at all understanding the Trappist till

I had read these pages. But I can now see that even the Trappist has his place, and probably a large one, in the economy of the divine dispensation, and could perhaps, if we had ears capable of hearing, recall us as effectively as any to the "one thing necessary." And what a deep insight is there not here into the heart of the Trappist, that "avenger of God against himself," especially of that great Trappist, the Abbé de Rancé:—

"He was one of those souls who in one fall see all falls, in one death all deaths; in one loss they lose all that can be lost, and in one disillusion they feel all disillusion. They have devoted their whole life to one affection; that affection fails them, and nothing remains. They are precipitated into the abyss, and if the hand of God does not bear them up they fall to the very bottom."

Some find other consolations for these bludgeonings of fate. The years, or drink, or the consolations of the flesh may draw over griefs at length the veil of forgetfulness. And what is forgetfulness but death? Others can find consolation only by casting themselves, soul and all, into the bosom of eternity. It was the way of the Trappist, the Abbé de Rancé. And how did he find his way? He came across persons of piety and was not drawn to them. There are souls with whom no half measures are possible, who scorn your counselled moderation, with whom it is neck or nothing. As said Saint Bernard: "I could have retired into a less exacting order, but my soul needed no less extremities." There are souls like that. The Abbé de Rancé's was one. He had been shattered by a thunderbolt from the blue and went to Port Royal. Port Royal did not satisfy him. He went to the *Oratoire*. The same. They exacted too little. He was troubled by the numerous benefices he had on his hands. Sanctify them by good usage, said Port Royal. Be a good ecclesiastic of the world, said the *Oratoire*. He went to a holy man, the Bishop of Aleth. "You want to do something for the good God?" asked the Bishop. "You have a large fortune; give it all to the poor." No sooner said than done! With some souls you must be exacting. He went to another holy man. "You have too many benefices on your conscience," said he. "Keep one, and see that it is properly administered." Benefices went the way of the family fortunes. He went to another. "It is a small thing to give up your fortune, to resign your benefices. That's not enough! Now, you must give yourself." And he gave, and became a Trappist.

There are, indeed, few books that reveal so deep an understanding of human nature and of the needs of the soul as this one. It is the very finest fruit of Catholic experience and life. I am therefore not surprised to discover that Baron Friedrich von Hügel, in his recent book "Eternal Life," speaks of the author reverently as one of those rare souls in whom "we catch the clearest glimpses of what, for man even here below, can be and is Eternal Life."

HAROLD JOHNSON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

WILD ANIMAL ENTERTAINMENTS.

SIR,—As you well point out in your issue of 27th inst., it is good news that the organisers of "animal entertainments" have found it necessary to do something to "put themselves right with the public." But what all lovers of animals have to do is to so educate "public opinion" that animal "entertainments" and exhibitions, and even the keeping of wild animals in captivity at all—except in properly arranged zoological gardens—shall be prohibitive or unremunerative. As you say, no inspector can certify that nothing but kindness has been used in the training, although he can see that—apart from the cramped and unnatural surroundings—there is no evidence of actual cruelty at the time he visits. I hope that the R.S.P.C.A. will be exceedingly careful in the issuing of any licence, as I fear that by such means the public sentiment, which is now aroused, would be lulled to sleep; and consequently no real good will have been effected. I know nothing personally about the special arrangements at Olympia, but I do not believe that any ordinary wild animal show or animal "entertainment" can be carried on without some cruelty, active or passive.—Yours, &c.,

GEO. W. RAYNER WOOD,
Chairman, Manchester Branch, R.S.P.C.A.
Loughton Lodge, Manchester,
December 29, 1913.

BERGSON AND RELIGION.

SIR,—I certainly owe Mr. Kitchin an apology for my carelessness in commending to him a book he had read and marked. It is true that I have not read his "Bergson for Beginners"; and I ought not to have trusted a mere impression derived from one review. This is a hasty world, and I, alas! am of it.—Yours, &c.,

W. SCOTT PALMER.
December 23, 1913.

CHAPELS WHERE MARK RUTHERFORD PREACHED.

SIR,—In the notice of Sir W. Robertson Nicoll's new volume, "A Bookman's Letters," on December 13, it is said that we hear of Mark Rutherford as preaching frequently at "the quaint little chapel at Billingshurst." Can you, or any of your readers, tell me if this statement has any foundation in fact? Mr. Hale White, I understand, occupied our pulpit at Ditchling for about a year, and as it is the only connection with any Unitarian congregation he mentions in the sevenpenny copy of "The Autobiography of Mark Rutherford," it seems probable he refers to that.

If so, however, he is wrong in regarding the church as of Presbyterian origin; it is one of the old General Baptist foundations. He states that there was an endowment of about £100 per year, so the people felt no need of contributing towards his salary; this, I believe, has never been the case at Ditchling. Probably his statements about the people with whom he came in contact are equally apocryphal. I have heard the book characterised as "fiction, not fact." I am hoping, during the coming year, to compile some account of these and other South Country congregations of the same origin, and should be very grateful for any reliable information concerning them which is not in my possession.—Yours, &c.,

EMILY KENSETT.

Concord, Horsham,
December 30, 1913.

POLITICAL RESOLUTIONS AT CHURCH MEETINGS.

SIR,—Amongst your "News of the Churches" of the 27th inst. you report the fact that the congregation of one of our churches recently passed two resolutions of a political character. Now, Heaven help us if we are going to introduce politics in connection with our services. Upon such matters, pray, let our fellow-worshippers have leave to differ without being called upon to expose their differences at congregational meetings. There are other and more suitable occasions upon which they can give vent to their feelings and opinions upon these matters. It is this baneful practice which is doing so much to sap the religious spirit from the services of the so-called "Free Churches." May the Unitarian Church be saved from this peril!—Yours, &c.,

GEORGE J. NOTCUTT.

Ipswich, December 28, 1913.

THE VICTIMS OF THE DUBLIN STRIKE.

SIR,—The readers of THE INQUIRER have responded so generously to our appeal for help to feed the 1,000 mothers and babies, victims of the Dublin strike which is still dragging on its weary length, that we again venture to appeal to them for help. With this spell of cold weather upon them their sufferings must increase tenfold, and to alleviate them we have money only for another week.

Mrs. Rudmose Brown, and her voluntary helpers, have for the last eight weeks worked indefatigably at our relief centre in Dublin. Will your readers help us to keep it open while the strike lasts? It is anxious work.—Yours faithfully,

JANE COBDEN UNWIN, Hon. Treas.

BARBARA TCHAYKOVSKY, Hon. Sec.
Children's White Cross League,
3, Adelphi-terrace, Strand,
December 31, 1913.

[Mrs. Unwin desires to acknowledge 5s. received from an anonymous reader of THE INQUIRER.—ED. OF INQ.]

BOOKS AND REVIEWS.

AN ETHICAL PRAYER BOOK.

SECOND NOTICE.

Social Worship for Schools, Families and Churches. Compiled and Edited by Stanton Coit. The Music Edited by C. Kennedy Scott. Price £2 2s.

THE second volume of "Social Worship" consists of Canticles, Hymns and Responses, the music arranged and edited by Mr. C. Kennedy Scott. Mr. Scott is not only an accomplished musician; he is also a man of considerable literary charm, and writes in a pleasant if not convincing way of the principles of church music which have guided him in his labours. Like the introduction by Dr. Coit, Mr. Scott's preface contains a good deal of debateable matter, not only of musical but also historical and philosophical interest. Æsthetics and religion is a tempting subject, although we begin to be alarmed when it wanders off into the "objective and "subjective" of church music. As a whole, the preface is really a defence of the use of Plain Song (Gregorian Tones) to give musical and congregational expression to the canticles, fifty-six in number, chosen by Dr. Coit for the religious services of the Ethical Church. For the most part these canticles are sonnets, odes, songs, and poetical extracts from Wordsworth, Shelley, Keats, Swinburne, M. Arnold, Tennyson, and other modern poets. In themselves beautiful enough, they have neither the lilt nor the simplicity required for congregational singing. Of all forms of poetry the sonnet and the ode are least fitted for church music, when the necessities and limitations of the congregation are borne in mind. The majority of these canticles offer the most intractable material for united singing. Some of them might be set as anthems or cantatas to be given by capable choirs, but nothing can make them suitable for general use. No one would think of contending that Wordsworth's sonnet to Milton, or Arnold's to Shakespeare, are singable. Faced by this difficulty, Mr. Scott has fallen back on the Gregorian Tones, with their reciting notes and archaic cadences, as the only possible means of musical expression for congregational purposes these things permit. Yet to many people the deadly monotony of the Gregorian Tones is almost unendurable. Think of setting Shelley's "Skylark" to an imitated Gregorian. You might as well marry an aeroplane to a steam roller, and declare that the pace of the latter is the ordained pace for the former. Or what shall be said of "The Ode to a Nightingale" (Keats) with all its delicacies of word and feeling and colour, conception and language, wedded to the strident 3rd Tone. Let it be said that Mr. Scott has used his material, both literary and musical, with considerable skill. First, by giving the lines now to a solo voice, now to the choir, and now to the congregation, and secondly, by the introduction of *Four Bourdons*, not as accompaniments to the Tones, but as harmonised passages for the choir only, a good deal has been done to relieve

the monotony which is so oppressive in Plain Song. The advantage the Editor has secured in adopting this ancient mode is the elasticity of the reciting note, which in some cases is stretched to take in nearly fifty words. Yet fifty words to one reciting note sung in unison only emphasises the monotony. The Editor is fully aware of all this, and half apologises on the ground that he had to "deal with literary material which at least suggested a lyrical setting, if it did not actually impose it."

A selection of nearly 200 hymns with appropriate tunes follows the canticles. A considerable number of new tunes by the Editor and Mr. Norman O'Neil are of a pleasing character, and give freshness to this section.

The final section, Responses, includes adaptations and enlargements of the Litany, the Ten Commandments and the Lord's Prayer. The others appear to be poems after the Walt-Whitman-Catalogue manner. A couple of extracts will serve to show their quality. "An Invocation to Jesus" begins by the statement, "No hand of greed is strong enough to wreck the tables of the money changers in the Temple now." We did not know that it was ever the hand of greed did this; the story declares it was the hand of Jesus. Then the choir and congregation sing, "No sermon comes from the Mount now, but *only from the study*," "Mobled Queen is good," and "from the study is good"! In a "Rosary of Things Beautiful," we are asked to sing, "Beautiful is smoke and slag," "Beautiful is fine machinery, with gleaming steel and brass and whirling shafts," "Beautiful are the granite wharves," "Beautiful are the smelting fires that blaze from their towers a gush of glory into the night"! The muse of Poetry shrieks at these mighty lines. She protests that while smoke and slag, and machinery with gleaming steel and iron and whirling shafts are undoubted realities, they are not poetry, and in such lines as these do not lend themselves easily to congregational singing. Mr. Scott has done his best, and, indeed, the whole of this section owes whatever worth it has to the great skill displayed in its musical setting, and is an illustration of an old saying that good music by its magic can give the baldest prose some semblance of poetic grace.

J. W.

A PLEA FOR TRADITION.

Modern Substitutes for Traditional Christianity. By Edmund McClure, M.A. London: S.P.C.K., 2s.

THIS book will appeal strongly to the man who wants no substitutes for traditional Christianity, by showing up the sin and wickedness of some of those who have gone so far astray as to offer them. The spirit of it reminds us of the question of that melancholy and futile don in "Robert Elsmere," "Why is it I dislike the things I dislike so much more than I like the things I like?" Canon McClure has not a good word to say for any religious movements which for the saving grace of tradition can only offer the curse of modernity. The Rev.

J. M. Thomson, Miss Evelyn Underhill, Mrs. Besant, Mrs. Eddy—they are all in the same black galley. The discussions of the various substitutes are much too brief and unsympathetic, where they are not mere *argumenta ad hominem*, to be of real value to any one seeking guidance in matters of faith. The first chapter contains allusion to the reaction now in full swing against a mechanistic theory of the universe, and we are treated once more to Eucken and Bergson in a nutshell. These two have become a veritable King Charles's head among the minor philosophers, and we shall all soon be wishing their names were struck out of the book of life, and their systems, with a millstone about their neck, sunk in Styx. They seem to constitute the 23rd chapter of the Book of Revelation for the twentieth century pilgrims of philosophy, and one can sympathise with the anathema against all additions, so presciently uttered in the 22nd chapter. And surely even mortals have some right to protection from having their name taken in vain.

Chapter II. discusses "Non-miraculous Christianity," and deals with the position of the Rev. J. M. Thomson's very frank and judicial book on the New Testament miracles, which was the innocuous means of relieving the episcopal breast of some of its phlegm at the time. It is an irrelevant, inconsequent and ineffective chapter, and we are only glad, in view of the treatment of the representatives of Theosophy and of Christian Science later in the book, that Mr. Thomson's character and past history are above suspicion. He has escaped the avenging Furies that sniff the bad blood of heresy with dilated nostrils.

Mr. McClure's argument is that miracles do not contradict the Law of Conservation of Energy, which we are willing to admit, and even if they did, we would not for such trivial reasons alone withhold our credence from them. The Law of the Conservation of Energy is in a somewhat parlous condition these days. The psychical is more than the physical, and cannot be explained from it. Also admitted, "There is continuous growth, not blind evolution, but growth with an intelligent purpose." "Miracles then are—like the mutations, or the sports of modern Darwinism—sudden new departures in what was previously continuous progress, and spirit is behind them." Then he goes on to say that these New Testament miracles are natural enough as being associated with a "Personality, who is a tremendous mutation, a new departure in human history, &c." "Our Lord's miracles are consistent with His life, and His life with His miracles"—so he quotes Dr. Headlam. We defy anyone to trace the logic of this movement of thought, and as for Dr. Headlam's statement, it is simply meaningless as it stands. There is no commensurability between morality and miracle; the saint will sink like the sinner, so long as the specific gravity of the human body is greater than that of water. Darwin never believed in mutations which from five barley loaves and two small fishes would give twelve baskets of fragments after feeding 5,000 people.

We pass over the succeeding chapters of the book, with their crude methods and inadequate presentations, only remarking that Mrs. Eddy's wickedness won't account for the wide acceptance of Christian Science, except by the wicked, nor Nietzsche's madness for the Cult of the Superman, except in asylums, and why a fresh presentation of Christianity like Miss Underhill's should require a "fresh revelation to establish it" one cannot guess. The best chapter is the last, on Rationalism and Secularism, and it is good in parts, like the curate's egg. Eckhart and Tauler wrote in the fourteenth not in the fifteenth century, as stated on page 47. On the whole we do not note the propagation of much "Christian" knowledge in this book.

R. N. C.

THE MEANING OF MEDIÆVAL ART.

Religious Art in France of the Thirteenth Century. By Emile Mâle. Translated by Dora Nussey. London: J. M. Dent & Sons. 21s. net.

It is a little surprising that M. Mâle's book has had to wait so long for a translator. It appeared in 1898, and at once took its place in the front rank as the only book dealing adequately with its subject for the ordinary man of education. Those who have visited Chartres or Rheims, Amiens or Notre Dame, with some of its leading principles and ideas safely stored in the mind—it is much too large to be a comfortable travelling companion—will be eager to testify to the new sources of delight which were suddenly revealed, as sculpture and windows were scanned with an eye illumined by knowledge. It is not M. Mâle's object to supply the tourist with purple patches of æsthetic criticism. For those who make sentimental journeys in search of pretty objects there are already books enough and to spare. He has attempted the more difficult and more useful task of interpreting the forgotten language of symbolism and tracing its sources in contemporary literature, so as to restore to the modern mind some of the intelligent wonder and wondering intelligence with which the men of 13th century France regarded their religious art. The art of the Middle Ages, he writes, was at once "a script, a calculus, and a symbolic code. The result was a deep and perfect harmony. There is something musical in the grouping of the statues in the cathedral porches, and in truth all the elements of music are present. . . . The genius of the Middle Ages, so long misunderstood, was a harmonious genius. Dante's Paradiso and the porches at Chartres are symphonies. To thirteenth century art more truly perhaps than to any other might be given the title of 'frozen music.'"

From this point of view he proceeds to examine the art of the thirteenth century cathedral, insisting always that it is enshrined thought, or in other words, that we are in the presence of an art which was fundamentally didactic. The four books of the Speculum of Vincent of Beauvais supply him with a useful division of the subject, the Mirror of Nature, the Mirror of Instruction, the Mirror of Morals, and the Mirror of History; while his wide reading in the theological books of the

period enables him to suggest many lines of interpretation which were formerly obscure. At the same time M. Mâle avoids the error of trying to find a symbolical meaning everywhere. Many objects—this applies specially to the use of plants and animals in sculpture—he believes were purely decorative, and reflected only the taste or humour of the artist. Some readers will regret that attention is confined to a few of the greatest churches in France, and there are consequently no examples from contemporary English art. But the drawback is not really so great as it appears, for the thirteenth century was pre-eminently a period marked by a common intellectual life and common sources of artistic inspiration in Western Christendom. Anyone who has mastered M. Mâle's book will have the root of the matter in him. The illustrations, nearly 200 in number, have been selected with direct reference to the text, and are an indispensable aid to study. They have been admirably produced, though in several cases the detail is less clearly defined than in the French edition. It is only fair to add that this is a defect which will not be apparent except to the few readers who are able to make the comparison.

THE OLD-FASHIONED WOMAN. By Elsie Clews Parsons. Putnam's Sons. 6s.

MRS. PARSONS' book is not about the old-fashioned woman at all, as the term is usually understood; it deals rather with "primitive fancies about the sex," which lead us into very remote ages and climes, and yield some shrewd comparisons between the conceptions of womanhood as held by the savage and by civilised man. The author, who is an American, has a real sense of humour, for which the reader should feel very grateful, and the lively way in which she strings together and comments upon the quaint superstitions and customs which are brought to bear upon her argument—a fairly obvious one, though it is not set forth in a dogmatic manner—helps to reconcile us to the rather breathless rate at which we are carried along. Mrs. Parsons is evidently desirous that women should escape from some of the taboos and restrictions which have hindered their development in the past, but not without using their common sense and laughing at themselves occasionally. "Feminism and anti-feminism," she says, "are both made up of primitive ideas. That is why their unwitting exponents can be alike so dull and so exacting—if taken seriously. Not till they get some ethnological inking of themselves will they become better company."

THE PRIMITIVE CHURCH AND REUNION.

By W. Sanday, D.D., F.B.A. Oxford, at the Clarendon Press. 4s. 6d. net.

THESE four papers on primitive Church Order, originally published in the *Contemporary Review*, have all the familiar qualities of Dr. Sanday's theological writing, his caution and placidity, his instinct for seeing the best on both sides, his anxiety always to postpone decisions to

an unknown future. As a summary of the chief results of research since Hatch gave his Bampton Lectures on the Organisation of the Early Christian Churches they are likely to be distinctly useful, though they might with advantage have been enriched with notes and references when they were re-issued. Dr. Sanday attaches a high value to the chapter on the subject contributed by Mr. C. H. Turner to the Cambridge Mediæval History, and marks with approval the tendency to claim an early date for Episcopacy. It is a matter purely of historical evidence and not in the least of doctrinal prepossession. It is quite probable that Mr. Turner is right, but his conclusions appear to us to throw practically no light upon the question of the validity of Orders, when what is meant is not the authority for traditional methods but the actual communication of a special and supernatural grace. The latter is dogma imposed upon history, and it is possible for a man to accept the history quite cheerfully while rejecting the dogma as entirely without warrant. Dr. Sanday touches lightly upon this question of validity, but he never comes to close grips with it, though it is clear that he has a strong personal aversion to the exclusive Catholic claim.

THE Unitarian Pocket Book and Diary for 1914, edited by the Rev. W. Copeland Bowie (London, Essex Hall, 1s. 3d. net), is as useful and well-arranged as ever. The editor of an annual publication of this kind generally receives little thanks; but he may always rest happy in the consciousness that he is among the blessed ones who save other people's time and help the machinery of the world to run smoothly.

WE have received the Boys' Own Brigade Calendar, which strikes a cheerful note with its yellow cover, and is not only got up in a very attractive way but has some excellent mottoes and illustrations which will appeal to the boys who are so fortunate as to have it presented to them. The portraits of the Brigade President, Mr. Ronald P. Jones, and the Brigade Secretary, the Rev. J. C. Ballantyne, appear on the January page.

WE have also received a specimen copy of the Certificate of Membership, designed by Mr. Ronald P. Jones, and published by the British and Foreign Unitarian Association, which is specially intended for presentation to young men and women on leaving the Sunday school, or on the occasion of their being welcomed into the fellowship of the church. Copies of the certificate may be ordered from the Manager of the Book Room, Essex Hall, Essex-street, Strand, London, W.C., price 2d. each (by post 3d.). Orders of 20 copies and upwards will be sent carriage free.

PUBLICATIONS RECEIVED.

MESSRS. CHATTO & WINDUS:—Royal Guide to the London Charities, 1914. 1s. 6d.
THE CAMBRIDGE UNIVERSITY PRESS:—St. Basil the Great: W. K. Lowther Clarke. 7s. 6d. net.

MESSRS. JAMES CLARKE & Co.:—Christ and War: William E. Wilson, B.D. 1s. 6d. net.
SIR ISAAC PITMAN & SONS, LTD.:—The Samson-Saga: A. Smythe Palmer, D.D. 5s. net.

THE SALVATION ARMY:—Salvation Army Year Book, 1914.

MISCELLANEOUS.

The Hibbert Journal, The Quest, Nineteenth Century, Contemporary Review, Cornhill Magazine, The Vineyard, Sunday School Monthly. "Poetry and Drama."

FOR THE CHILDREN.

A NEW YEAR'S LETTER.

MY DEAR BOYS AND GIRLS,—As this letter appears under "For the Children," you may think that I ought to have begun "My Dear Children." But I rejected this for two reasons. In the first place, you might have concluded that I was some venerable patriarch whose ideas were bound to be antiquated. Whereas it is, as a matter of fact, little more than a dozen years since I started in my profession, which is that of a schoolmaster. (And this, by the way, explains why I venture to address you at all. I may not have taught much during these few years; but I have learned a very great deal.) The second reason for not calling you "children" is this. The letter is meant for all who go to school; and I feared that just those very people would fail to read it, being under the impression that they ceased to be children at the moment when they first entered the portals of a place of learning. I hope that you did then give up being childish; but it is a thousand pities if you left off thinking of yourselves as children. Unless I am much mistaken, you were not loth a week ago to admit that you were children still, and take delight in it. Moreover, what is the meaning of the festival that we were then celebrating? Is it not to commemorate the birth of a little Child? We read in the Epistle of James that "true religion before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world": in brief, care for others, and care for ourselves. The first clause we are ready enough to remember at Christmas time. I trust that we do not forget the second either, but desire earnestly that our hearts may become as the heart of that little Child, and that, following his example, we may increase in wisdom, as well as stature, and in favour with God and man.

It is a happy accident (if accident it can be called) that we begin our New Year so soon after Christmas. The feelings aroused in us then have not had time to evaporate, and we have definite material to work upon, as it were, in forming our New Year resolutions. And we at school have a further advantage at this time. Our own particular year—the school year that began in September—has already run a third of its course. We have fresh experience of the ways in which improvement is needed. Your School Reports will help you in that, and still more your own hearts. No doubt you came back after the summer holidays

full of zeal and ambition, and you see now—happily before it is too late—what the end of so many good resolves may be. Do you remember the story of Tarquin and the Sibyl? Tarquin the Proud was the last of the seven kings of Rome, the same for whom Lars Porsena tried to win back the throne when Horatius held the bridge. One day, before he was expelled, a strange woman came to him with nine books, which she wished to sell. The price seemed to the King too high, and he refused. Thereupon the woman burnt three of the books, and offered the rest for the same price as before. Again the King refused. She then burnt three more, and asked the same price for the three that were left. This time Tarquin, seeing the hand of the gods in this, gave the woman what she asked, and she was never seen again. The Sibylline Books, as they were called, became a treasured national possession, consulted at all times of doubt or peril to the State. You, at the beginning of the school year, had nine months (three terms) before you in which to do a certain amount of work by a corresponding expenditure of effort, in school and out. Three of these months have now gone, beyond recall; but the total amount of work needed in the nine remains the same. Have you paid a third of the price? or shall you find yourselves compelled to pay a proportionately higher price for the six that are left? There is not one of you but must, in the last resort, confess that he or she has at least not paid in full. But do not be disheartened and let the end of the next three months find you saddled with a hopeless load of debt. If you will let your failure force you to efforts such as you have never made before—if you henceforth truly do your best—God will, in His mercy, forgive you a part of the debt; and that not only at the end of this brief year, but also when the time shall come for your earthly account to be for ever closed.

But you find this subject or that so hard, or so dull—I daresay you do; but . . . what a splendid time the dentists would have if we never ate anything but what is soft and sweet! Also, there may be something wrong with you—with your habits of mind. Take my advice and make yourselves really interested in something—something that occupies the mind and calls forth its best powers. Of course, I do not refer to such pitiful "interests" as fashions or professional football; but great subjects of thought such as Art and Music, Literature, Science, History—the last especially, because without a knowledge of history you cannot understand our life to-day; and it is this life of to-day in which you will play your parts, that will be read as history by future generations. Apart from the pleasure that such interests will give you, both now and after you have left school, they will help to make that complicated machine, your mind, so efficient that it can tackle with ease subjects that before seemed beyond its powers. And if you give your minds this keenness—this sharp cutting edge—you will profit in even greater ways than this. The Latin for "a sharp edge" is *acies*; but the Romans most often used the word (as many of you will know) in a derived

sense, meaning "a line of battle." If your minds are occupied with healthy, noble interests, there will be no chance for evil thoughts to enter in—you will always have an invincible fighting line to oppose the ever-recurring onsets of temptation. In other words, you will be able to preserve that heart of a little child—a heart free from all guile and malice and impurity—which, above all things, we pray that our children may possess.

At this season, more than at any other, we realise what is meant by the flight of time. The Old Year is a symbol of the Past, the New Year of the Future. And what of the Present? It must be partly of the Future and partly of the Past; for there is no space between the last day of December and the first of January. That is true; but in another sense it differs immeasurably from the other two. For what is the Present? It is the *only time over which we have control*; which is ours to use, for good or ill. Think for yourselves if that is not so; and, as you think, do you not wish that you had realised it before "to-day" had changed to "yesterday," before the once New Year had become the Old? For though the Present is transformed into the Past, it does not, therefore, cease to be a part of our experience.

Our acts our angels are, or good or ill,

Our fatal shadows that walk by us still.

We can turn over new leaves in the books of our lives; but we cannot tear out the old. See to it that you so write on the page that lies open before you that you may never have cause to wish that you could tear it out. Then you will assuredly find happiness yourselves and bring joy to the hearts of those that love you, not only in the New Year now begun, but in all the years of the great future in which you will have to play your parts.—Yours sincerely,

H. LANG JONES.

MEMORIAL NOTICES.

MR. W. E. A. AXON.

WE regret to announce the death of our friend and contributor, Mr. W. E. A. Axon, which took place on Saturday, December 27, in Manchester. Mr. Axon was born in Manchester in 1846, and became an assistant in the Manchester Free Libraries at the age of fifteen. He eventually became a sub-librarian, but in 1874 he joined the staff of the *Manchester Guardian* as office librarian, a position which he retained until 1905. His work was very congenial to him, as he was an omnivorous reader with a mind that was a storehouse of historical and antiquarian lore; indeed, he was recognised as one of the first authorities in the history, literature and archaeology of the county in which he lived, and of other counties far and near, as well as an accomplished linguist, a writer of articles, verses and stories (some of the latter in Lancashire dialect), the author of several books, and a contributor to the best-known encyclopædias, the "Dictionary of National Biography," &c. In addition to all this,

he took a prominent part in the work of temperance reform, particularly in connection with the United Kingdom Alliance and the Band of Hope Union, and was an equally ardent advocate of vegetarianism. He also took some considerable share in local administration. In 1888 he was elected a Fellow of the Royal Society of Literature, and in 1899 received the honorary degree of LL.D. from the Wilberforce University of America. People who knew Mr. Axon were impressed immediately not only by his remarkable industry, but by his kindly, modest and gentle nature. "He always presented to me," says an intimate friend, "the spectacle of a man quietly unfolding his natural powers not for his own advantage but for the benefit of his fellow-creatures, and especially for the help of those who were least able to help themselves." His life was one of strenuous labour without ostentation or pretence, and the wide range of interests which kept his mind so fresh and active is shown by even a brief list of some of the books he wrote or edited, including "The Folk-Song and Folk-Speech of Lancashire," "The Annals of Manchester," "Life of William Lloyd Garrison," "Sermons of Thomas Fuller," (edited) "Bygone Sussex," "Verses, Original and Translated," and "Cobden as Citizen." Mr. Axon was twice married, and survived his second wife by three years. He leaves one son, Mr. E. Axon, chief assistant librarian at the Manchester Free Library, and two daughters.

MRS. W. G. CADMAN.

THE devoted, faithful, often strenuous life and work of the minister's wife are seldom chronicled; and yet if the story were told in connection with many of our congregations it would reveal services consecrated by a rare and beautiful spirit of devotion. In the death of Mrs. Cadman, which took place on Christmas Day at Gatley, after a brief illness, there passed away a woman whose active mind and loving heart and shrewd common-sense were for upwards of forty years given without stint to the work of our churches, for the most part in laborious fields of labour. There are not a few men and women, boys and girls, in Manchester, London, and Macclesfield, who will remember Mrs. Cadman with sincere affection and deep respect. Her husband's ministries at Dob Lane (1867-72), Miles Platting (1872-93), Mansford Street, London (1893-1902), Macclesfield (1902-13), were the scene of much quiet, earnest work, and Mrs. Cadman was always keen and ready to take her share in all that was going on. Her advice and friendship were available at all times and seasons, and she proved a true friend to large numbers of people in hours of difficulty and trial. It was customary at one time for a student of the Unitarian Home Missionary College to be placed at Miles Platting for Sunday-school teaching and district visiting, and there are several men now engaged in the work of the ministry who will recall with pleasure and gratitude Mrs. Cadman's kind and generous hospitality at her home in Harpurhey. Mr. and Mrs. Cadman had only recently taken up their residence at Gatley, after leaving Macclesfield. In their bereave-

ment the sympathy of a large circle of friends will be with Mr. Cadman, and with the son and two daughters, the elder of whom, Mrs. Harding, was for several years so well known at Essex Hall, and is now living in Staten Island, New York.

W. C. B.

MEETINGS AND GENERAL NEWS.

CHRISTIANITY AND THE RELIGIONS OF THE WORLD.

LECTURE BY DR. CARPENTER.

A LECTURE on "The Place of Christianity among the Religions of the World" was given on Wednesday evening, December 17, by the Rev. Dr. Carpenter, Principal of Manchester College, Oxford, in the Hall of the West Hill-road Unitarian Church, Bournemouth. There was a large audience, which included the Revs. C. C. Coe, H. S. Solly and W. B. Matthews, other friends from Poole and Wimborne, and a good number of strangers. The Rev. V. D. Davis was in the chair. The lecture dealt with the great enlargement of knowledge of the ancient religions which the past century had brought, and the new light thus thrown upon the Bible, which could no longer be regarded as a miraculous and infallible authority. The testimony of other forms of faith pointed to deep unities of religious experience; they covered a wide range of spiritual values, bearing witness to deep-seated human needs, and corresponding ideals and demands of worship, and of the peace and harmony of souls reconciled to God. The influence of Babylonia, and later of Persia, in the moulding of Jewish thought, was described, particularly in the coming judgment, and in the Adversary, Satan, and the world of demons in conflict with the powers of light, and it was shown how this world picture made the setting of the Gospel and early Christian teaching. Reference was then made to the broadening influence of Greek thought upon Christian converts, such as Justin Martyr in the second century. They claimed kinship with the truth and spiritual enlightenment attained by the great teachers of Greece, and could no longer take a narrow and exclusive view of the Gospel. Striking instances were adduced of the use of the term "Saviour" as applied not only to gods, but to human beings, in the person of Oriental kings and the Roman Emperors, one in particular in which the Emperor Augustus is described both as "God" and "Saviour."

Buddhism furnished remarkable parallels even in the matter of salvation by faith in the later Buddhist teaching of Japan, in which the conception of the supreme Deity has taken the form of the Amida Buddha, the Lord of infinite Light and Life.

In conclusion, Dr. Carpenter turned to the question of the historical reality of the life of Jesus, and the attempts of certain writers, on the basis of studies in comparative religion, to invalidate its truth. If they would read the Gospels,

he said, in the light of imaginative common sense, any such suspicion would at once be dispersed. There were, no doubt, mingled elements in the Gospels, but behind was the great historical personality, and the whole picture was instinct with human elements of the life of the people. The germ of the whole development was in the single statement that Jesus appeared in Galilee, with a certain prophetic word, "Repent, for the Kingdom of God is come nigh," and the originality, which gave the stamp to the Gospel message, was that "The Son of Man came to seek and to save that which was lost." The originality of speech and idea was not such as could be invented for the "degraded deity" of the theory. The service of man was the new note of Christianity. Like all idealists, Jesus was misunderstood by the conventional professors of his day, and came into conflict with the authorities. Temporary ideas of his time might drop away, but the inward spiritual truth remained; the realities of God and man, the relation of the soul as the child of God to the Heavenly Father, had been verified age after age in churches of every name; there was the permanent and abiding significance of Jesus.

PAUPERISM IN LONDON.

It is a dispiriting fact that, in spite of the boom in trade, and the tremendous impetus given to social reform in recent years, there were in the second week in December, according to the latest statistics issued by the Local Government Board, 102,887 persons receiving Poor Law relief in London. These figures exclude lunatics, casuals, and cases of medical relief. They are lower than the corresponding ones of December, 1912, but almost on a level with those for 1900, while the annual expenditure has risen by over £600,000.

Of the great working-class areas, the South district, with its huge population of 1,843,968, does not register anything better than a decrease of 2,449. The eight unions in the district have 13,789 outdoor paupers, which is only 1,154 lower than the number relieved in December last; and of this decrease Camberwell claims 718. Parts of the district, like Southwark, Bermondsey, and Wandsworth, actually record a higher pauperism than last year. The East End, with its great docks and a population of 681,819, cannot boast of a larger reduction than 1,046, and of this number Poplar alone supplies 456. Outdoor relief in the district is lower by only 392; and nearly the whole of this (383) belongs to Poplar. In the North district, which has a population of 1,022,637, the decrease is 2,403, but to this one union, Islington, contributes 1,649. There are 7,575 outdoor paupers in the district, or a decrease of 1,460, and Islington alone contributes 1,222 of this number. Thus it will be seen that the great working-class areas of London have not benefited largely from our flourishing trade. Of the entire decrease in London three-fifths belong to six unions out of the 29. The ratio of paupers for the whole of London is 22.8. Last year it was 24.4; in 1910, the year before the Old Age Pensions Act was extended, it was 26.8. The ratio has not

been lower than it is now in any year extending back to 1872, except in the year 1891, when it stood at 22.4, but it was the same in 1900—22.8. There are nearly 21,000 children in the London Poor Law institutions. Comparatively few are now inmates of ordinary workhouse wards. Most of them are educated and trained in district and separate schools, cottage homes, scattered homes, and training ships, and nearly 600 are boarded out with foster parents. During last year the number of children placed out after being educated and trained was 1,362, of whom 761 were boys and 601 girls.

WITH the object of stimulating interest in Colonial and Foreign work, the President and Committee of the British and Foreign Unitarian Association have arranged for a meeting at Essex Hall on Wednesday evening, January 14, at 8 p.m. The Rev. W. Copeland Bowie will speak on "Canada"; the Rev. William Jellie on "New Zealand"; the Rev. Charles Hargrove on "A World-wide Movement in Liberal Religion." A cordial welcome is extended to the members and friends of our churches in and near London, and to any others who may be on a visit to the metropolis.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Chatham.—A special celebration of the 25th anniversary of the opening of the Unitarian Church at Chatham will be held next month, when the anniversary sermon will be preached by the Rev. W. G. Tarrant, who performed the opening ceremony when the new building, which took the place of the old General Baptist Chapel on Hamond-hill, was completed a quarter of a century ago. Many of those who were present on that occasion have died, or removed from the neighbourhood, but several of the original members of the congregation still attend the church, and it is hoped that as many friends as are able to do so will be present at the coming celebration.

Dewsbury.—Unity Church has just lost a valued friend and supporter by the death, at a comparatively early age, of Mrs. Elizabeth Walker, of Oaklands, Dewsbury, widow of the late Mr. Walter Walker, of the firm of Messrs. Mark Oldroyd & Sons, woollen manufacturers, who died four years ago. The funeral service, which was held on December 22 at the Lawnswood Crematorium, Leeds, was conducted by the Rev. B. C. Constable, of Manchester, a former minister of the Dewsbury Church. Among the mourners at the Crematorium, in addition to her two sons, two of her step-daughters, her brothers and sisters, were the Rev. Dr. Thackray, of Huddersfield and Dewsbury; Mrs. J. W. Connon, Miss Howe, Mr. C. Lupton, and Mrs. Butterfield.

Evesham.—To the great regret of the congregation, the Rev. W. E. Williams has resigned the ministry of the Oat-street Chapel, having been appointed through the British and Foreign Unitarian Association to the

Unitarian Church at Auckland, New Zealand. Mr. Williams, who was previously at Wimbledon, commenced his ministry at Evesham, in succession to the Rev. G. L. Phelps, in March, 1910, and has won the respect and esteem of many friends in the town.

Framlingham and Bedford.—Farewell sermons were preached in these churches on Sunday, December 28, by the Rev. Herbert C. Hawkins, when good congregations assembled to bid God-speed to the minister and his family. At the close of the services Mr. C. F. Dowling, hon. treasurer of the Old Meeting, Framlingham, expressed the regret of the congregations, and on their behalf made a suitable presentation. Mr. Hawkins commences his ministry at the Meeting House, Oldbury, Birmingham, on January 11, 1914.

Lancaster.—A sale of work held in the schoolroom of the St. Nicholas-street Chapel on the 10th and 11th inst., in aid of the renovation fund, realised the sum of £108.

Leytonstone.—Services are being continued at the League House, 632, High-road, Leytonstone, with the support of the London District Unitarian Society, the subjects and preachers for January being as follows:—January 4, "The Evolution of Religion," Mr. J. Kinsman; January 11, "The Bible and the Modern World," the Rev. J. Arthur Pearson; January 18, "Divine Service," Mr. A. M. Stables; January 25, "Religion and Industry," the Rev. J. Arthur Pearson.

London: Blackfriars Mission.—The almost inevitable falling off in attendance usually occurring in an interim between two pastorates has practically been regained by the vigorous efforts of the Rev. W. J. Piggott and his wife. Mr. Piggott has begun a three months' special mission for the explanation and defence of the elements of Liberal Christian faith, which has been noticed in the local press.

London: Lay Preachers' Union.—The monthly meeting of the Lay Preachers' Union was held on Monday, December 29, when the Rev. A. H. Biggs gave an address on the problem of developing the religious life in the young, which was followed by a discussion. The chair was taken by Mr. E. R. Fyson.

London: Wandsworth.—The various societies are holding their Christmas gatherings during the present month. The Literary and Social held the new year's party on Thursday. In connection with this society a paper by Mrs. G. P. Blizard will be read on the subject of "William Morris" on January 15. The Rev. W. G. Tarrant, B.A., is giving a series of evening addresses during the month on "The Faith they Live by," including that of G. B. Shaw and Rabindranath Tagore. Mr. Tarrant's recent address on "Christianity in the Light of Modern Thought" has been printed, and friends may obtain copies on application to the Church Secretary.

Southampton.—On Thursday evening, Dec. 18, in the Kell Hall, Dr. Carpenter, Principal of Manchester College, Oxford, gave his lecture on "The Place of Christianity among the Religions of the World," which he had given on the previous evening at Bournemouth. The Rev. A. R. Andreae presided, and among the audience were the American Consul and the Principal of the Hartley University College. A brief report of the lecture appears elsewhere. The Rev. A. R. Andreae has recently been admitted as a member of the Southampton ministers' "Fraternal."

Women's League.—The New York League of Unitarian Women has formed a special committee for the purpose of distributing liberal literature and information to those who ask for it, and to keep at headquarters a list of Unitarian homes in or about New York, where young people, students or workers may be assured of safe and congenial surroundings, either as boarders or lodgers. The name selected for this part of the work is the Unitarian Extension and Fellowship Committee. In response to an appeal made by Madam

Ferencz, the wife of the Hungarian Bishop, the British League is endeavouring to raise a small collection amongst its branches and individual subscribers towards the cost of a window in the Memorial Church which is being erected at Deva on the spot where 400 years ago Francis David suffered imprisonment. Several of the small branches have already sent a subscription, and it is hoped that the larger ones will follow their example. The smallest gift will be thankfully received by Miss Brooke Herford, and the sum total will be sent by her to the League at Kolossvár at the end of January.

NOTES AND JOTTINGS.

A MESSAGE FROM ANATOLE FRANCE.

On his return home from his recent visit to the Paris correspondent of the *Manchester Guardian* asked M. Anatole France for a message to England. He replied that he could only repeat what he had said at the meeting at Kingsway Hall, that England alone was in a position to bring about a good understanding between France and Germany, and that he appealed to her with all the energy he possessed to use her position to that end. He rejoiced to hear that the relations between England and Germany were so much improved, but he repeated that England and France together or England and Germany together were but two sides of a triangle which needed to be completed. Recent incidents had shown that the German people was at last beginning to revolt against militarism; he hoped that the English and French peoples would also resist the encroachments of militarism, and that the peoples of the three countries would unite to demand from their respective Governments an understanding between England, Germany and France, which would guarantee the peace of the world.

THE BANKS OF THE WANDLE.

There have been many disfigurements of the scenery along the banks of the Wandle since Ruskin made his forcible protest against vandalism in the introduction to the "Crown of Wild Olive"; but its beauty has not been altogether spoilt, and the River Wandle Open Spaces Committee are to be congratulated on the purchase of a group of meadows near Mitcham Bridge, about 12 acres in extent, which has been vested in the National Trust for the permanent use of the public. The area thus saved is a picturesque spot, bordered by Lombardy poplars, elms and planes, and yellow kingcups and other wild flowers abound there at the right season of the year. The banks of the river just below Mitcham Bridge have been acquired, we learn from the *Times*, by a generous donor who is arranging to vest the land in the National Trust as a memorial to Miss Octavia Hill, subject to stipulations for maintaining its character in respect of quietness and beauty.

WOMEN AND THE PLUMAGE TRADE.

"The problem before the dispassionate bird-lover is to find, in the face of abuse, misconception, and similar trifling disadvantages, some way in which, pending the ultimate civilisation of woman, a

means may be found of reconciling her caprice with the interests of the bird world." These words, which occur in an article by Mr. Bensusan in the *Nineteenth Century* for November, have been made the text of a plea by Mrs. Buckland in the *Times* for greater efforts on the part of women "to rid Great Britain of the odium of a barbarous traffic in beautiful and useful lives." It cannot be said that the indictment contained in the sentence quoted is untrue, although it would surprise many women of fashion swathed in animals' skins and wearing birds of Paradise in their hats to be told that they are little better than barbarians, and, indeed, it is generally want of knowledge and lack of imagination rather than a naturally cruel disposition which makes so many people indifferent to the sufferings of the animal world which they exploit. The sight of a dog or a cat which has been hurt or run over before our eyes at once awakens the feeling of pity, but the fate of the seal or the heron butchered for our adornment in far-off countries in countless numbers does not make the same immediate appeal. Nowadays, however, there is little excuse for ignorance as to the manner in which furs and plumage are obtained, and the least that can be asked of women of refinement is that they should only wear those which can be got without causing pain or running the risk of exterminating valuable species. Mrs. Buckland desires that women should write to the Members of Parliament for the constituencies in which they live urging them to vote for the Plumage Bill. "Already," she says, "the House of Commons is overwhelmingly in favour of it. The thing to do is to ask members to take care that nothing is allowed to stop the progress of the Bill towards the Statute Book."

THE FOUNDERS OF MODERN SOCIALISM.

The names of Frederick Engels and Karl Marx will always be linked together, for not only were they the founders of the modern Socialist movement, but it was the self-sacrifice of Engels which made it possible for Marx to carry on his great work. The story of these two friends, whose correspondence has just been published in Germany, has been re-told in the *Manchester Guardian*. Engels, it should be remembered, was the son of a man who had business interests in Manchester, and there the future Socialist in his young days learnt much from Robert Owen and the Chartists. Subsequently he became correspondent of a democratic paper edited in Cologne, by Karl Marx, with whom he was afterwards to become so intimately associated. The revolution of 1848 called him back to Germany, where he took part in the armed insurrection in Baden. After many exciting experiences he again returned to England, where Marx, an exile, had now settled. Both were in straitened circumstances, but Engels was unmarried, and had a rich father. He therefore resolved to sacrifice his own political career and enter business in Manchester in order that Marx might be enabled to carry on his theoretical and practical work.

ENGELS remained in Manchester till

1870, working with unabated zeal at uncongenial tasks in order to sustain his friend, at the same time studying languages and archaeology with extraordinary avidity. When in 1869 he gave up business, being now a well-to-do man and able to ensure Marx a solid and steady income, the health of the latter had already been so broken that he could no longer work, and the remaining volumes of his works were left unfinished to be edited after his death by Engels. Marx's wife died in 1881, and two years later he followed her to the grave, and was buried by her side in Highgate Cemetery. Engels died in 1895. On one occasion Marx wrote to him, "Without you I would never have completed my work, and I assure you my conscience was always burdened with the heavy thought that it was chiefly for my sake that you had permitted your splendid abilities to waste away and to rust in commerce, besides sharing in all my miseries into the bargain." The correspondence between two men of such striking personality and noble aims should prove of absorbing interest.

DR. ROBERT COLLYER AND CHARLES LAMB.

The description of Charles Lamb given in a lecture by Dr. Collyer, which we understand is about to be published in a volume entitled "Clear Grit," is entirely characteristic of a man whose joy in life was like perpetual sunshine, and who was naturally drawn to those who had the same winning and loveable temper. "A short and slender person you would have seen," he says, "with what Thomas Hood called a pair of immaterial legs, a head of wonderful beauty, if you could see it bare, well set on the bent shoulders, with black curly hair in plenty, threaded through with grey; eyes of a soft brown, like that you see in some gentle animals, but not quite the same colour—odd eyes, you would call them; and a face of the finest Hebrew type rather than the Saxon. 'But who shall describe his face,' an old friend says, 'or catch its quivering sweetness? Deep thought, shot through with humour, and lines of suffering wreathed with mirth.' He would be dressed in black, also of an old fashion, though the time was when he favoured a decent grey, and when a friend asked him once why he wore such queer old clothes, he answered very simply, 'Because they are all I have, my boy.'

* * *

"LAMB had a good word for Judas Iscariot, and pity for the man in the great sermon who built his house upon the sand, and for the five foolish virgins; but did not care much for the man who built his house on the rock, because it was clear he knew how to take care of himself, or for the five wise virgins who went in merrily to the supper, and left their companions weeping outside in the dark; while he was not quite clear that there was not a certain grain of nobility in Guy Fawkes, that arch traitor who would have blown up king, lords, and commons at one stroke; and had great pity also for a man he read of in the papers, who was taken up for sheep-stealing, because the sheep was taken, too, and so the poor man lost his first and last chance at a mutton-pie."

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

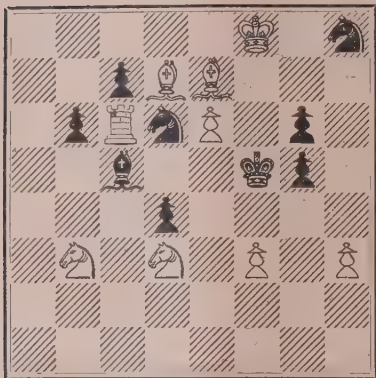
JAN. 3, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 38.

By PHILIP H. WILLIAMS.
(Specially contributed.)

BLACK. (9 men.)



WHITE. (9 men.)

White to play and mate in two moves.

SOLUTION of No. 36.

1. R. Kt3 (key-move).

Correct solutions have been received from W. E. Arkell, Rev. B. C. Constable, Thos. L. Rix, F. S. M. (Mayfield), W. S. B., E. Wright, Arthur Perry, A. J. Hamblin, H. L., R. B. D. (Edinburgh), D. Amos, Rev. I. Wrigley, Dr. Higginson, A. Mielziner, J. Johnson and L. G. Rylands.

ANSWERS TO CORRESPONDENTS.

R. B. D. (Edinburgh) and OTHERS.—It is astonishing what diverse opinions I have received on No. 36. The fact remains, however, that it easily heads the list of positions for defeating solvers in this column; my judgment surely requires no further confirmation. One solver criticised it adversely, but sent the wrong solution!

CHAS. WILLING (Philadelphia).—See below regarding No. 33. Your kind remarks are much appreciated, but I am always anxious to secure variety in my chess journalism; I fear the style of one composer would soon tire my readers, however clever his work may be. I hope No. 38 above will interest you.

Problem No. 33.—I am at last in a position to give the correct diagram, after much tribulation and misunderstanding. It is as follows: White (8 men): K at KR5; Q at KB6; Rs at QR2 and QR3; B at QR7; Kts at QKt3 and QB1; P at K5. Black (7 men): K at K6; R at QB4; B at Q4; Kt at QR3; Ps at KB2, KB6 and KR2. Two moves. All objections are now removed. The key is, of course, P. K6. The black pawns at f7 and h7 respectively make all the difference. As Mr. Baird, chess editor, *Bolton Football Field*, has reprinted the position with these pawns omitted, and as I was led to copy it into this journal and also in the *Chess Amateur* incorrectly, our editorial labours will be none of the lightest for some few weeks. I have about six "corrections" per week from solvers all over the kingdom! The long and short of it is that the position was entered exactly as above, and how the endless misprints crept in I am at a loss to understand. M. Moraes, the composer, has never been known to submit an unsound problem to any paper, so the errors are very hard lines for him in consequence.

Now Ready for January.

THE

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- II. I am Alive in this World.
- III. A Life of Choice.

IV. A Good Decision.

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Evening: Church Decay and Religious Revival.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

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LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
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 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT, M.A.; 7, Rev. FRANK K. FREESTON, "Conversion."
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.; 6.30, subject, "The God we Worship."
 Forest Gate, Upton-lane, 11, Mr. R. W. SORENSON; 7, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
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 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
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 SWANNELL.—On December 22, at 12, Naylor-road, Whetstone, to William Henry and Sadie Swannell, a son.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

LONDON has been besieged for a week by conferences on education. The most important of them has been the Conference of Educational Associations at which Lord Bryce gave the inaugural address. He dwelt specially upon our failure to forge close links between University education and the business world, as has been done in the United States, and the regrettable lack of intellectual keenness in many English boys. Why, he asked, did the English boy not care more for his work in school, and care more for knowledge after he had left school? Was it the fault of the schools, or of the parents, or was it because the passion for amusement was now exceptionally strong? Or had other competing interests, such as that portentously engrossing interest in athletic competitions to which the constantly growing columns and pages devoted to "sport" in our newspapers bare witness, grown so rank as to choke the love of knowledge? Lord Bryce did not attempt to answer these questions, but his statement of them is provocative of thought, and the fact that they do not sound exaggerated or unreasonable suggests that there is a serious problem of national inefficiency and intellectual waste which must be faced.

* * *

We did not expect that our desire for an explanation of Mr. McKenna's refusal to act in the Blasphemy case would be gratified. But the unexpected has

happened, and the attempt to explain has only given a new edge to the controversy. In a letter written by the Under-Secretary of State two issues are confused, and the confusion has been transferred from his letter to the public mind. It appears that Stewart was prosecuted for indecency the day after his conviction for blasphemy and was acquitted. Because he carried on an undesirable propaganda, for which the police were unable to procure a conviction against him; it is apparently suggested that he may rightly be punished more severely for blasphemy. This we hold to be fundamentally unjust. If this is not the implication of the official letter we fail to understand the attempt to raise public prejudice against Stewart on matters lying outside the blasphemy charge. As Professor Gilbert Murray writes: (1) "The present Blasphemy Laws are, as Canon Holland has put it, both obsolete and unjust." (2) "It is highly unsatisfactory to use these unjust laws as a sort of dodge for getting into prison people whom we believe to be bad influences but whom we cannot convict of any legal offence."

* * *

It is hardly necessary for us to add that we do not for one moment palliate the conduct of Stewart, or underestimate the danger to public morals, if he has offended in the way suggested. We wish that we could have made our protest against the Blasphemy Laws in a case which had not so many unpleasant features associated with it. But we must ask our readers to keep the distinction clearly in their minds between a public attack upon the Christian religion—the technical offence of blasphemy—and offences of an entirely different kind, which may deserve severe punishment when they can be brought home to the offender in a court of

law. We object to prosecutions under the obsolete blasphemy laws as contrary to public policy and the true interests of religion, whether the accused be a scoundrel or a saint.

* * *

THERE has been some slight cessation this week of the Kikuyu storm which has been raging in the columns of the *Times*. We agree that it is a good thing that it should be so. A newspaper controversy may do as much to kindle partizanship as to help just judgment in a controversy, which requires careful handling and the absence of hot words. In the present case, however, some good purpose has been served. The strength of divergent opinions has been made clear, as well as the tenacity with which each side claims its rightful place within the Anglican fellowship. Moreover, the controversialist has been reminded that there is such a thing as an appeal to history. This is not a matter which can be decided *à priori*, or by driving a few sentences in the Prayer Book to their logical conclusion without paying any regard to their context or to the habits and traditions of a living society.

* * *

IN spite of the rebuke administered to us by Mr. Lloyd Thomas in a letter which we publish to-day, we are quite unrepentant about our comments of last week. We are still of opinion that the storm-centre of the present controversy is not the question of Broad Church subscription, but the attempt of the High Church party to capture the Church for their own exclusive position. The Bishop of Oxford makes it clear in his letter that the High Churchmen, and we do him no injustice in including him among them, will regard it

as "strictly intolerable" if others are allowed to do things which they have long regarded as permissible. As we have pointed out, the High Church doctrine about the priesthood is in its very nature exclusive, but fortunately the Church of England is Protestant as well as Catholic. Its formularies are saturated with the spirit and teaching of the Reformation, and through long periods of its history it has inclined far more to the party of Reform than to the mediæval temper, which at the present time has captivated and captured many of the clergy, much, we fear, to their own undoing.

* * *

NOR do we think that our criticism of the Bishop of Oxford's position was unfair, at least as we are able to understand it. Of course it would be another matter if we were able to accept Dr. Gore as the one man who knows "where compromise is wise and legitimate, and where it is dishonourable and shameful." But with all our reverence for him as a fearless reformer, and even more—for this debt is of longer standing—as a religious teacher with a rare gift of insight into the heart of the Gospel, we are quite unable to join in any such pontifical act of homage. The difficulty is this. The Bishop is not the only man who "knows exactly what he wants," to quote the words used by Mr. Thomas. Other men of equal intelligence, and no less loyal to the spirit and order of the Church of England, as they understand them, do not agree with him. Who is to judge between them, if not the tolerance of common sense and the moderating spirit of history, often so much wiser and broader than our hasty decisions?

* * *

MOREOVER only a few years ago Dr. Gore himself was among the heretics. We remember well the storm which gathered round his head after the publication of "Lux Mundi." In the opinion of many sincere and able men of that day, he was guilty of "dishonourable and shameful" compromise. With the lapse of time his heresies have almost sunk into oblivion. But it is not fair to expect the heresies of younger men and the newer day to stop just at the point where Dr. Gore has chosen to say "thus far but no farther." His own religious position, so far as it has been revealed to the world, is based largely on the selective principle of private judgment. We are glad that it is so, though his use of private judgment seems to us to lead him to some strange and baffling conclusions, and even to betray him at times into courses of action, which coming from him do not seem to other men to be either reasonable or fair.

THE LIBERAL CHRISTIAN PULPIT.

THE INCLUSIVENESS OF CHRIST.

BY THE REV. HENRY GOW.

"John said unto him, Master, we saw one casting out devils in thy name and we forbade him, because he followeth not with us. But Jesus said, Forbid him not; . . . for he that is not against us is for us."—MARK ix. 38, 39.

IT is not difficult to reconstruct the incident in connection with which those words of Jesus were spoken.

Some young man had heard Jesus preaching the Gospel, and had been deeply moved. He did not go up to Jesus and talk with him at the close of the address. He did not attempt to enrol himself formally as a disciple. He went away silently and thankfully, feeling that the spirit of his life was changed. He returned home and began to speak and to heal in the name of Jesus. He believed that the Gospel called him to work for God and man, but he did not feel the necessity of joining the circle of the disciples. Perhaps he had heard Jesus saying such words as those in the Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God, but he that doeth the will of my Father in heaven." He had no outward authorisation from the disciples, no direct connection with them; he felt that the inward authorisation was enough. But the disciples, when they found him preaching and casting out devils in the name of Jesus, did not approve of his conduct. He had not joined himself to them. He had not been examined. He had not received permission. His work was not being performed under their ægis. It did not bring any strength to their organisation. It was a sporadic, individual effort. If men were allowed to speak and act and live as Christians without joining the central organisation of Christianity, the movement, they thought, would soon fall into great confusion. He could not be recognised. All Christians must come inside the ring. They must be formally admitted and approved by Jesus and his disciples. Everyone outside must be regarded as a non-Christian. By this means order would be preserved, and it would be easy to draw clear and definite lines of separation. It would be an intolerable breach of discipline, so the disciples thought, to allow men to be unattached Christians. The unattached must be regarded as non-Christians or schismatics; they could not be recognised, or permitted to cast out devils in the name of Jesus.

It was against this narrow view of Christianity as essentially a formal organisation or Church that Jesus spoke the words of my text: "Forbid him not; for he that is not against us is for us." He rejoiced to hear of this young man's good works. He welcomed him as a fellow-labourer and a disciple, although he had not connected himself outwardly

with the disciples. It is a significant and noble expression of the freedom of Christianity, of the invisible union of men who strive in their own ways to follow Jesus; it is a great declaration on the part of Jesus that men are Christians, not because they belong to a particular organisation or profess a particular creed, but by unity of spirit and of aim.

On this New Year's Sunday, when we are looking out into the future, I want to consider with you the present position and tendency of Church communion. We are all aware of the strange state of excitement and controversy which exists at the moment in the great Anglican Church through a certain incident which has taken place in the mission field in Africa. As you probably know, a number of Protestant missionaries met together a short time ago for conference in Kikuyu. There were Anglicans, Presbyterians, Baptists and Wesleyans amongst them. They felt that, for their own sake and for the sake of their common work, it was good for them to meet together in friendly counsel. They realised, what their supporters at home often fail to realise, that it was a serious stumbling-block to them in their efforts to convert the natives when they quarrelled with or opposed one another. These childish peoples have a certain wisdom of childhood from which more civilised peoples may learn important lessons. It is possible to give them an idea of Christianity as a Gospel of love, of self-sacrifice, of honour and purity. It is possible to teach them reverence for Jesus and to lead them to believe in the Fatherhood of God. But they cannot understand the differences between Protestant Christians. If a man has been converted by an Anglican clergyman, if he has put away his superstitious polytheism and is trying to live in accordance with the teachings of Jesus, he is quite ready to attend a Presbyterian or a Baptist Church when he moves into another district. He cannot see any vital distinction amongst those Churches, and if you could make him feel any vital distinction it would be an offence and a hindrance to him in his upward path. He is inclined to say, Settle your differences at home before you come out here to convert us. How can we decide which of you is right? It is very likely, if you force him to realise the differences among Christians, that he will relapse again into heathendom. You can teach him to understand a little of Christianity, but if you insist on his becoming an Anglican or a Baptist or a Presbyterian, and command him to condemn all other forms of Christianity, he falls into utter confusion, and is inclined to reject Christianity itself. This is what our Christian missionaries of all sects are realising more and more clearly. Childish nations by their simplicity are forcing them to a union, which the more cultivated intellect of orthodox Christians at home is unwilling to accept. So true is it, as Jesus says, that God has hidden these things from the wise and from the understanding, and has revealed them unto babes.

In this missionary conference to which I have referred, under the influence of such experiences, there was a united Communion service. It was held in a

Preached at Rosslyn Hill Chapel, Hampstead, on Sunday, January 4, 1914.

Presbyterian church, the Anglican Service was read, two Bishops took part in administering the Communion, and all present, Baptists, Wesleyans, Presbyterians and Anglicans, broke bread and drank wine together in memory of Jesus, uniting together in fellowship and loyalty to their leader and their Lord. Another African Bishop, not present on the occasion, heard with horror of this Communion service, and sent off letters to England, indicting his two brother bishops for heresy. They were, in his opinion, no longer worthy to be bishops of the English Church for having administered the Sacrament to Baptists and Presbyterians and partaken of it with them.

We know what a sensation has been produced in the English Church at home. Honoured Anglicans are divided from each other most seriously upon the question. Dean Hensley Henson and other Broad and Evangelical Churchmen support the action of the two bishops and express entire approval of their conduct. On the other hand, such a strong, courageous, and honoured leader as Bishop Gore, the Bishop of Oxford, writes with firm and sorrowful condemnation of their action, and he is supported by most High Churchmen. To Bishop Gore it seems like the beginning of the disruption of the Anglican Church if such promiscuous fellowship and communion is allowed. They take gloomy views of the future; they insist on the exclusiveness of the Anglican Church. No man or woman who has not been confirmed should be admitted to the Communion. No Church building can be regarded as a church unless it has been consecrated according to Anglican rites. No minister can be regarded as a minister unless he has been ordained by a bishop. No one claiming to be a Christian can be accepted by Anglicanism as a true Christian unless he has been baptized and confirmed according to the prescribed forms. Non-conformist missionaries are unauthorised teachers, with whom no communion can be held. This is the position of the High Church party in the English Church.

It is impossible to say what will happen. Very probably the excitement will die away and the fundamental differences of opinion amongst the Anglicans will be covered up again for a time and ignored. That is the kind of advice which an old man like Professor Sanday gives. He does not attempt to divide between the two points of view. He merely urges peace and forgetfulness. It is not a very satisfactory solution, and it cannot be a permanent one.

This claim to exclusiveness is deeply rooted in a certain section of the Anglican Church, and is based on a belief in Apostolical Succession and on the necessity of order and discipline and the divine origin of Episcopacy. According to them, the Roman and Greek and Anglican Churches are the only true churches in Christendom. All other so-called churches have no vital connection with Jesus. They are mere amorphous sects, whose ministers have no right to preach, and whose members are in a state of schism outside the Church of Christ. The High Anglicans do very much what the disciples did. They forbid men to cast out devils in the name of Christ, because they follow not with us. It is

the spirit of sectarian exclusiveness, which Jesus condemned, that is being exhibited by Bishop Gore and his followers.

Now I think it has to be admitted that exclusiveness, as a working policy, has a certain advantage. The Churches which, like the Roman Catholic and High Anglican, claim with sincere faith that they possess exclusive powers and privileges, do make a special appeal to certain types of people. It is attractive to belong to a well-organised society, into which we must enter in a defined way and for which, when we are members of it, we can claim a certain superiority. A great German philosopher, Professor Paulsen, has said, "The power of a religion to gain adherents is in inverse proportion to its tendency to mix with others." The more a Church insists on its own individuality, the more it stands apart from others and claims to be better than others, keeping itself alone in magnificent isolation, the more it will attract certain types of people. It will attract people who long to be superior, who desire, not universal communion and unity, but a firm and narrow fellowship. It appeals to that in human nature which desires order, discipline, clear marked limits, and to that lower element which, not feeling by itself superior, hopes to become superior by union with a superior organisation.

There is no doubt that one of the weaknesses of our own Church is its freedom. It is so easy to belong to it. No doctrinal questions are asked, no ceremonial initiation is involved. Anyone who feels in general sympathy with the services is welcomed not only as an attendant but as a full member. It lies with the individual and not with the Church to decide whether membership shall take place. We should gladly welcome a Roman Catholic, or an Anglican, or a Baptist, or a Presbyterian to our Communion service. We should say to him, We have no right or wish to forbid you joining with us. If you yourself desire to break bread and drink wine with us in memory of Christ and in unity of spirit, we rejoice to have you with us. We do not ask you what views you have about the nature of Christ or about the meaning of the Communion service. It is sufficient for us to know that you wish to join in our service, that you take part in simple sincerity, and that you feel the spirit of Jesus to be a great unifying influence, bringing together all those who love God and desire to serve their fellow-men.

To many people this seems a very loose, unorganised arrangement. To many it seems a cheapening and lowering of the meaning of a church. A church must distinguish itself more definitely, it must surround itself with restrictions and ceremonies, it must make demands on the beliefs of its adherents, it must learn how to close its doors, it must have some claim to exclusiveness. People do not want to join a church which is entirely and easily open to everybody. You must make it appear difficult, you must create conditions, you must distinguish yourself strongly from others if you would appeal to the world.

There is a fundamental distinction here of which the Roman Catholic and High Anglican Church on the one side,

and our own free churches on the other are the extremes. So far as policy and government are concerned, there is a good deal to be said for the Roman Catholic and High Anglican view. So far as the spirit and teaching of Jesus are concerned, there can be with us no doubt that our doctrinal freedom and refusal to impose tests, and our ready welcome to all who desire to join with us, is justified.

But in defending this principle of freedom we run some risk of drifting into mere anarchy and of misunderstanding ourselves and our principles, which is much more serious than being misunderstood by others.

Conditions of Church membership there ought to be, even in the freest Church, not conditions imposed by a fallible Church from without, but conditions imposed by the individual conscience within. The responsibility of Church membership is not really less with us than with the Roman Catholic and High Anglican, but it is a responsibility for each man to settle with himself. We need to feel that responsibility much more strongly than we often do. As members of any Christian Church, however free and open, we are consciously and definitely dedicating ourselves to the Christ ideal, we are trying to live a noble and self-sacrificing life, we are confessing our faith in a divine law and love as the guide and rule of life, we are pressing on to the mark of our high calling in Jesus Christ. We are putting off all exclusiveness of prejudices and ill-will, all that separates us into classes or parties. In remembering regretfully the exclusiveness of other Churches, it is well to remember that it is possible even for members of a free, open Church like ours to be exclusive too. We may be exclusive in our sympathies, wanting in free open welcome and kindness of heart and ease of manner towards newcomers, content with our own friends and associates and careless about those brought up in other ways and with other kinds of thought. We may be exclusive in our attitude towards those who exclude us, or towards the masses who are indifferent to us. As congregations of like-minded men and women, we Free Christians are by no means always free from an inward exclusiveness, although our doors and our membership are so open to all.

On this New Year's Sunday, let us realise the joy and responsibility of our freedom and our opportunities. We have no outward form of doctrines which exclude, but we may have an inward exclusive spirit. We need a more generous vital Christian sympathy, a more ready, easy power of association with others, a more kindly manner even in our welcome to strangers.

Above all, as members of a Free Church, we need the sense of responsibility. We are not asked to make any doctrinal confession, or to go through any ceremonies of initiation, but membership of any Church involves real duties and responsibility. It involves the sincere taking part in worship and a real desire for religious fellowship. It means a deep sense of the importance of the inward life, a desire for peace with all the

world, and a quiet firm trust in the divine leading and the divine love.

It is to strengthen each other in such ideals that we meet together for our public worship. We do not meet merely to listen to music or to a sermon or a prayer. We meet to sing and pray, to think of the things which belong unto our peace, to feel through communion with God our intimate relationship with all mankind and to gain help in the battle of life that we may be good soldiers of Jesus Christ.

ORGANISATION AND LIFE.

BY EDWARD LEWIS.

THERE are two tendencies observable alike in the life of the individual and in the life of society. The one is towards regularity, order, conformity, perfection of organisation, settlement; the other is towards irregularity, nonconformity, disturbance, rebellion, upthrust, challenge. The former is deathward, the latter lifeward. With Bergson in mind, the former is downward, the latter upward; the former is essentially materialistic, the latter essentially spiritual. The movement towards perfection—in the sense of organisation and order—is a movement into a blind alley. It is the place into which those things come which have left the mainstream of life. Utopia is death-land. Eden, and the New Jerusalem, are essentially the same; the one depicts as a garden what the other depicts as a city. Each is a state of finality and perfection. Each is dead alive. Each is void of promise. Each is innocent of ascending effort. Each is a full stop. Any alive soul, inhabiting either, would perforce become a fallen angel. Each is the haunt of him whom Nietzsche calls the "last man."

Let us try and imagine this "last man." He is not a fact, but rather the logical issue of a tendency. He is the last word in organisation. He is a perfect being perfectly adapted to a perfect environment. He has a Perfect Theology; he has no religious doubts; all have been settled to his complete satisfaction. With perfect clearness he knows whom he believes and why he believes. He has a Perfect Philosophy. There are no further questions worth asking. All the riddles have been solved. All secrets have been revealed. All knowledge is up in the light. He has a Perfect Science. Everything has been classed and duly related. Everything is properly labelled and pigeon-holed. There are no mysteries. He understands all knowledge. He has the complete cosmos. All is in order. He has achieved the Perfect Moral order in his heart. He is in no fear of making mistakes. He has a Perfect virtue. He never sins. He is beyond temptation. His will to goodness is matched with his knowledge of it. He always hits the right mark. He keeps all the commandments. His habits are as regular as they are approved. He is correct without effort. He never offends. His feelings never get the better of him. He goes where he ought to go,

does what he ought to do, and never has an off-day, nor wants to have one. He needs nothing. He lives in what some would call the perfect socialistic state. The means and methods of production and distribution have been perfected. Supply and demand are in final equilibrium. There are no rich or poor. There are no masters or servants. "No shepherd, and one herd." He has no pungent ambition, for all are equal. He has no vital rivalries, for each man has his appointed place and fills it. All is shared. Everything belongs to everybody. His work is a pastime; it is in the manner of taking exercise for reasons of health. He tenants a perfect dwelling with perfect sanitation. Sickness and old age are provided for. And doubtless in such a State which makes everything easy there will be euthanasia, so that his long life may pass into the longer sleep through the chambers of beautiful dreams. This is the "last man" and the final Order. There is nothing beyond. It is perfect. It is *cul de sac*. It is the ultimate whither of organisation. We may take a very long time to arrive there; but many people and many movements are heading for it. The quickest way to it would be to discover that magic fluid of which Alice in Wonderland had the secret, and reduce ourselves to insects and occupy a vacated ants' nest.

The tendency is observable in much modern social movement which would eliminate the great incentives to progress—hunger, want, pain, hardship, and (in spite of its idealistic affirmations) inequalities, personal ambition, scope for fullest self-expression. Observable, too, in defenders of creeds, guardians of morals, upholders of the *status quo*, and suppressors of all dangerous persons.

Organisation, however necessary, is always at the expense of life-impulse and life-quality.

Order, however necessary, is always the enemy of progress. Happiness, which is the chief end of the Order, is not the true end of Life. Man may not be the last word of the divine creation, but just as every subhuman order existed to be surpassed, man himself may exist to be surpassed. The Order exists mainly in the interests of the weak people.

On the other hand, the wilderness, with all its risks, perils, hardness, and possibility of evil, is better than the city high-walled in safety and security and inhabited by a perfectly regulated and contented people. The highway of God always lies in the desert. To say this is to voice the opposite tendency. This is the true Christian tendency. "The kingdom of heaven," said Jesus, "is like unto ferment"; not like unto an organised Church, but like unto ferment.

The point in a man's life where there is ferment, is the point at which the higher kingdom is entering into him, and he into it. All his promise lies there. That area of his life which is regularised, well-ordered, conventional, conformed to standard, is comparatively unimportant; the point of ferment is the important point. All else is moribund; this is vital. There are those who would have their faith so settled that they would never be open to the disturbance of doubt. Others who

would have their virtues so perfected that they would never be upset by making a mistake. Others so conformed to the social order, that no impulse or enthusiasm would ever have the chance of carrying them away out of bounds. How stupid! How traitorous to life! How faithless to the future!

The higher faith arrives in and through the experience of doubt—surely a commonplace. Safety lies in the neighbourhood of the creed; but salvation, the health of faith, lies in the neighbourhood of the doubt. Advance in moral insight is along the pathway of irregular impulses. It is true in the history of a soul, as in the history of England, that a new era begins when a man refuses to conform. The ferment is the thing. In that a man may be exceptional, irregular, unconventional, original, disorderly, let him publish his personality. It so often happens that the exception breaks the rule like a hammer and makes way for the higher law.

A man's exceptionality, originality, his unique spiritual reality in all fulness, directness, boldness, passion of self-expression—this is what the world needs, if it does not want, from him.

"I come not to bring peace, but a sword."

"Ye have heard that it hath been said, but I say—"

"One must still have chaos in one to give birth to a dancing star."

THE CONTRIBUTION OF OUR AGE TO RELIGIOUS EXPERIENCE.

I.

HISTORIANS have a way of leaving out just the things we want to know. Mr. Birrell says, speaking of Wesley, "Our standard historians have dismissed him curtly. How much easier to weave into your page the gossip of Horace Walpole, to enliven it with a heartless jest of George Selwyn's, to make it blush with sad stories of the extravagance of Fox, to embroider it with the rhetoric of Burke . . . than to follow John Wesley into the streets of Bristol, or on to the bleak moors near Burslem." Even so fine a spirit among historians as John James Tayler scarcely knows what to do with Wesley and the Methodist experience. It is an accident, a by-product of the "Religious Life of England," rather than a first-rate, over-towering development. Its success is attributed to the inefficiency of the Church and the sleepiness of Dissent; "it represents no great idea, expresses no principle, is a mere outbreak of feeling." It will either be re-absorbed into the Church, or die out (pp. 266-7).

As the historians will not tell us, let us try to discover for ourselves how religious experience has developed through two of its great modern stages—the Quaker revival and the Methodist revival—and then, after getting some grasp of the difference between them (for they are different) examine the characteristic contribution of our own age.

The Quaker revival, unlike the Method-

ist, was a revival *manqué*. At the first its success was enormous. One has only to glance at the lists given by Prof. Lyon Turner, of Quaker conventicles in 1669 and 1672, to realise how the fire had run through town and country. Mr. T. E. Harvey says ("Rise of the Quakers") there were nearly 400 meetings in Yorkshire alone by the time of the Toleration Act of 1689. But in the year 1900 there were not 400 congregations in the whole of Great Britain. The spread of Quakerism was, so far as we can judge, much more rapid than that of Methodism was to be in the next century, and this makes the falling away and dying down of the movement all the more mournful. One passes through the villages of the north Yorkshire dales where George Fox poured out his soul, and the old, grey, deserted meeting houses seem to ask reproachfully: Why is there often no vestige of a memory of that great work which, if it had been permanent, might have made Wesley's movement unnecessary?

The answer is that both the problem that Fox's experience arose to meet, and the peculiar form of that experience, were quite temporary, and passed away together. Fox's conversion did not conform to the ordinary evangelical lines. His struggle and search were not for forgiveness and reconciliation, in the manner of John Bunyan. He sought for light rather than for salvation. That is, he wanted to know the nature of true religion in a man's heart. He was intensely perplexed by the failure of the Church and Puritanism alike to make men truly good. Everywhere he saw the formalism and unreality of official religion—the ceremonialism of the Church, the dogmatism of the Puritans. His own life had been singularly pure and well-conducted from childhood. So it was false religion, rather than bondage of the will, that caused his sorrow, and dictated by revulsion the character of his "new birth." Thus his problem was wider than that of Bunyan and the evangelicals. It was the whole nature of Revelation, the question how far an individual soul could have immediate knowledge of God—not simply the narrower, evangelical question of the personal moral life and its recovery. This narrower question was all along hovering about his thoughts, but it did not give the shape to his thoughts. What did give the shape to his thoughts was something akin to our modern problem of the Self. Men of to-day, to whom "inwardness" is a commonplace of religious talk, can often not see anything remarkable in the Quaker insistence on the Inner Light. But that is because "inwardness" means for them a vague spirituality, the mind shut up in itself and its own workings; they do not come to close grips with the problem of God's work in the soul; and this Fox saw to be fundamental. He wanted to be sure of the Immediacy of God's presence. He came so near, indeed, to our perplexities about "Immanence," that the action of God in nature puzzled him as it puzzles us to-day. Thus in the "vale of Beaver," a temptation beset him which said, "All things come by nature"; until a true voice came and said, "There is a living God who made all things." It was through this pre-occupation with the Immediacy of God

that he also came to translate all the historic facts of Christianity into processes of his own mystical experience. Once, when he was with a company of Puritans who were discussing "the blood of Christ," he told them it must be sought in the heart and conscience, and his view met with much opposition. There is something very modern in this "spiritualising" tendency which Methodism quite missed. It is the modern note of simplification—the note which makes Lord Morley say (with some exaggeration) that Quakerism has been the most devout of all endeavours to turn Christianity into the religion of Christ. This simplifying note, by which historic Christianity was in danger of being spiritualised away into formless mystic states, is sufficient to account for the loosened grip of Quakerism upon the age after Fox's death. But for Fox himself there was no such danger. He knew what he wanted. He wanted to find his own Self. In this he reaches clean across two centuries to us to-day, for it is in this want that we also envisage our problem. But that does not mean that he was what we should now call an Individualist in religion. Most of the meaningless eulogies we hear of Fox and Quakerism go upon the assumption that his spiritual life was akin to the anarchic, self-directed, ego-centric reveries that pose as the "higher-thought" of our own period. Really, the whole travail and stress of his thought was a search for Authority—not for the authority, certainly, of priest or dogma, but just as certainly not the authority of the unguided Self. It was not a lawless Self throwing off authority. It was a boundless moral conviction seeking Authority. For him, as for us, that problem was solved as soon as his pent-up moral fervour could find for itself an Authority great enough to back it and give it an Absolute warrant. The whims of a Self are poor authority to set up against Church and Dogma. But how if it be really a Divine Self that is speaking within? That is what Fox now discovered to be the case. His hopes in priests and Puritans alike being gone, "so that I had nothing outwardly to help me, nor could I tell what to do, O! then I heard a voice which said 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy." Such was George Fox's conversion.

It is plain that the moral fervour of this experience was derived from the dominant conflict of the Puritan age, the conflict between formalism and "inwardness." As Mr. Harvey says, the Quakers found "that what hindered people from seeing the light was often not so much the living errors as the old dead truths." It is important to keep in mind the kind of "dead truths" against which Fox had to fight, for it was by them that his spiritual history was conditioned. It was a quite special and temporary situation. With the passing away of this situation the significant work of the original Quakerism was done. In one sense it was a failure. But in another sense it was successful, for it cleared the ground for those who came after, and made it possible for Wesley in particular to devote himself to certain more vital interests of religion.

W. WHITAKER.

CORRESPONDENCE.

THE KIKUYU CONTROVERSY AND THE CATHOLIC CHURCH OF THE FUTURE.

SIR,—It seems to me that you have failed in your usual fairness when commenting on Bishop Gore's letter in *The Times*. You dismiss it with the remark, "These are not the words of a peacemaker, except upon terms which he knows beforehand that men of evangelical or liberal views will refuse to accept, for they involve a complete surrender to the strictly sacerdotal position."

Bishop Gore is a sincere and clear-headed thinker, a fearless Christian, and a sane ecclesiastical statesman. He knows exactly what he wants; where compromise is wise and legitimate, and where it is dishonourable and shameful. He co-operates in the most liberal-minded way wherever co-operation is possible. Those of us who have been associated with him in Social Service work know that a more candid and brotherly spirit does not exist among us. I do not say this in Bishop Gore's interest, and I would not be guilty of the impertinence of presuming to defend him. I say it because I think we ought to understand this Kikuyu controversy a little better and see what is at the bottom of it.

Without going into the wider issue of Bishop Willis's proposed federation of the sects for the ultimate formation of a native church in British East Africa on the basis of the Apostles' and Nicene Creed, the absolute authority of Holy Scripture, the Deity of Jesus Christ and his atoning death as the ground of our forgiveness, let us fasten on the single fact of the "open Communion" that took place. In June last some sixty missionaries, including Anglicans, Baptists, Methodists and Friends, assembled at the East African village of Kikuyu for conference on their mission work. At the close of this conference there was a celebration of the Holy Communion in the Scottish Presbyterian Church by the Anglican Bishop Peel of Mombasa. Bishop Willis of Uganda was also present. The liturgy used was that of the Church of England; the sermon was preached by a minister of the Church of Scotland. The Communion was open to all members of the sects represented. From the undogmatic non-subscribing position all this may appear as an excellent example of progress in Christian unity and co-operation. But that is not the real point at issue. Is this co-operation permissible to the State established, dogmatically constituted Church of England? Surely not. The Rubric of the Church of England limits admission to Communion to those confirmed or willing and desirous to be confirmed. To disregard this restriction is an act which loyal Churchmen may rightly resent. Especially is this so when taken in the context of the Conference and its proposed Federation. It is only just another instance of pledged priests playing fast and loose with their ordination vows and terms of subscription. And if we are going to say that these

things do not matter, then why are we not side by side with the Modernists working inside the Church of England (or the Church of Rome) for real freedom and inclusiveness? Is it not precisely because we agree with Bishop Gore that these things do matter; that sincere and honourable men must have regard to their solemn vows and to the basal principles of their ecclesiastical fellowship? But the Kikuyu incident is only the occasion for long suppressed antagonisms to reveal themselves. I remember speaking to a Church of England clergyman many months ago—an editor of an influential Church of England paper—on the prospects of religion in this country, and more particularly of his own Church. He said, "There must be a split, and that pretty soon." I was amazed at his tone of certainty, for I imagined that the Anglican genius for compromise would be able to continue in some sort of make-believe unity for a long time to come. But my friend had no manner of doubt about it. The various sections in the Anglican body were too many and too intensely hostile. Who can reconcile (a) the modernists of the extreme critical non-miraculous school like the Rev. J. M. Thompson and some of the writers of "Foundations," (b) the ignorant, unintelligent, old-fashioned Bible-Protestant, (c) the extreme High Churchman, narrow, mediæval, aristocratically exclusive and Tory, always dreaming of Reunion with Rome, and perhaps plotting for it, (d) the educated, liberal-minded Evangelical, orthodox in heart, because essentially building on his personal experience of the redeeming power of the Ever-living Christ, but heretical in head simply because cultured and open-minded enough to be influenced by modern scholarship, (e) the Moderate High Churchman, essentially English and un-Roman in his Catholicism, passionately loyal to the Church of England, often broad in theology, and usually modern in his social and democratic sympathies? These are only the main divisions. There are besides curious cross-sections. What sincere unity can exist among such? Do we wonder that the cry is rising from more than one quarter—In things essential, Unity. "Who can dwell with perpetual burnings?"

This, it seems to me, is exactly what Bishop Gore has been trying to get the Church of England to face, and I for one honour him for it. Permit me to quote at some length from his letter, for the matter is crucial and may mark a new ecclesiastical era:—

"I doubt if the cohesion of the Church of England was ever more seriously threatened than it is now. The reason of this is that three sections of the Church are pursuing their own principles to a point where they become really intolerable to the main body of their fellow members. [Note that Bishop Gore does not identify himself with any one of these three extreme sections, but is writing in the interests of "the main body of their fellow-members."] I mean that—

"(1) The critical school is maintaining that it is legitimate for a clergyman to hold his official position while repudiating in published writings the miracles in which he must affirm his belief each time he says the Creed.

"(2) The extreme school among those who specially value the name of Catholics seem to be adopting a position from which the familiar views of Evangelical Churchmen must be pronounced to be strictly heretical.

"(3) The Evangelical portion of the Church, in its zeal for union among Protestants, is giving its approval to the 'open Communion.' . . . I feel quite sure that to the great mass of High Churchmen such an open Communion seems to involve principles so totally subversive of Catholic order and doctrine as to be strictly intolerable, in the sense that they could not continue in a fellowship which required them to tolerate the recurrence of such incidents. . . . I do seriously think that unless the great body of the Anglican Church can again speedily arrive at some statement of its principles such as will avail to pull it together again in a unity comprehensive, but intelligible and compatible with the moral principle of sincerity of profession, it will go the certain way to disruption."

If it be consistent with modesty I should like to say I entirely agree with Bishop Gore. Either disruption or a unity on some statement of principles *comprehensive, but intelligible and compatible with the moral principle of sincerity of profession*, is the only course for the Church of England. The scandal of the present condition must terminate. If Anglicanism wants to observe its own dogmatic basis (as Bishop Gore does), then let it be stated clearly and without equivocation and let its members accept that basis; or, if they cannot, let them be honest and honourable enough to come out of the Anglican Church. The present laxity and evasion and moral compromise constitute an offence against veracity and straight dealing, and must continue to breed spiritual corruption, hatred, suspicion and strife. As a Free Catholic, I am all for the open Communion, remembering that Christ tolerated Judas Iscariot at the Last Supper, and even after the treachery called him "Friend." In Church-life I take whatever risk there may be involved in an absolute trust in the guiding and organising power of the Divine Spirit. I repose perfect confidence in the ultimately victorious power of Christ over the hearts and minds of men. If God in Christ, and in his saints and martyrs and heroes, dead and alive, cannot organise men into a free and voluntary unity, no dogmas or constitutions or form of words will ever succeed in organising them into a compulsory unity.

The real live issue which the Kikuyu controversy has made to emerge once more is this—Shall we have a sincerely bound and compulsory Catholicism or a sincerely free and voluntary Catholicism? We agree with Bishop Gore in demanding sincerity and in preferring disruption to a sham and fraudulent "Unity." We disagree with him because he fails to accept as the only true solution the Free Catholicism of Christ, who with freedom set us free, so that we should never again be entangled in a yoke of bondage. "The only infallible guardian of Truth is the Spirit of Truthfulness," and the only infallible maker and sustainer of Church-unity is the free unjudaised Spirit of Christ. Where the Spirit of Christ is, there is

liberty. "Him that cometh unto me I will in no wise cast out."—Yours, &c.,

J. M. LLOYD THOMAS.

The Old Meeting Church, Birmingham.

January 5, 1914.

THE CHAPELS IN WHICH MARK RUTHERFORD PREACHED.

SIR,—Miss Kensett's letter has raised an interesting question. The editor of the *British Weekly*, who has shown considerable interest in the matter, has stated pretty positively that the evidence points to Billingshurst as being the seat of Mr. Hale White's labours, but when asked for proofs his columns were silent. Miss Kensett assumes that it is Ditchling referred to in the Autobiography, and the records of the chapel show that a Mr. White preached there; but so far as the book is concerned, the only support for this theory lies in the place being described as D—. May I point out that the Autobiography gives the locality as being in the Eastern Counties? The chapel was of Presbyterian origin, one of those "red brick buildings from the time of Queen Anne," and had an endowment of £100. As we read can't we who know the district see the chapel in our mind's eye? Then the country is described. Mark had been minister of an Independent Chapel in a town ten miles from the sea which lay to the east, and a small river ran through the High-street. Some distance away on the west were soft swelling hills. The Unitarian Chapel to which he was appointed was in a large village, half town, a few miles away. While there he rambled among the hills, on the south side of which was a spot famous for butterflies. One of his congregation was a retired brassfounder, whose business had been in a town where Unitarianism flourished. Might not this be Norwich? It is stated on good authority that the Autobiography must be regarded as fiction. Still fiction has generally a basis of experience; and if the author only ministered to one congregation in a county full of General Baptist traditions, how is it he is so familiar with the conditions prevailing in the Eastern Counties? Can the minute books of any of our chapels there help to clear up the mystery?—Yours, &c.,

E. CAPLETON.

113, Highbury New Park, Jan. 5, 1914.

THE CALL OF CANADA.

SIR,—To me the most gratifying note in Mr. Bowie's letter is that there is still a grand opportunity for the presentation of our Unitarian Gospel in Canada, that the kingdom may yet be ours, despite the fact of our long neglect of the call. Few of your readers at home can form an adequate opinion of the isolation felt by many Unitarians, who, in addition to the struggles incident to a pioneer's life, have to submit to obloquy, or throw in their lot with churches which they cannot conscientiously support and whose teachers often delight in minifying the doctrines these people hold most sacred. I have known many such people in Canada. In Victoria, B.C.,

over a quarter of a century ago, among others, I met ex-members of the Sheffield congregation who attended in Mr. Brooke Herford's time. They spoke most affectionately of our Dr. Herford and treasured a few of his sermons and other Unitarian publications. The faithfulness and loyalty of these people was a splendid testimony to the earlier life at home, and, in new surroundings where they were misunderstood, was a brave witness to the principles which they knew were spoken against almost everywhere. I am delighted to hear that Mr. Bowie became acquainted with some of these old friends who were associated with me in founding the Unitarian Church in Victoria over twenty-five years ago. Fancy! Serving all these years mainly by standing and waiting.

These people and others like them are brave and faithful, and are entitled to know whether they are really cared for by the British and Foreign Unitarian Association, or are to become converts to augment the ranks of other bodies who, sooner or later, may prevent us from getting a foothold after the hardest work has been done. It is not improbable that many of these faithful people at home, unless provided for in the new country, will lapse from church-going and say that the B. & F.U.A. had no interest in them.

I hope, Sir, you will keep your columns open for the discussion of this question until the "powers that be," whoever they may be, take active steps to provide young men, the number of years does not matter, for those posts where there is everything to be gained and nothing to be lost in our greatest oversea Dominion.—Yours, &c.,

W. W. CHYNOWETH POPE.

Lewisham, January 6, 1914.

THE PULPIT BIBLE.

SIR,—I would like to suggest to any who cannot manage their public readings without making pencil marks upon the page, that among their New Year resolutions they should include this: *Never to mark a Pulpit Bible that is not their own.* Having recently spent some time in erasing from ours (as far as I could) a series of more or less ancient "scores"—sometimes, alas, too deep to be removed without defacing the print—I have learned something alike as to the varieties of selection and as to methods employed in indicating the passages selected. Some of both may be described as rather curious. But I hesitate about an adjective rightly applicable to the taste, not to say the morals, of persons who take the liberty of striking their marks through verses and paragraphs, bracketting, double-lining, affixing arrow-heads, and so forth, in a book that belongs to other people. Several useful collections of Biblical lessons are available for those who cannot readily follow their own note of chapters and verses; and if none of these is wholly satisfactory, the reader may find advantage in writing the whole lesson out—as my friend Frank Walters, I think, invariably did. He can then "read, mark, learn, and inwardly digest" as fully as he is moved to do.—Yours, &c.,

W. G. TARRANT.

Wandsworth, Jan. 6, 1914.

BOOKS AND REVIEWS.

LORD MORLEY'S BOOK OF WISDOM.

Notes on Politics and History. By Viscount Morley, O.M. London: Macmillan & Co. 2s. 6d. net.

THERE is no adequate way of giving an account of Lord Morley's Manchester University Address in its published form except by the method of quotation, and the difficulty is that when once quotation begins there is no reason why it should end. He calls it Notes, and the title dispenses him from slavery to consecutive argument, and gives full play to his genius for flashing suggestion and aphoristic wisdom. It is a book not to be read through rapidly and then put aside, but to be used page by page as matter for meditation; for here he garners for us in rich full sentences what history has taught him of the guiding principles of life, or personal experience has revealed of "those habits of mind and temper upon which, along with knowledge of the right facts, the soundness of opinion depends." Here it will not be unfitting if we confine our attention chiefly to some parts of the address in which his thought stands in close relation to moral ideals and religious practice. In an early passage he provokes us to serious reflection upon the meaning of Religious Liberty, "in France and Italy a burning question; in Ireland, Scotland, and even England, by no means a mere handful of dead historic ashes." After a series of questions, which he leaves us to answer for ourselves—it is his excellent device for saving us from mental laziness—and in face of the fact that religious watchwords, "inspired by political and racial resentments" are still in use among highly civilised communities, he concludes,

"Still, we may fairly say that in our State at least, within a single generation, a law of tolerance—not indifference, not scepticism, not disbelief, but one of those deep, silent transformations that make history endurable—has really worked its way not merely into our statutes and courts of justice, but into manners, usage, and the common habits of men's minds."

Elsewhere he says, as a pendant to Rousseau's statement that man is born free, "man is born intolerant, and of all ideas toleration would seem to be in the general mind the very latest." Or he dwells on the fixities of human things as illustrated by Language, and then passes on to survey the indestructible element in religion.

"If we survey the far-stretching cosmorama of religions in their vast history, how steadfastly the name, the rites, the practices, and traditions, and intense attachment to them all, persist even after reasoning and comparative methods seem to have plucked up or worn away the dogmatic roots."

A reference to De Maistre is illuminated with this acute observation, "He was that compound of the profound mystic with man of the world, which often causes us so much surprise—unreasonable and unconsidered, for few compounds are more common even in a rationalistic age." But we have said already that the tempta-

tions to quote are unlimited and hard to resist. Everywhere Lord Morley's great characteristics as thinker and writer are present, in forms which are not the less delightful because they have been so long familiar, his large-minded enthusiasms, his just patriotism—"to deride patriotism marks impoverished blood, but to extol it as an ideal or an impulse above truth and justice, at the cost of the general interests of humanity, is far worse," his belief in progress, which is no automaton, but dependent always upon personal initiative, and in all the higher reaches of political thinking, his unfailing loyalty to Burke. Burke's "splendid pieces on the contest with the American colonies," he describes as "the profoundest manual of civil wisdom that our greatest literature possesses." We may close our pleasant task of sampling these treasures of wisdom with a tribute to Mazzini, which shows that Lord Morley has not abated one jot of the moral fervours of his youth:—

"Among the glowing spirits who have been pillars of cloud by day, and pillars of fire by night—agents in transforming abstract social idealism into violent political demand—after Rousseau in date, Mazzini came . . . Without forgetting the splendid elevation of Channing, most eloquent of American divines, in the struggles for human freedom in Northern America, the Italian was in wider range than politics the most fervid moral genius of his time. No other man of his century ever united intense political activity with such affluence of moral thought and social feeling."

DR. ABBOTT'S NEW TESTAMENT STUDIES.

The Fourfold Gospel. Section I. Introduction by Edwin A. Abbott. Cambridge, at the University Press. 2s. 6d. net.

Miscellanea Evangelica (I). By Edwin A. Abbott. Cambridge, at the University Press. 2s. net.

THERE is no writer on the New Testament so baffling to the reviewer as Dr. Abbott, not on account of his obscurity, but because his work is planned on such a vast scale and carried through with a massive apparatus of learning worthy of a Benedictine of St. Maur. We want to see the whole before we can fitly appreciate the parts, and then few beside himself will be equal to the task of judgment. The spirit which animates him is exemplified in the beautiful words of the dedication of "The Fourfold Gospel," "To those who are willing to undertake the study of the four Gospels as imperfect documents in the belief that their very imperfections were permitted or ordained to draw us nearer through the letter to the spirit of the Perfect Life which they imperfectly describe." The volume is occupied with questions of Gospel chronology and arrangement; but we think that interest will centre chiefly round the last chapter, on "Order and Arrangement in John." In his preface Dr. Abbott confesses that he has come to attach greater historical importance to John than formerly. "I find that the Fourth Gospel," he writes, "in spite of its poetic nature, is closer to history than I had supposed. The study of it, and

especially of those passages where it intervenes to explain expressions in Mark altered or omitted by Luke, appears to me to throw new light on the words, acts, and purposes of Christ, and to give increased weight to His claims on our faith and worship." Apparently Dr. Abbott is now prepared to regard the Gospel as genuinely Johannine in this sense, that it contains the gospel which was preached by the Apostle though it owes its literary form to a disciple. Among special points we may mention the discussion of the use of the Jewish Calendar in John. In this respect it is far more Jewish than the other Gospels, which omit all reference to any of the annual Feasts except the Passover.

"Miscellanea Evangelica" has been published in a cheap form with a view to criticism before the volume is issued to which it will form an appendix. It contains three essays, "Nazarene and Nazoraean," "The Disciple that was 'known unto the High Priest,'" and "The Interpretation of Early Christian Poetry." Of these the first strikes us as the most important, as it throws light upon one of the titles which was given to Jesus. Dr. Abbott's argument is briefly this, that (1) 'Nazarene,' meaning a man of Nazareth, and (2) 'Nazoraean,' meaning the *Nétzer* or Rod of Jesse mentioned by Isaiah, were probably interchanged by a play on the two words; so that the populace acclaiming Jesus as the Life-giver and Healer, altered 'Jesus the Nazarene' into 'Jesus the Nazoraean.' If this contention is correct, and it depends upon a long argument, a large part of which can only be appreciated by a student of Semitic philology, then the title in familiar use in the Gospels was one of honour and had no direct reference to the place of birth. It is a tempting hypothesis, for the recurrent use of the place-name seems to have little purpose and is hard to justify. "What have we to do with thee, thou Jesus the Life-giver," gives a stronger and richer meaning than "thou Jesus of Nazareth."

IRISH LITERARY AND MUSICAL STUDIES.

By Alfred Perceval Graves. London: Elkin Mathews. 6s. net.

THE number of books calculated to enlighten the cimmerian darkness of the English mind in regard to Irish life and culture is fortunately increasing, and among them we must assign an honourable place to the new volume by the President of the Irish Literary Society of London. We can understand many people glancing over the contents of this collection of essays, and feeling that they have been transported into an unknown world. William Allingham was the friend of Carlyle and won his place among English men of letters; perhaps the name of James Clarence Mangan calls up some dim memory of "Dark Rosaleen"; but who was Sir Samuel Ferguson or George Petrie? and what of Dr. Hyde's collection of the Religious Songs of Connacht or Dr. Joyce's Irish Wonder Book? Well, we can only recommend the reader to yield himself to

the lure of the unfamiliar, and he will soon find himself in a land of enchantment. These essays, written in a pleasant easy style and with real enthusiasm for the subject, form an excellent introduction to the intellectual activity of Irishmen in their own country during the last two generations in poetry and music and antiquarian research, and above all in the pious collection of folk-song and peasant lore. They are an attractive band, who deserve a wider fame than they have achieved hitherto, with their fine gifts, their intellectual ardour, and their indifference to commercial rewards, which so easily ensnare literary men in England to their ruin. Nothing could be more fitting than that the author of *Father O'Flynn* should raise this monument to the work of the living and the dead, for he himself belongs to their illustrious company.

INITIATION INTO LITERATURE. By Emile Faguet. London: Williams & Norgate. 3s. 6d. net.

WE are rather at a loss to understand why a critic of the eminence of M. Faguet wrote this book, and why Sir Home Gordon spent his time in translating it into English. It is far too scrappy to be of any use except as an index, and in an index we require above all completeness and accuracy, two qualities in which this volume is sadly lacking. We turn naturally to the English section, to which special additions have been made, and we find no reference to Burke, Jane Austen, or Stevenson. The critical remarks appear to us to be often the reverse of illuminating. We hardly recognise George Herbert as the author of a collection of "religious and melancholy poems," with a gloomy quality "analogous to the modern Schopenhauer." Again, we are not started on any fruitful train of thought by a comparison between Milton and Voltaire, on account of Milton's "prodigious productiveness and his varied life, divided between literature and the intellectual battles of his time." There are also some blunders so bad as to be unpardonable. What, for instance, are we to make of the following statement, "In prose must be noted, on the austere side, George Fox, founder of the sect of Quakers, impassioned and powerful popular orator, author of the *Book of Martyrs*." If the author wrote this, why did not the translator correct it? Again, we are told that Southey, Coleridge, and Wordsworth were called the lake poets "because they were lovers of the country-side." All this fails entirely to betray the hand of a master, to say nothing of fairly accurate knowledge of the subject into which he has undertaken to initiate the uninstructed mind.

THE RELIGIOUS INSTINCT. By the Rev. Thomas J. Hardy, M.A. London: Longmans, Green & Co. 5s. net.

IN his new essay in Christian apologetics, far more decisively than in "The Gospel of Pain," which was published five years ago, Mr. Hardy has taken his stand with those who maintain the ultra-catholic and sacramentalist position in the Anglican

Church. To them "comprehension" is anathema, and he who would be a true Christian is warned against the "barren regions of Humanitarianism." The life of Christ, in Mr. Hardy's view, is "the unveiling of the Divine Object of our consciousness." He declared himself to be God, and disclosed to men "the Triune Mystery." "The doctrine of the Trinity . . . is nothing less than the Divine Consciousness of Christ." He himself is the supreme miracle. All the other miracles of the Gospel record are natural and inevitable, when that is understood. It is not simply in the heart and mind of the believer that he is found; the great need of our day is that with spiritual intensity he should be worshipped as he is "present now upon His altars." The sacrifices of all other religions are but the gropings of fallen human nature, efforts of a genuine, if perverted, instinct, seeking for reconciliation with God; but in Christianity the perfect sacrifice has been offered, and the reconciliation accomplished; on its altars "dead substance becomes the Living Victim." In the Eucharist men must seek "sacramental incorporation with Christ," for there is "the central height of our response" to him. It is in keeping with this view of Christian truth that not only the miraculous Christ, but the personal Devil, is seriously presented for our acceptance, as an ominous part of the spiritual realm in which our lot is cast.

Such being the standpoint of the book, we have simply to record our radical divergence, not only from its conclusions, but from its fundamental assumptions, and from the presumptuous claim made by such a church as is here represented, in the name of an "Exclusive Christ," to be the sole vehicle of a completely satisfying spiritual life. Mr. Hardy appears to us to go astray at the very outset, in a wholly inadequate conception of the moral life, which in its deeper implications is at the very heart of a true spiritual experience; and in his recoil from Modernism he is no less unjust in representing it as bent only on "what is perfectly 'rational' and obvious." The broader sympathies of liberal religion and its convictions of truth are by no means necessarily divorced from the deepest reverence and humility in presence of the mystery of life, in communion with God. And when we come to the fundamental fact of our "experience of God in Christ," we are compelled to join issue with Mr. Hardy at every point, in his exegesis, and his interpretation of the history. We do not find that we are left spiritually helpless by our refusal of his dogmatic claim, nor that the reality of the Gospel is destroyed, or the quickening power of Jesus lost, when the miraculous element in the narrative is set aside and we penetrate beneath that form of the tradition to the actual life. The experience of God in Christ is a deeper and more vital thing than "the Triune Mystery," which theologians meddle with at their peril. We take the word, not of the ecclesiastical dogmatist, but of Jesus himself, when we seek to become as little children, folded in the care of the Eternal, that so we may enter into the Kingdom; and when we learn with him, in his spirit, to do the Father's will, and begin at least to understand what it means to be children of God.

EZRA AND NEHEMIAH. By L. W. Batten, Ph.D., S.T.D. Edinburgh: T. & T. Clark. 10s. 6d.

DR. BATTEN regrets in his preface that he had to complete his contribution to the International Critical Commentary without the help of Dr. Briggs, one of the general editors, owing to the serious illness of the latter which ended with his death. It is not easy to see in what respect this book could have been improved, even if Dr. Briggs had been spared to revise it. On the lines laid down by the editors of the whole series it is admirable, and should be of very great help to students of the Old Testament. The lavish use of abbreviations, allowed in all the volumes of the series, enables more matter to be packed into the available space than would otherwise be possible; but it does not tend to elegance of style or ease of reading. On the whole, however, Dr. Batten has done well in this respect. No one would expect the notes to be other than severely compressed; but the longer paragraphs, and the Introduction as a whole, are models of clear statement.

The books of Ezra and Nehemiah, printed separately in our Bibles, are really one book, and form part of the much larger work known as the books of Chronicles. They should come after, and not before, "Chronicles." The Chronicler has no good reputation for historical accuracy; and the suspicion, justly felt in regard to the books connected with his name, has been used to discredit the value of the books of Ezra and Nehemiah, since he was the compiler of those books also. So far as his own work as editor is concerned, that suspicion is justified. But Dr. Batten shows that much of the material contained in Ezra-Nehemiah is reliable and therefore valuable. Only the use which the Chronicler made of it is in fault. Amongst other mischief, he has confused the chronological order of his documents, so that it is a matter of difficulty to rearrange them in their right sequence. Dr. Batten suggests a sequence of the main sections which seems highly probable; and he adopts it as the order of his exposition. He wisely does not apply it (except in the notes) to the minor passages.

The Introduction is extremely good; and, for those who have only a vague idea of the history of the period, it will be of great service. The most remarkable feature, as it seems to the present writer, is the strong case he makes out for placing Ezra considerably later than Nehemiah. In his opinion the two men never met; and, though he rejects the extreme view that Ezra is a fictitious character altogether, he regards him as of much less importance than Nehemiah. However that may be, the way in which Dr. Batten unravels the tangle left by the Chronicler as his account of the history of the period is worthy of high praise, alike for the strength of the evidence he brings forward and the sober judgment he applies to it.

The general reader will not perhaps find much pleasure in work of severe scholarship such as the International Critical Commentary provides. But to the student it is invaluable, and this latest volume only adds to the debt of

gratitude which is due to those who planned the series and under whose guidance it is being carried forward. As a student I venture to offer cordial thanks to Dr. Batten for a book which has helped me much.

R. T. H.

THE SECRET HILL. Poems by Ruth and Celia Duffin. Dublin: Maunsell & Co. 1s. net.

"THE SECRET HILL," by the Misses Ruth and Celia Duffin, is a pleasant reminder that commercial prosperity has not driven the spirit of pure poetry from Belfast. But these two poets seem to have drawn their inspiration rather from the West and South than from the North. Yet it may be now that they have gone so far as to accomplish this delightful little volume of verse, they will, with deepening experience, be able to discover in the North as well new springs of the waters of Helicon. For their poetical ancestry is of the North, their great-grandfather, Dr. William Drennan (son of the Rev. Thomas Drennan, of the Rosemary-street Church), being the poet of the United Irish movement in the 18th century, and their grandfather, Dr. J. S. Drennan, was a most accomplished writer of verse. The thirty poems contained in this volume are all good; and some of them—"The Changeling," "Romance," "God's Fool," "Padraig," "Gloaming," and "Once in a Wood"—have a compelling charm. The last, in particular, carries us into the spirit's deepest recesses. "Gloaming" also strikes the right mystic note in such a verse as—

Some day the sun will find the hearthstone bare,
Will find the wheel turned, and no one there;
It were so good, by mystic music drawn,
To rise at eventide and follow so,
But I am grown so old I fear to go,
Lest I should miss the dawn.

The Misses Duffin also have had their inspiration kindled by the fire of patriotism, as is shown especially in "The Wild Geese" and "Mother of Exiles," the former revealing most finely the eternal affection which a true patriot must always feel for his country; the latter, with a quotation from which we must close, the subjugating imperative of the call of one's native land:—

O wanderers loved, mine once, and for ever mine,
Held by the bond of the wood and the dreaming hill;
Mine by the call of the bog, and the sob of the lonely pine,
Break me, and curse me, and leave me, I hold you still!

PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—The Essex Hall Year Book, 1914. 1s. net.

MESSRS. J. M. DENT & SON:—Everyman's Encyclopædia, Vol. 12. 1s. net.

MR. E. A. FIFELED:—Short Poems: Gertrude de la Poer. 1s. net. "Dislikes," some Modern Satires: Charles Masefield. 1s. net.

THE NATIONAL PEACE COUNCIL:—The Peace Year Book, 1914. 1s. net.

MESSRS. GEORGE PHILIP & SON, LTD.:—An Atlas illustrating the Acts of the Apostles and the Epistles: Rev. John F. Stirling. 8d. net.

MESSRS. W. RIDER & SON:—Psycho-Therapy: Its Doctrine and Practice: Elizabeth Severn. 3s. 6d. net.

MISCELLANEOUS.

Cænobium, Review of Theology and Philosophy.

FOR THE CHILDREN.

JESUS, OUR TEACHER AND FRIEND.

I.—BLESSING THE CHILDREN.

WHEN a little child, the new baby brother or sister, is christened, either in the church or at home, the minister often begins the service by reading in the Gospel the passage which tells how Jesus was glad to have the children brought to him, and how he took them in his arms and blessed them, laying his hands upon them (Mark x. 13-16, Luke xviii. 15-17, Matth. xix. 13-15). We like to remember that scene, because of the eagerness of the mothers that the great Teacher should lay his hands in blessing on the little ones, and because of what Jesus said about the children: "Of such is the kingdom of God." It is good to remember, and the thought comes naturally and beautifully at the beginning of our service of christening, or thanksgiving and dedication. The innocence, the teachableness, the trustful love of the little ones Jesus used as a parable, to help men to understand the spirit in which they must come to God, and enter into his kingdom. His great teaching was that we are all children of God, our heavenly Father, and with love and trust in our hearts must learn to do our Father's will.

What the elder children, who were with the little ones, would understand was that it was a wonderful thing to be near this man, to whom all the people looked with such reverence and eagerness, and that he was very gentle and good to them, and looked at them with a beautiful smile, and that it made them very happy to feel the touch of his hand and to hear his word of blessing.

I want to ask you to think of that scene, and to use it as a starting point from which we may follow out the thought of what we really know about Jesus, and why it is we care for him and want to be near him.

In thinking of the scene you try to imagine it as it was in Galilee, in that distant land and in the far distant past, and you picture Jesus as an Eastern man of dark complexion and with dark hair and a bearded face, and in such clothes as his people wore, very different from ours, but simple and graceful, and suited to the hot climate and the open air life. And as you look at him, the chief thing in the face is the light in his eyes. There are lines of thought in the face, and a great earnestness and tenderness, but in the eyes something more wonderful still,

a depth of understanding and sympathy, of commanding power and of love, such as you do not see in ordinary men. It makes you feel that here is one whom it must be good to have as friend and teacher, as leader in the true way of life.

Do not trouble for the moment about the outward things of the olden time and the Eastern dress, but imagine the scene in our own time and country. Think how it might be in an English village, on a warm summer day, if the great Teacher were there, resting, perhaps, under the shade of the trees on the village green, with his friends gathered about him. Suppose that he had been speaking to a great gathering of the people, and they were all excitement and enthusiasm, for they had never heard speaking like that before, or felt such wonder at the power of the man's appeal, and such stirring of their own hearts in the desire for nobler life. And now he was sitting there quietly talking to a few of the more earnest ones, answering their questions, perhaps, and speaking of the deep things of the religious life. And the mothers, some of whom had heard him speak, and before that had heard the rumour of his goodness and his wonderful influence, came near, with little children in their arms and other children with them. They drew nearer and nearer, hoping that Jesus would notice the children, longing to ask him to touch them, to lay his hand on them in blessing.

It was very natural, and showed how deeply the power and goodness of Jesus were felt among his people. But the disciples, engrossed in their talk with the Master, thought that he ought not to be interrupted or troubled for such a thing, and they tried to keep the women away. But when Jesus noticed it, and saw the look in the mothers' faces, he understood at once, and was indignant that they should be in any way hurt or hindered from bringing the children to him. And he not only called them to him, but with a beautiful tenderness in his gesture and his tone, lifted up the little ones to a place of high honour in his teaching. "Suffer the little children to come unto me," he said, "and forbid them not: for of such is the kingdom of God." How the mothers would feel that, and delight to remember it afterwards! How everything else would be forgotten in deep gratitude for that word, and for the way in which he took the little ones in his arms and blessed them! Nor could the disciples forget the lesson of humility, and the deep truth of that other saying, when Jesus warned them that they must become as little children if they would enter into the kingdom of God. For all alike that is true; even for the wisest and the greatest of the earth, as it was for Jesus himself. Whoever would understand what it means to be a child of God, and have a place in his kingdom, according to the Father's will, must be simple-hearted and trustful and loving, as those little ones whom Jesus blessed.

If you had been there and had heard Jesus speak like that, would not one question in your own heart have been, "Am I that sort of child?" And supposing he had called you to him, and

put his arm on your shoulder, and had looked with that deep, affectionate look into your face, would you not have felt it a great thing to stand by such a man, and feel that he expected to see goodness and trust and love in your face? In thinking of it afterwards, would you not have felt very proud and happy, and very humble too, and, deepest feeling of all, the earnest desire and determination to be more worthy of such honour and such trust and love as Jesus bore to the children?

V. D. D.

* * The Rev. V. D. Davis will contribute six articles on "Jesus, Our Teacher and Friend." The one published this week is the first. We hope that our younger readers will look out for them week by week, and will read for themselves in the New Testament the passages to which Mr. Davis refers.

MEMORIAL NOTICE.

MRS. THOMAS ASHTON.

THE death of Mrs. Thomas Ashton, which took place at Tunbridge Wells on New Year's Day, will revive many gracious memories of the days when she and Mr. Ashton dispensed their bountiful hospitality at Ford Bank, Didsbury, and made their home a centre whence the noblest influences of broadminded religion, education, and philanthropy radiated into the surrounding community. Mr. Ashton, who died sixteen years ago, did more than any man of his day for the University of Manchester, and combined in a remarkable degree the gifts of a great man of business with unflinching zeal for the higher influences of the mind and spirit.

"Mrs. Ashton," we quote from the *Manchester Guardian*, "was born in Liverpool on March 25, 1831, her father, Mr. Samuel Stillman Gair, having come from America and settled there as a partner in Baring Brothers. She came to Manchester on her marriage with Mr. Ashton, whom she has survived close on sixteen years. She shared in all his interests, and there are many still who will recall her affectionately as the charming hostess of a great house in the days when the wealth of Manchester had not yet learnt to make its home in rural retreats remote from its activities. Many distinguished people were received there, including Mr. and Mrs. Gladstone on the occasion of a memorable visit. But Mrs. Ashton was more than the fit partner of a very noble citizen; she did valuable and independent public work of her own. She was one of the pioneers of the district nursing movement. At the suggestion of her brother-in-law, Mr. William Rathbone, the well-known Liberal member for Liverpool, who with Miss Nightingale's help had started in Liverpool the first district nursing work as a memorial to his first wife, Mrs. Ashton and one or two other ladies of Manchester set one or two nurses to work, first in a tentative way, in the poorest districts of Manchester and Salford in the

eighteen-sixties, Mrs. Ashton herself supervising the work in Greengate or Adelphi. Beginning, as it was bound to begin, with untrained or ill-trained nurses, this work has in fifty years covered the whole country with a system of efficient assistance for the sick poor. The business interests of Mr. Ashton were mainly at Hyde, and Mrs. Ashton took a large share in the management of Flowery Field School in that town. But work like this had to be done in such time as was left over from the care of a large family. Her children numbered nine. Six of them survive her. The eldest son, who represented the Hyde division of Cheshire and the Luton division of Bedfordshire in the House of Commons, was raised to the peerage in 1911 as Lord Ashton of Hyde. The other surviving children are daughters—Miss Margaret Ashton, who carries on the fine family tradition of public usefulness as a member of the Manchester City Council; Mrs. James Bryce, wife of the distinguished historian and statesman; Mrs. Charles Lupton, of Leeds; Mrs. E. Tootal Broadhurst, and Mrs. D. W. Kessler."

The funeral took place at the Manchester Crematorium last Monday. There was a large attendance of relatives and personal friends and representatives of public bodies. The service was conducted by the Rev. H. Enfield Dowson.

MEETINGS AND GENERAL NEWS.

SOUTH AFRICAN LETTER. THE INDIAN QUESTION.

SOUTH AFRICA, I am afraid, is gaining an unenviable reputation throughout the Empire. We had no sooner allayed the Labour troubles on the Rand than the Indian difficulty re-asserted itself, and Mr. Gandhi—who, along with Mrs. Gandhi and many others, is now in prison—organised afresh the Passive Resistance movement. This developed in Natal into a strike of Indians against the £3 tax. Riots occurred at Ladysmith, Avoca, and other places. Some of the Indians, it is alleged, were flogged back to their work on the mines and the sugar plantations, and at Mount Edgecombe four Indians were shot dead and some thirty injured in an encounter with the police. Happily, but tardily, the Union Government has appointed a Commission to inquire into the disturbances, into the acts of violence alleged to have been committed upon indentured Indians, and upon prisoners sentenced in connection with the strike, and also to investigate the causes and circumstances which led to the disturbances, and to make recommendations. The three Commissioners appointed are highly respected in the spheres in which they move, but the Commission, as a body, does not command general confidence. One member is known to be anti-Indian in his sympathies—or antipathies; another is a strong party politician. The Indian community complains that an impartial and widely-respected man like the Hon.

W. P. Schreiner or Sir James Rose-Innes has not been appointed. Whether the Commission is sufficiently representative is a point to which I must return later.

On the general question most people are now agreed that the Colonies have a right to restrict immigration. The indiscriminate intermixture of races of diverse civilisation, especially in small communities, is not a good thing. It is not merely a question of different customs and religions—which, with tolerance and patience, might easily be dealt with. It is a question of varying morals and standards of life. A mixture of virtues is a good thing. A mixture of vices—opium-eating and whisky drinking, for example—produces things unnameable. So, too, with varying standards of life. So long as our industrial and commercial system is based on competition we must regulate competition in such a way as will preserve, in a European community, a European standard. We cannot expect the European to adopt the Asiatic standards of life.

But once immigration is allowed—or, as in the case of South Africa, invited—it must surely carry with it, in all civilised Christian communities, a recognised civic status, and the right to *qualify* for citizenship in the country of the immigrants' adoption. That is a lesson which South Africa has not yet fully learnt. There is a sentence in a speech made by Sir Thomas Hyslop a month or two ago before the South African Agricultural Union, which puts the views of thousands of South Africans in a nutshell: "We want Indians as indentured labourers, but not as free men." That is the doctrine of the "cash-nexus" in its nakedest and most brutal form. It is the negation both of Christian ethics and of free citizenship. It means colour serfdom for the profit of the white man. Add to this the colour prejudice which prevails so widely and so strongly in the Northern Provinces, and your readers will realise the difficulties which Liberal humanitarianism has to contend with in South Africa.

There are four grievances which have led to the present disturbances. First, the £3 tax in Natal on those Indians whose indentures have expired; second, the refusal to recognise those Indian marriages which are monogamous; third, the denial of the right of free migration to all parts of the Union of *South-African-born* Indians; fourth, the inequitable administration of the Transvaal Gold Law, and the Cape and Natal Licensing Laws, which operate harshly against Indians on the ground of race. In a word, the Indians demand an improved legal and civic status.

On the first point the Government has undoubtedly blundered. Mr. Gokhale left South Africa under the impression that the £3 tax would be repealed. General Smuts denies that he gave any such impression; he apparently promised the repeal if the Natal members of the Legislature were favourable. An important matter like this, however, ought not to be settled by the members of one province. The tax is indefensible. The Government recognises its inequity, for I understand that it is not now collected from women and children. Those who defend it say that the Indians knew the terms when they signed their indentures. But there are

some contracts which ought never to be allowed to be made, and this is one of them. Its alternatives are serfdom, deportation, or hard labour. It recognises no reciprocal civic or social obligations. We are to make use of the labour and the life of other peoples for our own profit, then, when we have made what we can out of them, ship them back to the country from which they came. The conscience of civilised mankind will not stand this sort of thing. Men are not cattle—they are human beings with civic rights and family and social obligations and responsibilities.

On the second point the Government has laid itself open to a charge of distinct breach of faith. After the passing of the Immigration Bill in the last session of Parliament everybody who has followed the Indian question was under the impression that monogamous Indian marriages would be recognised. "There never has been any doubt," says the *Cape Times*, "as to the intention of the Legislature when the Act was passed" that such marriages should be recognised. Yet, within a few weeks after Parliament had risen, the Government officials, apparently of set purpose, took a case into the courts and succeeded in obtaining a judgment against the recognition of Indian marriages on the ground that they are not necessarily monogamous. This judgment, or the law on which it is based, the Indians regard as an insult to their race, and especially to their women-folk. Mr. Polak, the editor of *Indian Opinion*, now in prison, says that only 1 per cent., or rather 11 per thousand, of Hindu marriages are polygamous. The South African Indians do not ask for the recognition of such marriages, but they are incensed against a state of the law which regards a single wife—because married according to a rite which allows polygamy—as a concubine. The present position is intolerable, and there is very little doubt that it will be remedied by Parliament next year.

The third and fourth points bring up very thorny problems—social and economic. The Orange Free State will not allow migration into that province on any terms, with the result that the Indian population there is negligible, numbering but a few scores. There is also a very widespread feeling against free migration into the Cape Province. Wherever, it is said, the Indian trader appears the European trader is doomed. That, I fancy, is an over-statement, for if it were true there would be no European traders in Natal, where the Indian population outnumbers the European, the proportion being, in round numbers, 136,000 Indians to 100,000 Europeans. But there can be no doubt that the low standard of life with which many Indians are content, combined with their unhealthy and insanitary modes of life, makes the problem a very difficult one. On the other hand, it may be urged that the standard of life of many Indians is higher than that of many Europeans; that, probably in the majority of cases, it is no lower than that of the Malay and coloured people of South Africa; that it is the duty of local authorities to set their house in order and insist upon more efficient sanitation in every race and community; and, lastly, that the whole diffi-

culty is one which South Africa has largely brought upon herself by her system of indentured labour, and that she should apply herself to find a remedy which is consonant with justice and with equal opportunities for all.

This brings me to the Imperial aspect of the problem. The Colonies in general, and South Africa in particular, are extremely jealous of outside interference. The mention of Downing-street is as a red rag to a bull. But it would be well for South Africans to bear in mind that if India and South Africa had been independent nations there would probably have been war between them by this time. I do not like the word Imperialism. Its traditional associations imply force and undue centralisation. But one can surely rise above that to the idea of a federation of nations bound together by common interests, and ideals of free and just government. But in that case the democratic principle must be applied all round. The State which holds itself aloof and says, "We alone will settle these questions of racial policy without reference to the rights of other races and nations," is a very exclusive, undemocratic, and short-sighted State indeed. Take the Commission of Inquiry which has just been appointed. It consists of three South Africans. But Great Britain is surely affected. One hundred and fifty million people in India are affected. Surely it would have been a graceful act on the part of a democratic Government to have said to the British and Indian Governments, "You also are involved in this trouble. Appoint your representatives, and join us in this inquiry, and let us see if we cannot work out a solution which will be acceptable to all." That is the true democratic spirit—not the spirit of jealousy and aloofness, but the spirit of co-operation and mutual consideration. And that is the spirit which is especially needed at these times. Mr. Bryce has lately been telling us that racial distrust and antagonisms are being accentuated the world over. They can only be allayed or overcome by continual efforts towards mutual understanding and mutual sacrifice. The great thing is to bring the best thought in the world, or at least the best thought in the Empire, into contact and conference with the immature and inexperienced thought of young communities, in which material considerations are apt to over-ride moral considerations. This is not Imperialism, in the old sense of the word. It is an attempt to get "the paramount authority of right reason" applied to the removal of crude racial prejudices, the keeping in check of racial passions, and the solution of racial problems by the development of world-wide democratic sympathies. In a word, it is Christianity applied to world-politics.

I have already exceeded my space, and must leave Church and theological matters to be dealt with some other time.

RAMSDEN BALMFORTH.

Cape Town.

P.S.—As I write I notice that the Witwatersrand Church Council has passed a resolution asking the Government to make the above-named Commission of Inquiry

more fully representative. Mr. Gandhi and Mr. Polak have been released, but it is not yet known whether they intend to recognise the Commission.—R. B.

NATIVE LABOUR AND GOVERNMENT POLICY.

THE following reply has been received from the Prime Minister to the memorial recently sent to him by the Anti-Slavery and Aborigines Protection Society and influentially signed, on the conditions akin to slave labour which prevail in South America and other tropical regions of the world, and the responsibility of British companies operating there.

10, Downing-street, Whitehall, S.W.,
December 19, 1913.

DEAR SIR,—The Prime Minister has given careful consideration, in consultation with Sir Edward Grey, to the memorial with reference to conditions of native labour, which you submitted to him on November 25.

The memorial contained three recommendations, and with regard to the first of these, I am to inform you that the question of the desirability of consolidating and extending the Slave Trade Acts is engaging the serious attention of His Majesty's Government.

The second and third recommendations are that an effort should be made to revise the Anti-Slavery Treaties with Foreign Powers, and that an increase of the Consular Service should be effected in order to facilitate the investigation of labour conditions. In this connection, I am to enclose a copy of a circular recently sent to His Majesty's Consular Officers, from which you will see that inquiries are being prosecuted in the sense of the report of the Select Committee of the House of Commons on the Putumayo atrocities. His Majesty's Government will not fail to examine the reports received from Consular Officers in reply to this circular, with a view to such further action in either or both of the directions recommended in the memorial as it may be desirable to take.—Yours faithfully,

(Signed) ERIC DRUMMOND.

TRAVERS BUXTON, Esq.

SIDE-LIGHTS ON KIKUYU.

It is on the historical side that the correspondence of this week on the Kikuyu Controversy has been most valuable. The Dean of Worcester, Dr. Moore Ede, has called attention to the form of the Bidding Prayer, which has been in use since 1603: "Ye shall pray for Christ's most Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland." As the Dean points out, the Church of Scotland referred to in the Canon of 1603 is the Presbyterian Church. On Thursday Mr. Swift Macneill, in a letter to *The Times*, disinterred a piece of history which has been long forgotten. During

the colonial period American Episcopalians were not allowed to have a bishop of their own, but remained under the jurisdiction of the Bishop of London. Candidates for the ministry had to come to England for ordination, and in the absence of a bishop confirmation was practically unknown. "It was not," he writes, "till after the War of the American Independence that in 1784 a missionary belonging to the Society for the Propagation of the Gospel was selected by the Americans and consecrated by Scottish Bishops. The recollection of this episode, coupled with the facts that the first Anglican colonial Bishop was not consecrated till 1787 and the first Anglican Indian Bishop was not consecrated till 1814, proves the dispensing with the rite of confirmation as an essential preliminary to participation in the Holy Communion to be no new departure in the history of the Anglican Church."

COLENZO AND THE BISHOPS.

THE Kikuyu controversy has revived memories of Bishop Colenso and the fierce attacks made on the heretic bishop. A correspondent of the *Manchester Guardian* gives a touch of gaiety to present solemnities by recalling the humorous side of that far-away heresy hunt:—

"In the beginning of it, the bishops, wishing to avoid rows, unanimously begged Colenso to resign, and he politely declined. Longley was Archbishop of Canterbury at the time, and he wrote, on behalf of the bishops:

My dear Colenso,—With regret,
Your brethren all, in conclave met,
Request you—most disturbing writer—
To give up your Colonial mitre.
This course I beg to urge most strongly,
And am, yours very truly, LONGLEY.

To which Colenso replied:

My dear Archbishop,—To resign
This Zulu diocese of mine,
And own myself a heathen dark,
Because I've doubts about the Ark,
And think it right to tell all men so,
Is not the game for yours, COLENZO."

Our only comment is that if these letters in verse are not genuine they are far too good to be anything else!

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bath.—The Rev. A. Cunliffe Fox, B.A., late of Moss Side, Manchester, has accepted a unanimous invitation to the pulpit of Trim-street Chapel, in succession to the Rev. John McDowell. Mr. Fox will begin his ministry on January 11.

At an "at home" given by Mr. and Mrs. Alfred Taylor, at Beau Nash House, on New Year's Eve, an opportunity was taken of making a presentation to the Rev. John McDowell, who has resigned the pulpit of the

Trim-street Chapel, and Miss Nellie McDowell. Mr. Taylor referred to the esteem and affection which Mr. McDowell had won during his 13 years' ministry, to the courage and faith with which he had met all disappointments, domestic sorrows, and the personal affliction which had handicapped him so seriously in his work but drawn forth no word of complaint. They greatly sympathised with Mr. McDowell on account of his impaired eyesight, which made it necessary for him to shorten his ministerial career, but they were glad that they were not going to lose him from Bath and that he would still be with them as a member of the congregation. With his name was associated that of his daughter, who after her mother's death had taken a large share in the responsibility and cares of church and home life. The presentation to Mr. McDowell took the form of a purse containing £80, a bracelet and pendant being given to Miss McDowell in appreciation of her valuable work amongst them. Speeches were also made by Mr. C. H. Gooding and Mr. T. Mills, who spoke as one of the younger members of the congregation of Mr. McDowell's friendship for him and his family. The Rev. J. McDowell, in the course of a short address, expressed his appreciation of the kindness which had been shown to him and to his daughter. A musical programme followed.

Birmingham.—The trustees of the old Newhall Hill Church are appealing, as will be seen from our advertisement columns, for a mortgage which will enable them to build a school or mission hall on the excellent site which they have secured in Handsworth. The old church was vacated some two years ago, and it has become very desirable that better accommodation should be provided than is afforded by the meeting room which is rented at present, in view of the fact that it has been decided to obtain the services of a permanent minister.

Doncaster.—The death has occurred of Mrs. W. E. Taylor. Mr. Taylor is a trustee and deacon of the Free Christian Church in Hall-gate, and Mrs. Taylor was a member of the congregation and a devoted worker. She was deeply interested in the Pleasant Monday Evening movement which has a membership of 240, and here she will be greatly missed.

Manchester.—At the congregational party held at the Willert-street Domestic Mission on New Year's Day a cordial welcome was given to the Rev. H. R. Tavener, who has recently taken up his work there. The Rev. W. Whitaker, secretary of the Domestic Mission, alluded to the good work which Mr. Tavener had done at Hunslet, and appealed for earnest co-operation with him in his work, and Mr. G. H. Leigh (chairman) endorsed these words. Mr. Tavener responded, and a musical programme was afterwards carried out by the workers of the Mission and the Band of Hope choir.

Manchester: Moss Side.—The Rev. A. Cunliffe Fox having brought his ministry at Moss Side to a close on December 28, opportunity was taken at the Congregational Christmas Party, held on January 3, and very largely attended, to bid him farewell and God-speed in his new sphere of labour. Mr. C. Hepton, chairman of the congregation, presided. Several appreciative speeches were made, and at their conclusion a presentation was made to Mr. Fox as a memento of his pastorate at Moss Side. A presentation was also made to Mrs. Fox. In acknowledging the gifts Mr. Fox expressed his sorrow at parting, much against his wishes, from so many kind and warm friends.

Newport, Mon.—The Rev. William T. Davies, late minister at Wakefield, has accepted a cordial and unanimous invitation from the congregation, and will begin his ministry on January 18.

Rochdale.—The annual sale of work in connection with the Unitarian Church has again

resulted in over £200 being raised, and this is entirely due to the energy and enterprise of all who have helped to make it a success. The opening ceremony was performed on the first day by Councillor G. W. Wilby, and on the second day by a party of scholars who had been trained by Mrs. H. A. Mince.

Sheffield.—At Upper Chapel, last Sunday morning, January 4, the Rev. C. J. Street conducted a New Year's service of self-dedication and of welcome to new members. In the evening the annual united service of the three congregations of Upper Chapel, Upperthorpe, and Attercliffe was held, the chapel being well filled. The choirs were united for the occasion, and addresses were given by the Revs. J. W. Cock, C. J. Street, and A. H. Dolphin respectively on "The Modern Quest for Religion: (1) the Problem; (2) the Need; (3) the Satisfaction."

Wigan: Park Lane.—On Sunday, January 4, the Rev. H. Fisher Short conducted a service of dedication. About 50 new members, mostly young men and women connected with the Guild, were added to the roll. At the close of the service Mr. Short handed a copy of the Rev. W. G. Tarrant's devotional manual, which had been presented by a friend, to each new member.

NOTES AND JOTTINGS.

HONOURING RABINDRANATH TAGORE.

Towards the close of November a deputation consisting of about 500 people (one paper says 600), several of whom were Europeans, visited Mr. Tagore at his residence, Santiniketan (the Home of Peace), Bolepur, to felicitate him on receiving the Nobel Prize for literature. The Rev. C. F. Andrews, wearing *dhoti* and *chaddar*, and a number of students from Mr. Tagore's school in yellow robes, met the pilgrims at the station and conducted them along the road, which was decorated with mango and lotus leaves and festoons of flowers, to their destination. There, under the mango trees, the poet was seated, "the handsome figure and the beautiful, meditative eyes," flowing hair and picturesque robes, all combining "to present a perfect picture of the best type of Aryan philosopher." A short Bengali address printed on silk was presented, and congratulations offered by various speakers, after which Mr. Tagore thanked the deputation, saying, in his characteristic way, that he had never longed for fame; his claim was to the heart. Mr. Andrews, who has just arrived in South Africa, to investigate the problem which is affecting all India so deeply, has addressed a meeting of Indians to whom he read a poem in Sanskrit written by Mr. Tagore as a message to his distressed fellow-countrymen.

SCHOOLBOY "HOWLERS."

Some amusing "howlers" have been taken by the *Times* from the *University Correspondent*, which has been offering a prize for the best collection of 12 amusing mistakes. Some of them, which are so apt that they seem "too good to be true," are here given for the entertainment of our readers.

The courage of the Turks is explained by the fact that a man with more than one wife is more willing to face death than if he had only one.

Milton was called the father of English poetry because he was blind and his daughter did the writing for him.

A problem is a figure which you do things with which are absurd, and then you prove it.

An anachronism is a thing man puts in writing in the past before it has taken place in the future.

Ambiguity means telling the truth when you don't mean to.

Much butter is imported from Denmark, because Danish cows have greater enterprise and superior technical education to ours.

The imperfect tense is used in French to express a future action in past time which does not take place at all.

The mineral wealth of a country is ginger beer and lemonade.

The flannelette peril means petticoat government.

"THE ROMANCE OF INDIA."

The abandonment of the great Indian spectacle at Earl's Court has caused acute distress among the 400 performers, many of them natives of India, who have been thrown out of employment without any immediate prospect of obtaining other work. Indian susceptibilities have played a large part in the curious drama of events which has led up to this state of things. "The Romance of India" was formerly banned by the Indian Office because it was thought that it raised invidious comparisons between West and East which it would be better to avoid, although subsequently, when the *scenario* was altered, the performance was sanctioned. Now some difficulty has arisen in administering relief to Hindus retained for the spectacle who are prevented by reasons of caste from eating English food, or receiving even rice and lentils if conveyed to them by the hands of a white man. These Hindus have also refused to enter the Strangers' Home, West India Dock-road, where provision was made for them; but it is now stated that other arrangements have been made for them. All this is significant, not only of the differences in thought and habits which sometimes makes it so hard for English people and Asiatics to understand each other, but of the real desire on the part of our administrators that nothing shall be done to offend our fellow-subjects of India where religious faiths or national traditions are concerned.

THE SAFETY OF RULERS.

It is a sad commentary on the state of things which the general unrest throughout the countries of the world has brought about, that even the Viceroy of India, although his openly expressed sympathy with the Indians in South Africa has increased his popularity among the native people, should have required so much protection during his recent visit to Calcutta. No crowds were permitted to congregate in the streets, the thoroughfares were heavily guarded by soldiers and police, and the railway was watched for a hundred miles by police standing four feet apart and bearing torches. Similar precautions had to be taken in order that the Tsar of Russia might reach Tsarskoe Selo without any mishap last week, but several miserable

tragedies were the result. For two days and nights before the Tsar's train passed soldiers had been posted at a distance of a few yards along the whole route between Moscow and St. Petersburg while a furious snowstorm was raging, which in some places obliterated the lines entirely. The day after it was discovered that four soldiers were killed by the trains, which, in their numbed and dazed condition, and owing to the noise of the storm, they could not hear. There may be other deaths owing to cold and exposure, for the roll-call is still incomplete, and the sufferings of the survivors must have been terrible. Can it any longer be said that only a good war brings out men's powers of endurance, and develops the sense of loyalty to duty and the Crown?

INFLAMMABLE FABRICS.

On New Year's Day the Fabrics (Misdescription) Act came into force, the object of which is to lessen the number of fatal accidents arising from the use of inflammable flannelette. This Act provides that it shall not be lawful for any person to sell any textile fabric to which is attributed, expressly or inferentially, the quality of non-inflammability or safety from fire unless the fabric conforms to such standard of non-inflammability as may be prescribed by Home Office regulations. It will be enforced by suitable penalties, and administered by local authorities who are empowered to appoint inspectors to institute proceedings against offenders.

CHILD LIFE IN INSTITUTIONS.

Some of the suggestions made by the Special Committee which has just completed a ten months' inquiry into the children's homes and orphanages of Great Britain, show that more sympathy with the mind of the child is creeping into the rules and regulations which such institutions must necessarily enforce. There is, for instance, the question of talking at meal-times. Although the matrons say that there would be too much noise if the children were allowed to talk while taking their food, it would surely be as well if a little conversation were allowed, if only in the interest of proper digestion, and this is advocated. Then, too, we are glad to see a recommendation to the effect that the girls' dresses might be more becoming in colour and make, permitting also of some variety, though the children are said to be proud of their uniform, and some of the old-fashioned charity dresses are quaint and picturesque. In view of the fact that so many of the girls are trained for domestic service, it is a pity that the kitchens, sculleries and larders are often so inconvenient and dark. This is usually the result of private houses, which are not always suitable for the purpose, being adapted in many cases for the purposes of a home. A few homes have endeavoured to carry out the plan of giving girls over school age bedrooms where they can keep their own clothes and accessories under the same conditions as they will experience when they go into service, and this is considered a better preparation for their new life.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

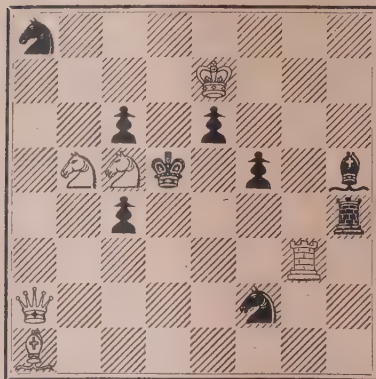
JAN. 10, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 39.

By A. G. STUBBS (Hertford).

BLACK. (9 men.)



WHITE. (6 men.)

White to play and mate in two moves.

SOLUTION OF No. 37.

1. Kt. Q4 (key-move).

Correct solutions have been received from A. Mielziner, H. L., A. J. Hamblin, D. Amos, Rev. B. C. Constable, Arthur Perry, R. B. D. (Edinburgh), W. T. M. (Sunderland), J. R. W. (Belfast), Walter Coventry (also No. 36), L. G. Rylands, W. E. Arkell, R. E. Shawcross (also No. 36), Rev. I. Wrigley, J. Johnson, Dr. Higginson, F. S. M. (Mayfield), Geo. Ingledew.

ANSWERS TO CORRESPONDENTS.

Rev. B. C. CONSTABLE.—In No. 38 I do not see any dual after 1.... Kt (Q3) to B2, for 2. P x Kt is illegal.

J. JOHNSON.—No. 33, the Black P on KB2 prevents a check with the Black B which would afford a strong clue to the solution.

W. T. M. (Sunderland).—Sorry your solutions 35 and 36 were omitted in the list.

I must heartily thank my readers for their kind expressions of Christmas and New Year sentiments. Owing to pressure of postal arrangements, the "copy" for the last issue of 1913 arrived too late for inclusion. Hence the hiatus on December 27.

"Sam Loyd and His Chess Problems." By Alain C. White. (Leeds: Whitehead & Miller, 15, Elmwood-lane.) Mr. White has written a most interesting book on the American Puzzle Wizard, and he touches on his inventive fertility not only as regards chess, but also the famous "Fifteen Puzzle," the "Vanishing Donkey," and many other devices which were popular some 20 years ago. Loyd made a large income out of these, since they were taken up by advertising houses. The "Fifteen Puzzle" was, I well remember, the subject of a pantomime topical song at Drury-lane, so great was the rage for this ingenious trick. Loyd's fecundity in chess problems was astonishing. He used to boast that he could compose a problem in less time than the solver would take to discover the solution. His work was always difficult, and he was never tied down to any particular school of composition. Sometimes his problems began with a check, which lent additional, if perhaps artificial, difficulty. He collected much of his own work (in a rather disorderly and unsystematic way) in his book called *Chess Strategy*, a volume now rare.

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- I. A World of Wonder and Beauty.
- II. I am Alive in this World.
- III. A Life of Choice.

IV. A Good Decision.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 18.

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 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
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 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
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 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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MARRIAGE.

SKEMP—FRAZER.—On January 7, at Finvoy Parish Church, by the Rev. Canon Benson, Chancellor of Connor, assisted by the Rev. G. Frazer, father of the bride, Frank Whittingham Skemp, Indian Civil Service, elder son of the late Rev. J. R. Skemp, to Dorothy, younger daughter of the Rev. George Frazer, Rector of Finvoy, Ballymoney, Co. Antrim.

DEATHS.

JEVONS.—On January 13, at 196, Grove-street, Liverpool, Henry Jevons, J.P., of Liverpool aged 88.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N. W.*

NOTES OF THE WEEK.

WE had an opportunity last week of hearing from Miss Edith Durham some first hand information of the terrible condition of things existing in Albania. We were so deeply and painfully impressed by what she said that we invited her to write a special article on the subject, in order to spread information and to give our readers an opportunity of helping in the noble work of relief in which she is engaged. Of Miss Durham's credentials there is no need for us to speak. She knows the country intimately. She has lived among the people and for years been their helper and friend. She has endured hardness for their sake, and combines with the gifts of the administrator the rarer qualities of directness and courage. No one can read her article without strong admiration for the bravery of our countrywoman in circumstances of great difficulty and danger. We do not wonder that the Albanian peasants call her "the English queen."

THE article itself is horrible, quite as much in the suggestion of dark things behind which cannot be told in the public press, as in what it actually says. This blasted country, this population dying of starvation and nakedness, are the aftermath of war. The chief sufferers are the non-combatants, who do not even know what the fighting has been about. They only know that their homes have been burned, their crops destroyed, and that it would be better to throw their children into the river than to see them starve. The need of help is urgent. We hope that many of our readers will be anxious to contribute generously to Miss Durham's Relief Fund. A life can be saved for one penny a day, and every penny sent will be well administered. We shall be glad to receive contributions endorsed

"Albanian Relief Fund" at 23, Cannon-place, Hampstead, N.W.; or contributions may be sent direct to the Union of London and Smith's Bank, College-crescent, Finchley-road, London, N.W., and all marked "INQUIRER Fund" will be acknowledged in our columns.

IT may be pleaded that the proceedings and verdict of the Zabern court-martial are not the concern of the foreigner, and that Germany must be left to manage its own affairs. That is true; but at the same time it is impossible to enclose any country in a ring fence, or to deprive its public policy of far-reaching significance for the civilised world. For ourselves, the chief value of the Zabern incident is as an illustration of the grave peril to civil liberty involved in a military autocracy. For Germany, we hope it will act both as a warning and as an incentive to a fresh struggle for freedom and effective civil control of military affairs. The Berlin correspondent of the *Westminster Gazette* points out that the militarist agitation has been chiefly a Conservative and press campaign, in which the *personnel* of the Army has played no part. But that is just the danger. Campaigns of this kind in a democratic country speedily die a natural death, but where they can count upon almost certain victory they constitute a serious menace to civil and religious liberty.

MR. BALFOUR's personality, and his interesting if inconclusive position as a thinker, will give special interest to his course of Gifford Lectures at Glasgow. The audience at the inaugural lecture last Monday is said to have numbered about 3,000. He announced that his subject was Theism, and, further, that he would not spend time in criticising other people's systems, but in trying to make his own point of view clear. He wished it to be understood that when he spoke of God it was not the Absolute of which he was speaking, but it was a God whom a man might easily love and adore. It was

not a God who was sometimes apt to appear as merely the end or conclusion of an inevitable logical process.

PROCEEDING, Mr. Balfour said that he was quite indifferent to the charge of anthropomorphism. The God that he wished to talk of was a God of whom it would be inadequate but not untrue to say that He took sides, that He worked for great ends, that He was a spirit engaging with other spirits, and that He was in that sense—which was the only true sense—what he did not think it profane to call a social God, a God that asked us to work with Him, a God, therefore, in all those respects, who was to be distinguished, if only provisionally, from a sort of Absolute to which everything included within its boundless limits was equally indifferent, to whom the good and the bad, all that they admired and all that they detested, were equally necessary to form elements in a perfect whole.

AMID the sounds of strife and tumult it is pleasant to turn to Professor Herford's beautiful tribute to the memory of the late Miss Julia Wedgwood, which appeared in the *Spectator* last week. We hope that it will send many new readers to that great and inspiring book *The Moral Ideal*, as it will certainly kindle admiration for a character of rare nobility and attractiveness. "With some of her closest friends," Professor Herford writes, "she had scarcely an article of faith in common, unless it were that the faith which can be put into articles cannot be final. Little concerned with the details of politics, she felt deeply upon its larger issues. The sufferings of animals were an enduring sorrow to her, and she was an ardent and generous supporter of the cause of antivivisection. But, as has been said, her friendships by no means followed these lines. A strong Conservative herself, she had intimate friends among Liberals no less 'strong.' That is, happily, not uncommon, but intercourse between them can rarely have evolved so constantly the

sense of a fellowship deeper than creeds or policies, as did ours with her. Deepest of all in her was the passion for righteousness, the divine fire which glowed in Greek as in Hebrew, and of which policies and creeds, in their noblest exponents, are the partial, the stammering expression."

* * *

MR. LLOYD THOMAS sends us another vigorous letter on the Kikuyu controversy this week. Evidently we have deeply offended in his eyes, and our comments seem to him to require severe handling in the interest, among other things, of "fair journalism." We are prepared for a large measure of disagreement, and expose ourselves cheerfully to the sharp-shooting of our critics. That is one of the conditions of our existence. We can only bring our best judgment to bear upon the problems and controversies of the hour. We know that it is fallible, and we stand always subject to correction. But we try to be courteous and to avoid the unfairness which arises from prejudice and hasty or ill-considered opinions. In the present case we cannot see how we have offended in these respects, and after further reflection, and in face of all that Mr. Lloyd Thomas urges to the contrary, we are only confirmed in our former judgment.

* * *

HERE we should like to advise any of our readers who are interested in the subject to read the pamphlet on the Kikuyu Conference written by the Bishop of Uganda. It has not achieved the notoriety of the Bishop of Zanzibar's "Open Letter" on the Ecclesia Anglicana, but of the two it strikes us as far the more interesting, able, and statesmanlike document. As a constructive scheme, drawn up by men who are anxious to promote closer union in common religious work, its proposals are full of interest, and ought, we think, to be welcomed even by men who cannot themselves accept the doctrinal terms. They are a step, but a very important step, in the right direction, and certainly it would never occur to us to describe the scheme as an "ecclesiastical monstrosity" or its authors as "Evangelical antiquarians." We use the word "proposals" advisedly, for the Bishop of Uganda makes it clear that the Conference settled nothing. It only drew up a series of proposals, which are submitted to fair and wise criticism. These are his words: "The printed Memorandum in which are embodied the resolutions of the Conference is headed '*Proposed Scheme of Federation*.' From the first it has been clearly understood that none of the signatories claimed any power to decide. The utmost that has been done has been to submit to the authorities concerned what have seemed to the missionaries in conference to be feasible proposals in the direction of united action. *No Church and no Society* stands committed; the whole scheme is still *sub judice*."

THERE is nothing in all this which touches in any way solemn pledges and agreements at ordination, unless it is pleaded that the clergy of the Church of England have signed away their freedom even to formulate schemes of reform or to discuss proposals for more effective work. The one thing that has been done and cannot be undone is the "open Communion." This is really the chief rock of offence, and the Bishop of Oxford has written that any repetition of it would be regarded by High Churchmen as "strictly intolerable." But it does not follow that the Bishop of Uganda and the clergy who agree with him have done anything dishonourable, or even been guilty of ecclesiastical irregularity. Mr. Lloyd Thomas along with the school of rigid High Churchmen puts a very definite and exclusive interpretation upon a particular rubric. Many learned and devoted ministers of the Church do not accept this interpretation, and whatever our opinion may be worth we agree with them. In any case this "open Communion" is no novelty. It has a long history behind it, and is customary in many places at the present time. In these circumstances we hardly think that strong words like "broken pledges" are called for. There is no taint of risky compromise about it, and the conscience is entirely void of offence.

* * *

THERE are other issues raised by the Bishop of Zanzibar in his onslaught upon heresy which have only a distant connection with the Kikuyu Conference and co-operation in the Mission field. He makes a fierce attack upon the group of essayists in "Foundations," and upon the editor, Mr. Streeter, in particular. Here undoubtedly the question of permissible theological liberty in the Church of England does arise. But it is a question which can hardly be settled by reference to any standards fixed by the Bishop of Oxford. "Lux Mundi" opened the floodgates of historical criticism and modern speculation, and "Foundations" has only carried the same principles a stage further. In a letter which appeared in the *Times* on Thursday Mr. F. C. Conybeare writes that the conclusions of Dr. Gore in his book *Dissertations on the Incarnation*, "are from the standpoint of any orthodox Church redolent of the worst heresy, and in any age before the 17th century would have speedily brought him to the stake." But Mr. Conybeare hastens to add, "For all this, however, and yet more because almost alone among Anglican Bishops he stands for social and political progress, I love him. He has discovered that the world was not created merely for the 'gentlemen,' and has the courage to say so." With this pleasant confession, which for our part we heartily endorse, we may leave the subject for the present.

IS IT PEACE?

BY MISS EDITH DURHAM.

ON returning to England after struggling for two and a half years with the awful results of war—for, though you in England took little notice of it, fighting began in the parts where I worked in April, 1911—the most distressing and astounding thing to me is the ignorance, the light inconsequence, with which most people seem to regard war. Perhaps it is owing to the cinematograph shows which seem to have sprouted, like toadstools, everywhere since I left England. But people seem to think that when the war-film is finished it is all put back in its box, and things are the same as before. They ask most cheerfully, "Well, I suppose they are all settling quietly down now out there," and seem to think that, the show being over, you come home, eat your supper and go to bed. All is peace.

Peace. What peace? If you ask me, "Is there anything more terrible than war?" I reply emphatically, "The time that follows immediately afterwards." It is then that the real misery begins. It is then that the innocent victims—those who have escaped sudden death by shot, shell, and burning—"settle down quietly" to die of cold and starvation. You have never witnessed such a thing. You cannot imagine it. Think of any flourishing country district you know, and imagine that every house has been burnt to the ground, that previous to burning, every article of the smallest value has been looted by the soldiers, that of the hay and corn stacks only black circles of ash remain; that every fruit tree has been felled for fuel. And that, when Peace begins, the surviving inhabitants crawl back, crouch against the blackened ruins of their homes, and have to face the winter.

Between April and October last I rode to some twenty-eight burnt-out districts near Scutari, Albania. The people do not live in "villages" as we understand them. The houses of a so-called village are often scattered far apart; each standing in its own plot of ground. I had known these places in former days, when great olive gardens, vegetable gardens, and fat fields of maize spread round all the dwellings, and flocks of goats, sheep and cattle grazed in the fields and on the hillsides. As peasants, these people had been well to do. Plenty to eat, plenty of fine embroidery and silver chains to wear on a feast day. And all of them lavishly hospitable to a guest, as I know by experience. I found a wilderness of misery. Some districts, in fact—those which depended largely on fruit and olive trees, and where the trees were not merely felled but the

roots stubbed up—were quite unrecognisable, and will not recover their prosperity perhaps for a generation.

So effectually had the destruction of houses in some places been carried out by the invading troops, that nothing remained but heaps of stones, and even re-roofing was impossible. Women and children crouched together in wretched little hovels made of a few poles, rushes, and brushwood. There was not even straw obtainable. Mothers were chopping up grass and nettles and dandelion leaves to feed their hungry children. A few lucky people had saved a cow or two, or some goats or sheep. Scarcely any had a change of clothes, and some already, in September, were half naked. In addition to all this misery, smallpox broke out, and in one place I found thirteen poor wretches all ill with smallpox in a little cave.

It took, generally, ten to twelve hours to ride round a district, collect the headmen, obtain particulars, and deal out help. Some large districts took three days to visit. Those that I visited first I enabled to sow a fair amount of ground with maize or vegetables. They, I hope, will all pull through. The gratitude of some of them was most touching. A man one day brought me a wild duck; I said I could not accept it, he could get a good price for it in the bazaar. He replied that he would not sell it even for twenty francs. "I shot it for you; you have saved us." Another man came as spokesman from a group of twelve houses and brought a young goose. Their harvest, too, had saved them.

But the districts I was, by the kindness of friends, enabled to help thus, were all too few. When it became known that I was giving help, news came from further and further up country. The distress was far more widely spread than I had any idea of. It was too late then to sow, nor had I enough money. The poor people could not believe this. They imagined, some that I was a millionaire, others that I was supplied by the King. The scenes that took place when the fund was nearly exhausted were too painful for words. I sent messages in haste up country begging that no more should come to me for help. But they came. I could give but a few pence for a day or two's food. Then women, whose starved breasts had no more milk for the shrivelled baby, would fling themselves at my feet and weep, and kiss the edge of my dress and my boots. "They came, the soldiers came, they took everything, everything. My husband was shot. My children are out on the high-road. We have nothing, nothing." Then, fiercely and in despair: "If you won't give, then take them and throw them in the river; don't let them starve."

The most pitiful thing of all was, perhaps, that most of these unhappy victims had no idea whatever what the war was about. "Why did the great Kings (the Powers of Europe) let the soldiers come and kill and rob us?" Why, indeed? It would be impossible to make these poor creatures understand that the Great Powers are actually priding themselves on having "localised the trouble." "Are we not good?" they ask. "Our little hands have not torn each others' eyes. We have only sat round and watched those people being slaughtered." The Moslem Albanian women, with their starving children, are too ignorant to understand the noble self-restraint of the Powers.

Sometimes I returned tired after a twelve hours' ride, and found a lot of people who had been squatting all day at my door. It was late. I had not a penny piece left. They would sit all night even in the rain, hoping that I would help them in the morning. One man, I remember, collapsed at the gate, and only after we had laid him under a tree in the orchard and poured hot milk into him, was he able to tell a coherent tale.

It was the usual one of loot and burning. He had saved a few sheep and had lived on their price. Now he was destitute. He heard there was "an English Queen" in Scutari and had come. It had taken him nearly four days, as he had no food. Someone had given him a piece of bread on the way. He was one of the last cases I could give efficient help to.

I prepared to leave for England with the belief that though in some districts there would be deaths from starvation, yet our fund had saved a considerable number, and with the hope that I might raise money in England that would save the rest. The need was great, but was not unconquerable. Then came the final overwhelming catastrophe. The Powers, in their anxiety to avoid "tearing each others' eyes," drew, in March, a hasty and most ill-considered frontier. In drawing it they thought only of their own interests. As a diplomatist said to me: "In drawing a frontier, the ethnographical question is not considered." Which, being interpreted, means that human beings are handed over in thousands helpless to their enemy.

At the beginning of October the results of this policy were seen. I had just wound up my accounts and drawn from the bank the money for my return fare to England, when I had a telegram from Elbasan begging me to come at once, and bring medical stores for wounded. I begged three cases of dressings, &c., from the Italian Consulate, and started on horseback, with a packhorse, and the horse owner as guide. As it was fine weather, we reached Elbasan in three

and a half days. But already on the way we met parties of refugees flying from the territories annexed by Servia. It was late afternoon when I arrived, and I was horrified to find that I was expected to stay and organise and pay for the relief work. By next morning, even before dawn, the refugees were streaming into the town. I watched them with dull dismay. Hundreds of men, women carrying babies and dragging little children, men and women bent under bundles of the few poor household goods they had managed to snatch before fleeing. Here and there a cow or two, or some sheep. A very few lucky people had a packhorse piled high with goods and one or two children perched on top. Almost all were unarmed, and had fled with scarcely anything but the clothes they wore. They were hungry, exhausted, dismayed, terrified. I remember a woman who showed me her cut feet and told that she and her three children had been six days tramping, "the children went so slowly." There were some Bulgarians and some gypsies, but the bulk were Moslem Albanians; fine specimens of humanity, who bore themselves bravely even in their misery, though many were almost dumb with despair. All, Moslem and Christian, told the same tale. Their villages had been set on and burnt by the Servian troops. I was given the particulars of twenty-seven villages in all. Some were miles away; near to Uskub, in fact. The accounts given were very painful. In some instances the troops had surrounded the village, set fire to it, and prevented those within from escaping; even, it was said, driving them back into the flames with bayonets. In inquiring into such affairs, one must always make allowance for the exaggeration which is inevitable from terrified people, and must always hope that some of those reported slain will have managed to conceal themselves and to escape. But, even if the sum of horrors were divided by ten, it left a terrible tale of "what man has done to man." And a thousand slain at least.

It is easy for one man to lie. Three or four can arrange to tell the same tale. But when a number of people are separately questioned and corroborate one another, there is little, if any, room for doubt. On my return journey, I found at Tirana a mass of people from the same villages: there were eight thousand at least. A number of these, taken quite haphazard and questioned, gave almost precisely similar accounts to those given by men of the same village in Elbasan. Nor when the old Hodja of Rechan broke down and wept when he told that he was one of five men who escaped alive out of eighty, and that he had heard the shrieks of the women burning in the

village, could one doubt he was speaking the truth. In the face of all this misery I was helpless. The local authorities made a committee and allotted a thousand pounds for relief work. I had spent already at Elbasan all I had with me, and rode away from the sight of misery I could not relieve. I arrived back in Scutari only to find that the Serbs and Montenegrins had crossed the Albanian frontier and completely destroyed the houses of the tribes of Gashi and Krasnichi, and that beyond the border a number of villages near Prizreni and Djakova had been also burnt. From places three days' march away, unhappy beings came to ask my aid. I remember the shame of a man who said: "I have always given hospitality. I did not think I should ever be reduced to begging." And how his wife burst into tears when I told her that all I could do was to give food for a few days.

I left Scutari; without funds it was impossible to remain. Colonel Phillips, who is in command there, writes me that the misery is extreme, and that he especially begs help for the tribes of Gashi and Krasnichi. Mr. Kennedy, the American missionary in Elbasan, writes praying for funds for the refugees there, and at Tirana. Clothing, as well as food, is needed, but if money be sent he can give employment to many refugee women and distribute the garments they make. The money thus gives twofold help.

I have not entered into any political question as to whether or not the devastation wrought was justifiable. I appeal only for help for the wretched victims. Many can yet be saved. All sums entrusted either to the Editor of this paper or sent direct to the Albanian Relief Fund, the Union of London and Smith's Bank, College-crescent, Finchley-road, London, N.W., will be acknowledged in the paper, and will be sent by me to one or other of the above-named gentlemen. One penny will buy a maize ration sufficient to keep body and soul together for a day, and every little helps.

It is Peace. But if help be not forthcoming the peace of death by slow starvation is all the peace that awaits the victims of fanaticism and international politics.

KIKUYU.

By EDWARD LEWIS.

I CONGRATULATE myself that nothing which I am likely to write will embarrass the Church of England. Besides, I do not intend to refer to the subject sufficiently indicated by the title of this article, in its aspect of a domestic quarrel within the Anglican community. My observations will be of the most general character.

This thing is being said:—"Our different churches in the mission field must be united if they are to have any chance of stemming the advancing tide of Mohammedanism." I protest against that. Something feels wrong, to me, about it. Christianity is not in the world to antagonise Mohammedanism. Surely the missionary spirit in both the religions springs from the same root. Surely, in each case, it is those who have the light acting under its propulsive power to spread it. Surely the Mohammedan missionaries are as much bondservants to the truth as the Christian. In some sort, it is the higher humanity loving the lower humanity which accounts for the presence of both Islam and Christianity in British East Africa. If either Mohammedan or Roman or Anglican priests are out there to make money, or to gain *éclat*, or to aggrandise an institution, they are open to severe criticism; if, on the other hand, they are there to uplift and serve and redeem humanity—and, taking them at their best, this is probably the truth about all of them—they deserve commendation according to their zeal. Take a young Christian missionary and a young Mohammedan missionary, and place them side by side, and let them talk to each other of the things that lie nearest to their hearts, and they will say the same things for all intents and purposes. It is divine enthusiasm, it is love, in both cases. In both cases, it is the urge of the Will of God. By what right does Christianity, to say nothing of a section of Christianity, identify the Kingdom of God with itself?

Indeed, from the institutional point of view, it is likely enough that Mohammedanism is a more effective uplifting agency, for the lowest races, than Christianity. It is worth asking whether the "evangelisation of the world in a single generation" is a rational ideal. If it were possible, would it be well to bring all the tribes of men as they are at this moment under the dispensation of Love and Liberty? For races which are low in the scale of civilisation, the little children of the great human family, is it not better that they should come under a dispensation of severe discipline and obedience—a kind of military rule expressed in religious terms? Do we not make a great mistake to take away from these half-savage people the sanctions of their own native religion and provide them with another set of sanctions which they are not sufficiently developed to understand or to use? Is there any sense in telling a child that, in the sight of God, it is equal to its parent or its master? As a matter of fact, is it equal?

I put down these questions almost at random; the fact that they can be asked suggests the blindness and folly of "opposing Mohammedanism all along the line." With a kind of unctuous horror some may lift up their hands and utter the word "polygamy"; but apart from the fact that polygamy is an advance upon promiscuity, it deserves to be said that not only Mohammedans, but some of the native races themselves, can give points to a Christian community on some matters pertaining to domestic morality.

I pass to another matter. The fear has

been expressed that the discussion which has arisen out of the Kikuyu Conference may split the Anglican Church from top to bottom. Probably it would if it could find a logical issue. Most likely it will not, for the way of compromise is sure to be found. In spite of this, however, we are witnessing here yet another manifestation of the spirit which is, in so many quarters to-day, threatening to shake existing organisation to its foundations, and possibly to break it up. The Bishop of Zanzibar represents the type of mind which says that life exists for organisation; the Bishops of Uganda and Mombasa represent the type which says that organisation is secondary to life. The former will either have to stand out of the main stream of life, and strand himself on the shore, or else be broken. He may be the sincerest man on earth, and have the best possible intentions, but he must either stand aside or go down. That is the end, however long it may take to reach. A church which would confine the life to its own rites and sacraments, would imprison God within its own peculiar ark, must either be broken in pieces or left behind on the wayside. It must be either destroyed or deserted by the Life. When the claim of spiritual religion is announced, the toughest organisation that opposes it is bound to succumb. The spirit of intercommunion is the love-spirit; its opposite is the spirit of exclusive communion; and the latter has no chance at all in the long run. Humanity is greater than the Church. Brotherhood is greater than priesthood. God Himself must be in some sort against the exclusive man or sect. It is the big sin. To "limit the Holy One" is to sin against the Holy Ghost.

They say that Christianity will lose its power in the presence of heathendom if it is divided and at war within itself; this is likely enough, for this is precisely what has happened to Christianity in the presence of the civilised world. It is not that our divisions make us weak, but they put us in the wrong. A disunited Christianity is a contradiction in terms; its age alone scarcely saves it from ridicule. We may go on gulling ourselves for a long time with fine words and fair-sounding phrases, but to say that Life Eternal can only be received on terms arranged by an organisation is one of those preposterous assertions which, whenever they crystallise into conduct, must become an "offence which smells to heaven."

The landlord who would shut out the people from the land, the capitalist who would shut out the labourer from a living wage, and the priest who would shut out the unbaptized, unconfirmed person from the "means of grace," are but several aspects of that one "devil" whose "works" the Christ is present in the world to destroy. It is amazing enough that men of God who are called Christians should oppose the advance of men of God who are called Mohammedans; but more amazing still that men of God, naming the same name, serving the same Master, should not be able to celebrate together the Memorial Feast without committing an offence worthy of reprimand and persecution. To such straits does organisation bring us when it is full-grown! In the light of such a controversy as this we are

shown up. We seem to have lost, if not our vision, at any rate our sense of humour. No wonder the world is saying, in various emphatic ways, "Take away that bauble!"

Can the Church be saved? To put the question in another form, can the Church be humanised?

THE CONTRIBUTION OF OUR AGE TO RELIGIOUS EXPERIENCE.

II.

THE next great uprising of religion sprang, not from Quakerism, but from a spiritual ancestry much nearer to the true norm of Christian faith. It is a fact that reveals much, that both John Bunyan and John Wesley, at the decisive moments of their spiritual history, were reading Luther on Galatians and Romans respectively. What was it, then, that Wesley sought, and how did it differ from what Fox sought? He wanted holiness, whereas Fox had wanted illumination. For thirteen years before his conversion Wesley had pursued one object—to make the moral life of his soul real before God. He had sought it through severe self-discipline, denial, fasting, continual study, philanthropy, prayer and recollection, and converse with like-minded friends. It took him thirteen years to find out that he had missed the deepest thing of all. Holiness is not a matter of sheer will—it is a matter also of what we love. It is a matter of the depth of our spiritual insight and of our beliefs, not simply of the diligence with which we discipline our desires and moods. It depends not so much on what we are as on how we stand in relation to God. Holiness begins by being a question of morals; it finds, sooner or later, that it must become a question of religion. Sooner or later we have to bring God in, as a living, felt experience, and then everything is altered. When Wesley did that—when, after living for years on Jeremy Taylor's "Holy Living and Dying," and Law's "Serious Call," and the "Imitation," in the best Anglican mode, he came to know the Moravian way of religion—he saw that he had been living "under the law." To live under the law is to try to meet the awful demands of conscience and obligation, and yet to find oneself always falling back into failure and despair. It is to feel the law growing more majestic and exigent, while the power to satisfy it does not grow in proportion. It is to live in the seventh of Romans instead of the eighth. There is no joyful sense of victory.

To Wesley in this state came Peter Böhler, with his teaching of Faith. Why did Wesley find it so difficult to accept this? Böhler said to him: "My brother, my brother, that philosophy of yours must be purged away." We can see what this obstructive philosophy was. Wesley was the child of his time. Mark Pattison goes so far as to bring Methodism under the general head of the Rationalism of the century. Men had revolted alike from Church Authority and from the Inner Light "of the

sectaries of the last age," as they were contemptuously named. There was an "appeal from the frantic discords of the enthusiasts" to common reason and common sense. Wesley's mind was common sense itself. The Methodist "plan of salvation" is an instance of this—logical, matter of fact like an Act of Parliament. "Methodist discipline," said Wesley, "is entirely founded upon common sense." (Sermon 112.) How repugnant to him, at first, must the teaching of salvation by Faith have been. On the one hand, it looked like proposing Faith as a substitute for a good life—a mere subjective state of mind, an emotional caprice, a facile enthusiasm, instead of good works and careful self-mastery. On the other hand, to expect God to save one from "the guilt and power of sin," merely on condition of "believing," was a monstrous difficulty to rationalist thought. No wonder that Wesley came by the slowest steps to his joyful deliverance. Slowly and painfully he had to think himself clear of "that philosophy." New Testament Faith, saving Faith, had hitherto been to him, as it mostly has been to those brought up under Roman Catholic or High Church influences, an unrealised mystery. "Under the law" men do not have that complete sense of their own utter insufficiency, joined with that complete resting in God's utter mercy, which is what faith means. Their religious experience is still too much a human affair, not yet finding its entire Source and Warrant in God. Just as Fox had found peace as soon as he found that which could make the moral demand Authoritative, so Wesley's deliverance came when he found that which could make the moral demand Effective. In both cases it came through Faith. For at last Wesley saw that faith was no mere assent of the intellect, and no mere subjective caprice, but the deepest and most decisive moral act of which the soul of man is capable. It was the only way by which the whole man could gather up all his powers, and lay hold upon something stronger than himself. Paul and Luther had declared that faith was the way. Wesley now proved it in his own heart. So he found salvation. The old powerlessness to fulfil the moral law was transcended. He felt in his deepest being that his sins were forgiven. This was his conversion.

There are aspects of Wesley's experience that remain opaque to modern spiritual reflection. But for the most part we can find points of contact. (1) We feel that he conceived the relation between the soul and God too much as an external arrangement. God and man are too clearly marked off from one another. He could not help this, for it was part of the rationalism which he shared with the rest of the age, e.g., with Deism. But the unfortunate result was that Reconciliation with this God had somehow to be secured *over and above* the spiritual surrender of his own heart to the love of God. He had to wait until God by a signal intimation definitely declared that he forgave him his sins. This forgiveness was deliverance from penalties, and the Atonement that made this possible was a transaction. Here is a point that the modern religious sense has passed beyond. We now feel

that Wesley, with his logical rigorism, is in this matter further from us in our present need than was Fox. But our danger is now in the other direction. If Wesley was too definite, we are not definite enough. The task for us is to keep the sense of God from slipping away, as Martineau says, into the vaguest idealism—"the mere self-painting of the yearning spirit." (2) Another result was that conversion appeared too much like magic, not a wonderful development growing straight out of the believer's condition of mind and heart. This impression was increased by Wesley's insisting on *instantaneous* assurance of conversion. We now realise that conversion is rather moral than magical. Too much, however, has been made of this objection. What is important in knowing ourselves "saved" is not *suddenness* but *definiteness*. Here, again, if Wesley was too definite, we are woefully indefinite. The clear witness of the Spirit with our spirits is as much a need of this time as it was of St. Paul's. (3) The word Experience is always coming in. This is because Experience was a foremost fact with Wesley and his age. The Experience philosophy, asking before all else for the warrant of sensible proof, was the spirit and breath of the time. Wesley accepted the standpoint of his contemporaries, and then made it subserve his own purpose. The very thing that seemed likely to submerge all religion came to be with him the flood that floated religion to its victory. His master stroke was to identify Experience and Faith—those seeming antagonists! His people sang: "What we have felt and seen, with confidence we tell." Fox had stressed Inwardness. Wesley exalted Experience. That is, there must be not only a certain state of mind; something *real* must be done by God *in* the mind. Quaker inwardness might (it did!) come to mean something done by man in his own inward self. That would be a moralism, albeit a spiritual moralism. Wesley wanted, not a spiritual moralism, but a spiritual experience—salvation wrought by God through faith. (4) The conflict was not in Wesley's case, as it had been in that of Fox, between formalism and spirituality. It was between works and faith, between law and grace. This was an immense step forward. It made sure a certain point which religious experience will not henceforth go back upon. That conflict is not, indeed, the same as ours, for we live in a day that doubts "law" as much as it doubts faith; and there is no easy evangelical method for us in waving faith as a banner against works—"throwing a Gospel in people's faces in a Low Church way," as Dr. Forsyth says. But, at least, any way of salvation that the world will receive will have to be a way of faith. (5) But we must not miss what is, after all, the crowning glory of Methodism. The Wesleyan experience recreated, as scarcely anything else has ever done, the New Testament sense of the free love of God to sinful men—"Thou hidden Source of calm repose, Thou all-sufficient love divine." "Thou hidden love of God whose height, Whose depth, unfathomed, no man knows." This fiery heart of Redeeming Love is as unlike the modern sentimentalising about love as the All, as sunlight is to moonlight. The humble

gratitude of the sinner sure of God's forgiveness is an engine of moral power that colder religions can never know.

In another paper an attempt will be made to connect all this with modern types of experience, as represented by Dr. Ferries, Mr. Temple, and Dr. Forsyth.

W. WHITAKER.

YONE NOGUCHI.

In various plainly perceptible ways the peoples of the East and the folk of the West are being drawn together. Ring by ring, a chain of connection is being forged. Warm welcome assuredly awaits the forging of each link which serves to lengthen and strengthen that connecting chain, for, as the years advance, these links advance also in interest and efficiency alike. Science, mechanics, art, each has its part to play, and history records the playing. The link formed by literature has its real and abiding lustre, largely no doubt because it supplies sensation and thought with adequate shaping and expression. By literary wizardry the soul of one race is photographed and framed for the enlightenment and enjoyment of another, aforetime, stranger race.

The religious idea, concentrating itself in a book, or series of books, embodies the facts and the legends to which the idea owes narration, development, and expansion. One such collection of imagery, of psalmody, of historic and spiritual worth, occurs in some Oriental quarter famous for the zeal and reverence of its prophets and its propagandists. Another publishes itself in the West, bearing the impress of a differing strain of spiritual perception, not actually opposing the positions approved by the former, but, rather, when rightly regarded and carefully considered, helping them towards a common supplement. Each holds within the boards of its binding much that explains and amplifies both. Each appeals sympathetically to both, and, in the exercise of genuine sympathy, the exponents of each may seek and find that depth of understanding which signifies unity.

The race of humanity is made up of man and man. Every unit has its worth, but only as connected with the rest; and it is the sympathetic sense which, acknowledging and exulting in the connection, forms the unifying bond of affirmation and appreciation.

The link of letters composes itself of that sterling metal by means of which the bond of union is fashioned and expressed. It becomes most articulate, most profound, when beaten out on the anvil of the poet's heart and moulded in rhyme and rhythm. It is for the poet—and this is his highest privilege—to unfold and uplift the truth as he sees it at any time and in any place, because he realises that at the core of truth lies sympathy between man and man; between the people of one clime and the people of another.

The poet discovers and discloses that fine feeling which presupposes sympathy. The faculty of fitly phrasing the tone,

shape, and significance of the thing seen is his by divine right. By means, then, of the poets of a people the soul of that people becomes known, understood, and appreciated. More, the poetic sympathy solves many apparent differences between soul and soul.

Our immediate aim is that of very cordial consideration of the work of a poet of Japan; work which is at once arresting and markedly informative. We have recognised in Japanese poetic art a directness of appeal, a lively lucidity of tone, a depth of intention effected with a brevity of utterance almost rapid in its determination. In few words, for the most part in fewer lines, our present poet, to quote him forthwith as example, defines his theme. He, Yone Noguchi, paints a poet's portrait for us thus:—

Out of the deep and the dark,
A sparkling mystery, a shape,
Something perfect,
Comes like the stir of the day;
One whose breath is an odour,
Whose eyes show the road to stars,
The breeze on his face,
The glory of Heaven on his back.
He steps like a vision hung in air
Diffusing the passion of eternity;
His abode is the sunlight of morn,
The music of eve his speech;
In his sight
One shall turn from the dust of the
grave

And move upward to the woodland.

He tells us at least part of the poet's secret: "I'll gather the poems from the flowers and from the hearts of birds." He dedicates one dainty little volume* to the Spirits of Fuji Mountain. This sacred mountain has its mysterious and mystic message:—

We, being around thee, forget to die;
Death is sweet,
Life is sweeter than death.
We are mortals and also gods,
Innocent companions of thine,
O eternal Fuji.

Mortals and also gods; eternal as the mountain in its snow-capped sanctity.

Yone Noguchi asks: "When I am lost in the deep body of a mist on a hill, The universe seems built with me as its pillar. Am I the God upon the face of the deep, nay, deepless deepness, in the beginning?" Does he seek his answer "By the Sea"?

The silence of the stars was as great
As the voice of the sea; it is so
Since the First Day, that the stars
Keep the silence and the sea the voice.

The reply reaches him, but full of certainty and pregnant with a simple yet divine philosophy: "The Life-Vessels for soul passengers glide down the river of Eternity. O vast river! Solemn river! yet kind river! The vessels that are Love-roped by the hand of God sail without failing into the gate of Heaven."

He devotes a considerable number of his pages to the exposition of religious and philosophic thought, but does not confine himself to these. In intimate and loving touch with Nature, he writes with charm of her ways and moods, her relationship

* From the Eastern Sea. 4s. net. Also The Pilgrimage. 4s. net. Lafcadio Hearn in Japan. 6s. net. And other works. London: Elkin Mathews, 4, Cock-street, S.W.

to his adored Japan, "the fairyland of Nippon," and the exquisite and tender subtleties of her beauty there. With remarkable brevity generally, with vivid, vibrant, appealing force, he paints his verbal picture and conveys to us just what he himself beholds and exults in. He writes of Spring: "Flying Spring, a beautiful runaway." Of Summerland, he tells how "Her melody and odour softly creep down to the sleeper through the grave, waking him to life again."

Autumn [he sings] stirred me
With a sweet sadness. The dark
murmur
And cold song of leaves and winds
Died; it was a beauteous death,
I paced into dream and thought;
How sweetly sad to die; I was taught
By the leaves and winds; the yellow
leaves
Resignedly fell, and their stir slowly
died
Into the silence; the winds passed
Graciously into death.

This genial singer "From the Eastern Sea" skips over the winter-tide with what semblance of gladness he may, and revels and rejoices again in spring and summer and overflowing sunshine.

His melodious message is one of unity and peace: "The Goddess of Peace wore a golden robe," and

In her velvet sandals
Stepped airily
As the stealing yellow robes of the
young moon.

Her every step
Echoed a silent preaching of peace.

ERIC HAMMOND.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CONFIRMATION RUBRIC.

SIR,—It would be interesting and instructive to your readers if someone possessing greater historical and legal knowledge than I can lay claim to would discuss the application of the Confirmation Rubric. I observe that Mr. Lloyd Thomas regards that Rubric as universally binding. But it seems to me that it is one of those prohibitions of which we may quite honourably limit the application by considering the *animus imponentis*, and that the Confirmation Service is obviously intended for young people who have been baptized and grown up in the Church. In that case the Rubric has no application to Nonconformists. In my younger days I think there was a general impression that, in opposition to the practice of some Dissenting bodies, the Communion of the Church of England was as open as it is among ourselves. In the Corporation Act, the Test Act, and the Occasional Conformity Act it seems to be assumed that every adult of decent life might, if he chose, partake of the Sacrament in his parish church, and Confirmation is not

referred to. And, indeed, the last-named Act suggests that the Sacrament could not be refused, for it does not forbid its administration to Nonconformists, but hits them indirectly by imposing on them certain disabilities during their tenure of any public office to which they may have been elected after participating. To all appearance the Act would have been unnecessary if the Rubric had been supposed to exclude Nonconformists. At least in my limited reading I have not met with any statement that occasional Conformists were confirmed. Any further light on the subject will be welcomed by Yours, &c.,

JAMES DRUMMOND.

Oxford, January 13, 1914.

THE KIKUYU CONTROVERSY.

SIR,—You say in reply to my letter that the storm-centre is the attempt of the High Church Party to capture the Church for their own exclusive position; and you still identify Bishop Gore with this attempt, although in his *Times* letter he *explicitly* repudiates and condemns the extreme High Church Party (which includes the Bishop of Zanzibar) for “adopting a position from which the familiar views of Evangelical Churchmen must be pronounced to be strictly heretical.”

Now the actual case in dispute is the other way round. It is not the Anglo-Catholics who began it. It was the Low Evangelical party that struck the first blow by trying to bring into being an ecclesiastically illegal Federation with Non-Episcopalians, and an “open communion” known beforehand to be repugnant and intolerable to High Churchmen at home and in the neighbouring district of Zanzibar. What is the basis of this new Evangelical Alliance? The reference in your columns to Colenso in this connection is not only irrelevant but misleading. Colenso would not have touched the proposed Federation whose basis is reactionary and impossible. As few people take the trouble to read the original sources permit me to quote from the “fundamental provisions” of the constitution.

“The basis of Federation shall consist in: (a) The loyal acceptance of the Holy Scriptures as our supreme rule of Faith and Practice; of the Apostles’ and Nicene Creeds as a general expression of fundamental Christian belief; and in particular, belief in the absolute authority of Holy Scripture as the word of God: in the Deity of Jesus Christ, and in the atoning death of our Lord as the ground of our forgiveness.

“(b) Recognition of common membership between the Churches in the Federation.

“(c) Regular administration of the two Sacraments, Baptism [not necessarily infant Baptism] and the Lord’s Supper by outward signs.

“(d) A common form of Church organisation.”

And do you expect High Churchmen to accept this kind of ecclesiastical monstrosity in the name of the Church of England?

The Bishop of Zanzibar in his *Ecclesia Anglicana* points out that he would thus have to surrender to the Low Evangelical

party, because he would be forced to come into religious and ecclesiastical relationship with people who exclude from the basis of communion things common to all Anglicans. Let me tabulate what, according to him, has been removed from the basis:—

“(a) It does not contain the Creed commonly called the Creed of St. Athanasius.

“(b) It does not contain the Rite, or Sacrament, of Confirmation.

“(c) It does not contain the rite, or Sacrament, of Absolution.

“(d) It does not contain Episcopacy.

“(e) It does not provide a Priest for the Celebration of the Holy Communion.

“(f) It does not contain a rule of Infant Baptism.

“(g) It does not know the Catholic Church, or the Communion of Saints, except in such a general sense as is already admitted by the four Protestant bodies that have joined the Federation.”

The Bishop of Zanzibar may, from the Liberal Christian point of view, be pronounced a fanatical and narrow-minded bigot. But so may be the Evangelical antiquarians who propose to establish at this time of day “the absolute authority of Holy Scripture.” Let us give even the bigot his due. Imagine the situation reversed. Suppose the Bishop of Zanzibar proposed, in the interests of Christian unity, Federation with Roman Catholic missionaries by adding to, not taking from, the Anglican basis. Let us say that these additional elements are the Supremacy and Infallibility of the Pope, the adoration of the Mother of God, the Invocation of the Saints, coupled with a yet closer approximation to Roman worship in ritual and ceremonial than is at present the case; how would the neighbouring Bishops of Uganda and Mombasa like it? Would they not at once complain, “This is not Anglicanism as we and our Evangelical fellow-Churchmen understand it; and how can we remain missionaries in the name of the Church of England if you, a neighbouring bishop, into and from whose diocese our church-members come and go, play fast and loose with the basis of our communion, and enter into these compromising and entangling alliances?”

I hope you will understand that I hold no brief for either party. In my zeal for a genuine and honest Christian Unity, I could almost say, “A plague on both your houses!” But in the interests of fair journalism and of Free Catholicism, I think it necessary to point out that justice has not been done to the High Church party in this controversy, least of all to Dr. Gore, who has, with characteristic frankness, explained the conditions of peace. To me the conclusion of the whole matter is this. However earnestly we may desire union among all churches, we cannot have that union, until clerics and laics attain an austerer sense of the obligations of veracity and of fidelity to solemn pledges and agreements. It people want the advantages of dogma (and there are such advantages) let them have dogma, by all means, and in as precise, definite, unequivocal a form as theological scribes of the law can frame it. Having got it, let them have the sincerity and the simple ordinary honour to abide by it. If, on the other hand, people want, as I do, the

advantages of intellectual liberty (and there are such advantages), let them come into the open of a really Free Catholic Christianity, and accept whole-heartedly the non-subscribing principles which at present Unitarians, almost alone, have the honour to represent and preach.—Yours, &c.,

J. M. LLOYD THOMAS.

The Old Meeting Church, Birmingham,
January 12, 1914.

THE CHAPELS IN WHICH MARK RUTHERFORD PREACHED.

SIR,—I am very sorry that I cannot give any evidence that Mr. Hale White preached at Billingshurst, but I certainly saw the statement made somewhere at the time of his death, and my impression is that I saw it in *THE INQUIRER*. I had never heard of Billingshurst before, but made a visit to the place, saw the Unitarian Chapel, and interviewed some of the members. They were unable to confirm or deny my impression. It was hardly to be expected that after more than sixty years any evidence could be obtained.

I read the other day an article in the *Dublin Express* where it was mentioned that Mr. Hale White supplied the pulpit at Ditchling for two years. Perhaps some reader could inform me whether Mr. Chignell was the minister of the Unitarian Church in Portsmouth when Mr. Hale White preached there. It is very probable that Mr. Hale White preached in the interesting old chapel at Lewes. I shall look forward with great interest to the publication of Miss Kensett’s book.—Yours, &c.

W. ROBERTSON NICOLL.

Hampstead, January 13, 1914.

THE INDIAN QUESTION IN SOUTH AFRICA.

SIR,—Since writing last week I have received more information on the above question—information which will probably interest your readers. With reference to the £3 tax on indentured Indians, I learn that the wages of men under indenture begin at 11s. a month, and advance gradually to 15s. a month. Women begin at 8s., and advance in the course of four years to 12s. This, I presume, is in addition to rations. Out of these meagre wages the £3 tax has to be paid. Any indentured servant, male or female, who goes more than two miles from his allotted place of work is liable to imprisonment. Children become liable to the tax on attaining the age of 16. If they do not indenture they may be sent back to India, that is, separated from their families. This tax, in the case of girls, is said to have led to grave and unspeakable results, but I believe the tax is not now collected from girls.

Mr. Boydell, a Labour member for one of the Natal constituencies, speaking this week, denounced the treatment of the Indians during the strike as “horrible.” He pointed out, however, that “in many trades, such as tinsmiths, tailors, and painters, Europeans were being driven out by Indian competition. There were 58,000

Indian children in Natal, who would soon be looking for jobs. They were faced with the problem as to whether they were going to have white workers, or whether they were coming down to live on rice. The last census showed that there were 4,000 less white men in the Province than at the previous census. He thought sufficient inducement should be held out to the Indians to return to their own country."

This will show how difficult and complex the whole problem is. Whether it can be solved by a system of Trade Boards, industrial citizenship, with Trade Union qualifications, and the application, not of a racial or colour line, but of a civilisation line, is matter for discussion. But the very complexity of the problem shows how necessary it is in justice that we should associate some representative of the Indians with us in the inquiry which has been instituted.—Yours, &c.,

Cape Town.

R. BALMFORTH.

THE MINISTRY IN NEW ZEALAND.

SIR,—While rejoicing in the enthusiasm aroused in colonial work by Mr. Bowie's recent visit to Canada, one wishes that his visit could have been extended to New Zealand and Australia. May I therefore enter a plea for one of our churches there, namely, Wellington, N.Z., one of our recent and most promising centres for missionary zeal? For, after all, there is little use in starting new centres if we leave them without leaders while in their infancy. I do not think it possible to find better material and a more promising field for Unitarianism than in Wellington, given a man of strong personality, enthusiasm, and one abreast of the times. He would find, as we found, a ready and enthusiastic response from a kindly and most hospitable people. They are kindness itself, and to a large extent free from the prejudices and conservatism to be found at home. When one remembers that, with rare exceptions, the majority of the people who were attracted to the advertised meetings had never even heard of Unitarianism, yet when it was presented to them found that the message was what they wanted and for which they were ready to give freely of their means, so that in four years they subscribed nearly £4,000 for a Building Fund, with the generous help of the B. & F.U.A. and some English friends, besides paying the heavy initial current expenses of between £500 and £600 (owing at that time to the heavy rent of a hall, &c.), it will be seen what grand possibilities remain now that these initial difficulties no longer exist.

The Wellington Church has the unique distinction over our other churches in N.Z. (and, indeed, over the orthodox churches, too, as the only denomination who shared it with us was the Roman Catholic Church) of being built on a freehold instead of a leasehold site, and of being built of brick instead of wood, thus showing its value and stability. Anyone who understands colonial life will know that for some time to come our churches must be manned by men from home; even the orthodox churches are so dependent, and will recognise the difficulty of keeping a well-informed, enthusiastic congregation together without an accredited leader.

In how many of our churches founded from so small a nucleus could one secure a congregation of between 400 and 500, or a weekly class in philosophy of from 100 to 150; or, again, during the time they were giving and giving could the minister at the close of an evening service ask those interested to remain behind, explaining to them that owing to unforeseen difficulties an extra £100 must be paid the builders within the week, and confidently appeal to 100 members to promise £1 each? (And £97 10s. of the amount was paid!) All this, too, near the end of the four years' ministry. Does it not seem a thousand pities that such material and prospects should be scattered for the want of a leader?—Yours, &c.

HELEN JONES.

Highbury, N., January 13, 1914.

A WORD MORE ON NIETZSCHE.

SIR,—At various times there have appeared in your columns strange misunderstandings, and, on occasion, vilifications of Friedrich Nietzsche. Very humbly I have myself, from time to time, in reviews of books, articles, and letters, tried to offer to your readers another, and, as I have always thought, a truer view of the great German poet and rhapsodist. May I be pardoned, therefore, if I beg space for the following quotation from Baron von Hügel's "Eternal Life," itself a noble and intensely splendid work. Of Nietzsche Baron von Hügel writes: "This clean liver and devoted brother is, as a writer, destined to endure, not by his last works, 'The Twilight of the Idols' and 'The Antichrist,' 1888, with their wild and vulgarly violent attacks upon Christianity; but by many an exquisite saying or half-page in his booklets on Strauss, on the Use and Drawback of History, and on Schopenhauer; in his Human, all too Human, and on to his Zarathustra. Even in these writings we everywhere come upon excesses, yet excesses which, if often (in form) vehemently anti-religious, or even anti-moral, spring doubtless largely from a thirst and search for what religion alone can give. Especially is this the case with Nietzsche's favourite idea of the 'Superman'—that pathetically hopeless misapplication of our instinctive need of adoration—in which Professor Aloys Riehl, himself for so long an aggressively negative philosopher, finds one of the many significant and powerful (because utterly sincere, indeed as yet unconscious), re-awakenings of the religious passion and conviction in these our times."

In these few golden lines there is the truth about Nietzsche, and henceforth there should be no unseemly slighting and dispraise. Let us think of that great, tragic soul as Von Hügel thinks of him: let us with humility call him our "devoted brother."—Yours, &c.

STANLEY A. MELLOR.

THE SUSTENTATION FUND.

SIR,—It is hoped that it may be possible this year for the managers of the Sustentation Fund to enter upon the first part, at all events, of the work specified in the appeal for the Special Fund now

being raised. By the first part of the work I mean the raising of the stipends of all our duly qualified ministers in England and Wales to a minimum scale, subject to certain reasonable conditions as to the adequacy of the sphere of work and of local contributions.

I should be much obliged if, through your columns, you will permit me to ask the secretaries of all congregations which, being eligible, are likely to apply for a grant this year under the Minimum Scale Scheme (excluding for this purpose those at present receiving grants from the Sustentation Fund or the British and Foreign Unitarian Association) to communicate with me before the date of the Managers' Meeting on February 11 next, and, at the same time, to inform me what stipends their congregations are at present paying. All such information would, of course, be treated by the managers as confidential.

I would remind your readers that the operations of the Fund will extend in future to the whole of England and Wales, so that my remarks apply to the Northern as well as to the Southern half of the country. The minimum scale to which I have alluded is for cities and large towns in England £175, for towns or populous places (a) in England £150, (b) in Wales £140, and for agricultural districts (a) in England £120, (b) in Wales £110.

It should be clearly understood that the information for which I am now asking is of an informal nature only. The time for making formal applications for grants will come later on.—Yours, &c.

HAROLD F. PEARSON,

Hon. Sec. of the Sustentation Fund.

22, College Hill, London, E.C.,

January 13, 1914.

BOOKS AND REVIEWS.

SPANISH ISLAM.

Spanish Islam. A History of the Moslems in Spain. By Reinhart Dozy. Translated with a Biographical Introduction and additional Notes by Francis Griffin Stokes, with a Frontispiece and Map. London: Chatto & Windus. 21s. net.

It would not be saying too much to assert that Reinhart Dozy's "Histoire des Musulmans d'Espagne," though one of the least known, is intrinsically one of the most remarkable historical works of the last century. The book first appeared in 1861, written, it is to be noticed, in French, though its author was a Dutchman, whose family had been settled in Holland from 1647 onwards. Reinhart Dozy was born in 1820. In 1837 he entered the University of Leyden, and came under the direction of the capable Orientalist, Prof. Weijers, with whom he studied Arabic, Hebrew, Chaldee, and Syriac. From 1841 to 1843 Dozy wrote a monograph on old Arabian costume, compiling and arranging his material as gathered from documents in Oriental languages in the same spirit that the Renaissance scholars had conducted researches two or three centuries earlier in Latin and Greek antiquities. This he followed up by a "Dictionnaire détaillé des Noms des Vêtements chez les Arabes." The chief work, up to this date, on the

history of the Arabs in Spain had been written in Spanish by a Spaniard, José Antonio Conde. When Dozy had read Conde's book, and recognised almost by intuition its inadequacies and inaccuracies, he concentrated himself on Spanish studies, and soon possessed "the best Spanish Library" in Leyden. Dozy was a man of considerable financial resources relatively to his needs, and was able to travel for material. He thus discovered fresh Arab MSS., and threw light on those already noted. He edited Arabic texts, amongst others one in English for the Society for the Publication of Oriental Texts, and compiled a Catalogue of Oriental MSS. In 1848 he issued a volume of an Arabic History of Africa and Spain.

It is necessary to bear in mind such studies as the foregoing, though many other labours of Dozy would have to be added, if the list were to be comprehensive. But sufficient has been said to make it evident that Dozy had taken adequate pains to afford a basis of preparation for a work involving great research. He was a master of Oriental bibliography, and in allied subjects knew how to find out and make use of all that had been previously written. In the special subject of Moslem Spain, aroused in the first instance by irresistible criticism of Conde's work, he was still further drawn to attack the subject by himself writing a work, by the publication, in 1843, of Don Pascual de Gayangos' history of the Mohammedan Dynasties in Spain, probably still the best known exposition of the subject. It may thus be said that substantially Dozy's work of preparation and writing of his History, issued in 1861, extended over twenty years. No portion of European history could demand greater erudition and patience of research. For the whole of his book is based upon the original Arabic authorities. He saw the Arabic point of view, as disclosed by the numerous MSS. and books the very existence of which was scarcely known by many so-called historians. He also understood the issues involved for European progress—political, religious, social, and literary.

It will thus be seen that Dozy's book is of no ordinary kind. It is the outcome of prodigious toil, such as has gone to the making of the greatest historical works. It has, for instance, been classed within its own limits with the magnificent "Rise and Fall of the Roman Empire" of Gibbon. If the classification, in any way, be allowed, Dozy's feat is differentiated from Gibbon by the extra strain of writing in a foreign language. For Dozy hoped by writing in French his book would appeal to the world of scholars. At any rate, the contents of Dozy's book are the result of unremitting energy and relentless demands made by the author upon himself. As the translator into English, Mr. F. G. Stokes, claims: "Dozy's *magnum opus* challenges comparison with the best specimens of historical literature. . . . The grace and lightness of the edifice suggest, perhaps, but faintly the immense labour expended on the discovery and accumulation of its materials . . . but, as Dozy reminds us in his Preface, the result of the labour of weeks was often compressed into a paragraph of the History—or, not seldom, was wholly rejected, as lying

beyond the scope of the work as he conceived it."

Mr. George M. Trevelyan has lately uttered a vigorous protest against the "scientific" method of historical treatment by writers merely supplying the cold and isolated statement of "hard facts." Certainly such a method, whatever its advantages may be, seems to avoid the necessity of the constructive element, or, if it uses it, tends to lay its ultimate stress on environment, rather than giving the due position to personality. The comprehensive supply of ascertained facts—as Mr. Stokes, I think, somewhere represents the supporter of the scientific method as saying—may be regarded as bricks, and the student becomes his own architect. But surely we may go further and say that even if the scientific historian should present the reader with a finished building, grateful as we are for this help, after all, it is possible for the right sort of historian to show us the sort of living inhabitants which he conceives to have given spirit and meaning to the edifice of facts so painfully brought to light by the historian's investigation. Dozy, anyway, attempts to reconstruct, and also to interpret the old surroundings and the old life. He chooses that most difficult period of Mediaeval Spain, as it was not only conquered, but also thrilled by the movements, one might say, the procession of the Orientals. He brings before us the pre-Islam Arabs, the Prophet himself (a remarkable and strongly independent sketch), the Khalifs, Almanzor, the republics, the petty Princes, the Almoravides, and the highly interesting history of al-Mutamid of Seville. The book is full of graphic touches, of colour, of atmosphere. The psychological insight into strange men, and the clash of Easterns with Westerns, is the sign of extraordinary power of sympathetic imagination. By his marvellous skill, Dozy has largely allowed the Arabs and Mohammedanism to speak for themselves, wherever critical investigation has confirmed their own descriptions and estimates.

Mr. F. G. Stokes is a most experienced translator. Already he had given the English reader for the first time a remarkably sympathetic rendering of the "Epistolæ Obscurorum Virorum." It is true that Dozy's work, and, needless to say, his style, is of an entirely different kind. We can give no more relevant praise than to say that in reading it we lose the memory of the fact that we are reading a translation. Both author and translator are forgetful of self—both are intent *in rem*. The result is that a historical masterpiece is now available for the English reader. Now we have it, we can only say that it is astonishing that it has not been done before. But it is still more astonishing that the original French edition of 1861 is still the only edition in French. If one reflects for a moment on the hundreds of well-known books which have made their mark since 1861, and the scores of authors who have won popularity since that date, without wishing to claim the very highest rank for Dozy (unless after a critical examination, which would be impossible on the present occasion) one is reminded of Sir Henry Taylor's *dictum*: "The world knows nothing of its greatest men."

FOSTER WATSON.

BELISARIUS. By John Presland.

SONGS OF CHANGING SKIES. By John Presland. London: Chatto & Windus. 3s. 6d. net.

"NOBLE endeavours and adventures wild" are woven into Mr. Presland's pattern of life, and he turns with zest from the tragedy of Joan of Arc and the defenders of Italy to give dramatic expression to the last sad (and probably fictitious) episode in the life of Justinian's great general, Belisarius. The theme, even if the story of the blinding and impoverishment and death of the popular idol in the streets of Byzantium is not historically true, is a stirring one, and would provide material for several homilies on the fleeting favour of kings, the vicissitudes of life, and the enduring merits which cause a man's name to be honoured long after he is dust. Mr. Presland finds inspiration in it, and treats the subject with dignity, sincerity, and considerable poetic skill. But his style is perhaps too graceful to permit of a really convincing portrait of a man of consummate military genius, remarkable strength of character and almost obstinate loyalty, or of the jealous and exacting Emperor whose word was law to him unto the day of his death, the shrewish and avaricious Antonina, his wife, to whom he rendered almost servile homage, and the crowd of sycophantic courtiers who contrived his downfall. The love scenes between Joannina and Anastasius, however, are full of tender feeling, and the genuine note of pathos is sounded in the last act, which describes the final humiliation and death of the once victorious conqueror of Carthage and Rome, murmuring with his latest breath, "Tell nothing to the Emperor."

There are some musical lines and moving thoughts in the lyrics and sonnets gathered under the title "Songs of Changing Skies," which remind us again that Mr. Presland has the joy of life and brave deeds as strong in him as the sense of the poignancy of love and the sadness of benefits forgot. He has been influenced to some extent by his admiration for Browning, though he has none of his master's rugged force and exuberance of imagination, and some of his verses are full of a quiet austerity which is welcome at a time when the flamboyant utterances of the Futurists are claiming so much attention.

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK:—Who's Who Year Book, 1914. 1s. Who's Who, 1914. 15s. The Writers' and Artists' Year Book. 1s. The Englishwoman's Year Book. 2s. 6d. net.

MESSRS. CONSTABLE & Co.:—The Rural Problem: Henry D. Harben. 2s. 6d. net. Paul Verlaine: Wilfrid Thorley. 1s. net.

MESSRS. LONGMANS & Co.:—The Works of John Morris: The Sundering Flood, 2 vols., 4s. net; The Water of the Wondrous Isles, 2 vols., 4s. net; The Roots of the Mountains, 2 vols., 4s. net; The Well at the World's End, 2 vols., 4s. net; The House of the Wulfgins, 1s. net; The Story of the Glittering Plain, 1s. net; A Dream of John Ball, 1s. net; News from Nowhere, 1s. net; Poems by the Way, 1s. net.

MESSRS. G. P. PUTNAM'S SONS, LTD.:—Our Irish Theatre: Lady Gregory. 5s. net.

MR. T. FISHER UNWIN:—French Civilisation in the 19th Century: Albert L. Guerard.

FOR THE CHILDREN.

JESUS, OUR TEACHER AND FRIEND.

II.—THE BEGINNING OF THE GOSPEL.

I ASKED you last week to think of the scene in the Gospel story, where the children are brought to Jesus for his blessing. It seemed a good starting-point from which to follow out the thought of what we know about him and what he is to us. I hope that what I said helped you to picture the scene, and that you felt something of the wonder and the gladness his own people must have felt, when they gathered about him and listened to his teaching.

Now let us go on to think how it was that Jesus became a teacher—the greatest teacher the world has ever known, as he seems to us, not only because of what he taught, but because of what he was in himself. When you read about him in the Gospels, you find a great deal of teaching that is clear and very beautiful, but much also that is difficult to understand. You find one kind of teaching in the first three Gospels, and a very different kind in the fourth; and in all four very wonderful things are told about him, some of which, if we try to imagine them as actually happening, we feel to be quite impossible. We have to remember that the Gospels are not like a photograph of an actual thing taken at the time. They were written long after the time when Jesus lived among his people; they are pictures made from memory, and from one man's memory handed on to another, to which a great deal of the people's own imagination was added. One thing that had great influence in moulding the form of the story, and colouring the picture, was the disciples' belief that Jesus was the long-expected Messiah of his people. This led them to put into the story things which they thought must have been there, because they were expected of the Messiah, or seemed to have been foretold of him by the ancient prophets. Then it was natural for them to believe and to tell wonder-stories about so great and wonderful a man, so that many things of this kind found their way into the Gospels. We have to learn to distinguish between them and the things that really happened, and between the teaching of Jesus that was faithfully remembered and what the disciples added from their own thought and feeling about their Master. It is often difficult to do this, but it is deeply interesting and it is worth a great deal of trouble, because it means so much to us to be near to Jesus himself, to have him for our own teacher and friend, in intimate knowledge and companionship, and to learn with him to understand more of the deep things of our life with God.

If you turn to the earliest of the Gospels (Mark i. 1-15), you see that the opening words are, "The beginning of the Gospel (the good news) of Jesus Christ," and the first thing told is that there was another teacher, John the Baptist, who came to his people, calling them to repentance and baptizing them in the River Jordan

as a sign that they were repentant and desired to be rid of their sins. And then we hear that among those whom John baptized was Jesus, who came from Nazareth in Galilee, where his home was. Afterwards, when John had been "delivered up" and was in prison, Jesus himself began to teach in Galilee, "preaching the Gospel of God," that is, telling the good news of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the Gospel," believe the good news!

That is the most certain thing we know about Jesus, that he came as a teacher, first of all to his own people in Galilee, following John the Baptist with his call to repentance, a preacher of the Kingdom of God, pleading with all who would hear him, to believe the good news that the Kingdom was near at hand.

John was a stern prophet of righteousness. More is told of his teaching in the other Gospels (Luke iii. 1-22, Matt. iii.), and there also the same wonderful thing is told of what happened to Jesus when he was baptized. It is a good example of the kind of legend that gathered about the life of the Master, and I hope next week to show how through such a story as that we may see into the heart of Jesus, and understand something of what he was feeling at that time. But now I want to dwell on the one thought of his preaching of the Kingdom of God, or the "kingdom of heaven," as Matthew more often has it.

Jesus was from the first, like John, a prophet of righteousness, but with a strength that went deeper, and had an immeasurably greater influence in the world, because it was blended with a purer, gentler spirit, with deeper insight and a greater love. That is what we feel when we see him with the children and the mothers about him, and in other scenes in the Gospel. He was a teacher who touched the very heart of his hearers, except where they were too much hardened by prejudice or worldliness, and wakened in them a great love and trust. He preached the Kingdom of God, that is, the rule of God in the world, in the outward order of things, and in the hearts of men; and the wonderful thing in his teaching was that he made men feel, as they had never felt it before, how near God was to them. With him they realised it, because it was so in his own heart.

Jesus no doubt shared in his own way in the hope and expectation of his people, that a new and more glorious age was to come, an ideal time, to be suddenly brought in by the marvellous power of God, when all things should be made new, and goodness would be supreme and all evil things be destroyed. That expectation would be in his mind when he said, "The Kingdom of God is at hand;"—the glorious time of the new age is drawing very near. But, however that may have been, and in whatever glowing colours he pictured it, one thing is certain, that when Jesus spoke of the Kingdom of God, what he cared most about was its inner meaning in the hearts and lives of men. Remember the Beatitudes, and that will be quite clear to you. He not only called men to prepare for the Kingdom,

but felt and said that it must begin at once, the Kingdom, the rule of God, in the hearts of his children, the rule of goodness, of righteousness. And so he said of the Kingdom, to those who asked when it should come: "Lo, the Kingdom of God is within you" (Luke xvii. 21), or if the reading should be "in the midst of you," still the meaning is the same; it is a matter of the inward life, of the love of goodness and obedience to the Father's will. It is already in the hearts of some, and it must be in you all. Remember also Matt. vii. 21.

V. D. D.

MEETINGS AND GENERAL NEWS.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

WELCOME HOME TO THE REV. W. COPELAND BOWIE.

A SPIRIT of great cordiality pervaded the meeting which was held at Essex Hall on Wednesday night to welcome the Rev. W. Copeland Bowie after his missionary journey to Canada and the United States. Mr. Bowie had already received the greetings of a number of friends at the recent meetings at Nottingham, but there were many in London who had not had an opportunity of welcoming him there, and it was a special pleasure to them to be able to do so at Essex Hall. The chair was taken by Mr. G. H. Leigh, President of the British and Foreign Unitarian Association, who expressed the delight of those present in having Mr. Bowie safe at home again after his travels, and their appreciation of the services he had rendered to the Association and the cause of religious freedom generally by the investigations he had been enabled to make in Canada. There, and in the other Colonies as well, immense fields of enterprise were opening out, as certain remarks made by Lord Bryce and others had brought home to them recently. Referring to the religious position in Canada, Mr. Leigh said that out of about seven millions of the population who had been classified according to their religious denominations, it was found that there were about three million Catholics, one million Anglicans, one million Wesleyans, and about one million representing various denominations other than these. There was indeed a great opportunity for the spread of free religious thought as they understood it, and they must help and encourage all efforts in that direction, but they must strengthen their position at home before that help could be effectively rendered, realising that their numbers were few, their means limited, and their forces not yet fully organised.

The Rev. W. Copeland Bowie then proceeded to give a description of his travels with the aid of lantern slides, which added greatly to the interest of the narrative. He was, he said, received everywhere with great cordiality, and opportunities were afforded him of speaking at Universities, women's clubs, and social gatherings of various kinds, irrespective of special church

meetings and assemblies, which enabled him to put many aspects of religious and social work at home before groups of intelligent and deeply interested hearers. The long journeys across the great plains and wheat-growing areas of Western Canada, and through the Rockies on to Vancouver, enabled him also to see something of the wonderful agricultural developments of the country with its immense possibilities in the future, and the magnificent scenery of which some idea was given in the beautiful views of Banff, Laggan, Lake Louise, and the glacial slopes of the Selkirk Mountains. The loneliness of these regions, said Mr. Bowie, could be understood when he told them that he took a walk of fourteen miles among the forests and mountain slopes, in the course of which he did not meet a single soul. In his subsequent address on the religious needs of Canada, Mr. Bowie referred to the work which has already been done for the cause of liberal religion by the American and English Unitarian Associations, and emphasised the importance of taking advantage of the splendid opportunities afforded of helping on the great work of civilisation in this new world. It was the very place for strong, adventurous, noble-spirited men and women who were capable of enduring the hardships of a pioneering life, and for his part he could hardly understand how any young man could possibly stay in a quiet little village at home, where opportunities were so few and the life so narrow and cramped, when he had the chance of going out to this great country across the sea and sharing in the building up of its future. The life was free from conventionality, nobody was thought the worse of if he did things which many people considered beneath them in England, and those who were able and willing to turn their hands to anything were bound to get on. But there was urgent need for religious work, especially in those great prairie lands where the young farm labourers had so little to occupy their time and thoughts when their work was done and during the winter months. It was sad to see them crowding into the towns for whatever amusement it afforded and frequenting the saloons in such large numbers. They should have some conscience about these matters, for this country was part of our own Empire, and they were responsible for some share in the building up of men and women of fine character. It was, however, gratifying to know that within the last ten years Unitarians had increased by 60 per cent. in Western Canada, a larger percentage than could be claimed by any of the accredited religious bodies. There were large numbers of thoughtful men and women who were unattracted by the orthodox Churches, and they ought, without the least desire to interfere with the beliefs and practices of others with whom their ideas were not in agreement, to try to meet their needs. Mr. Bowie repeatedly emphasised the need for men of the right sort to volunteer for this work, and in conclusion paid a tribute to the American Unitarian Association not only for its generosity and courtesy towards himself, but for the fine spirit in which it was helping the movement in Canada.

The Rev. W. Jellie pleaded the claims of New Zealand as urgently as Mr. Bowie had pleaded the claims of Canada, though he said that New Zealand was a land which had already achieved much that other countries were about to achieve. He described the beautiful scenery of the islands in most glowing terms, and referred to the remarkable development during the 70 years which have elapsed since New Zealand was nothing but a "bush" country, to the fact that its inhabitants are British to the backbone, both in their origin and characteristics, and to the interesting way in which various legislative measures which are now under consideration in the old country have already been successfully carried out in New Zealand. In regard to their own churches, they had created the nucleus of a great movement, but what was wanted now was not only enough men to fill up the gaps in the vacant pulpits, but a constant stream of men always in readiness to go out and take the place of others, and open up fresh fields of work. They were at the parting of the ways, he believed, and a great open door was before them. They were offered such an opportunity as they had never had before, and they ought to accept it as a matter of national urgency. He would like to express to his hearers the deep gratitude which Unitarians in New Zealand felt for all that the British and Foreign Unitarian Association had done to help their struggling cause, and to remind them also of their responsibility in connection with the young people, trained in Sunday schools and churches in England, whom they sent out to new countries quite unfitted by this very training to take up a happy position in other churches, and then lost sight of them altogether. They were too individualistic in their outlook, they did not believe in the Church as a great human institution, and they did not realise that it was their duty to look after their children and to follow them up, however far they might go. In conclusion, Mr. Jellie spoke of various methods which he would suggest of attracting young men to the ministry, not only in England, but in the Colonies, where they were hampered by the necessity of coming "home" to study and the lack of means to accomplish such an object. They wanted the whole question dealt with by some man of statesmanlike mind who would formulate a Colonial policy, and if that were done, he did not think there would be any difficulty about getting the necessary funds to carry it out. They wanted men with the spirit of William Cary, the great missionary, who said, on a historic occasion, "Expect great things from God and attempt great things for God."

The Rev. Charles Hargrove said he had been asked to speak, not for one particular country, but for the whole world. That was a theme too vast for the short time at his disposal, and he could only indicate the various ways in which the new liberating spirit was making itself felt everywhere, especially in the great Church of Rome, in spite of the present Pope's strenuous efforts to suppress the Modernist movement. He was himself profoundly impressed with the mystery of it all. It was as the wind of the spirit

blowing where it listeth, and they heard the sound thereof, but could not tell whence it came nor whither it went. Everywhere men were shaking off the old dogmas and doctrines which had once held them, and were looking about for something which would serve their need when the ancient foundations were taken away. It was their privilege, not to supply that need—that was a task too big for them—but to do all in their power to enlighten and instruct and quicken the new life. This was the kind of work which Signor Conte was doing in Italy, the land of so many heroisms, where numbers of people were breaking away from the Church, and seeking, not a new religion or a new sect so much as new ideas and opportunities for free and enlightened thought. They could not measure the value of the work which Signor Conte was doing as he went up and down the country, spreading the Unitarian spirit without founding Unitarian churches, which would be impossible in Italy, and at the same time combining a deep interest in the social needs of the people with religious zeal. This was the true missionary spirit, and if they had this spirit and this desire to serve humanity amongst them, their sons and daughters would have it too, and they would be able to send forth their missionaries as the other churches had done from time immemorial.

A vote of thanks to the Chairman, proposed by Mr. Charles Hawksley, brought the meeting to a close.

THE SUNDAY SCHOOL ASSOCIATION.

THE PRESIDENT'S NEW YEAR'S GREETING.

THE following Letter of Greeting has been sent to all the Teachers of Sunday Schools on the roll of the Sunday School Association:—

MY DEAR FELLOW TEACHER,—My New Year's Message shall be a reply to a question which I think all of us have asked at times, and more especially those who have had but short experience as Sunday School Teachers.

What a tax this every Sunday-teaching is on our time and energy. We have to give up so much. Is it worth while?

I will remind you that the attainment of proficiency in anything of real worth must be a tax upon us, and so we often naturally ask ourselves, Is it worth while and what do we gain by it? In thinking this out, you will, I am sure, recognise that in taking up the teacher's task you are answering a claim made upon each one of us to do something towards helping others to make life a little better, a little brighter. If you can realise this in your true self, your higher self, no further reply to the question is needed. But I should like to mention some of the practical benefits that the work brings with it.

Confidence in Speaking.—How difficult this is to attain to most of us. The class teacher has his little audience who will listen without being too critical, and the teacher, if fairly prepared with the lesson, will be listened to in quietness and with attention. Little by little practice gained

in class will teach him to improve the putting together of words, and he will gain confidence and ease as time goes on.

Control of temper, one of our great needs. I can assure you that I have found a class of boys a very serious trial indeed to the temper, and especially when one is a little overstrained. But a teacher cannot control his scholars unless he can control himself. Recognising this we can all of us, if we have failed, quietly afterwards think out how the failure came about and try to avoid the cause another time. The more we keep our temper the easier it becomes to keep.

Self Culture.—You know as well as I do how being prepared helps to make a good lesson an interesting lesson. A chapter from the Bible is taken. You may read it through on the previous Sunday. It does not take long, and you have the idea of it during the week. Then during any spare moments the subject may come up in your mind and illustrations suggested by events of the day help to put life into the class-lesson. A thought-out lesson given from any book is very different from just reading it through to oneself. To satisfy the real demand of your scholars you will try to find books that will interest and influence them. Many of the books so taken might have been passed by were it not for your task as a Sunday School Teacher. You will gain from your lesson perhaps more than your scholars.

Worth of the Work.—I should like you to remember what a high estimate is held by religious leaders all over the world of the worth of the work you are taking part in. The record of the past is excellent, but it is the future development and progress that is dwelt upon. The Archbishop of Canterbury a few weeks ago called attention to the demand made in the schools for improved methods of ethical and religious training now being introduced. Another church dignitary added that the best "church work" was being done in the Sunday Schools, and at the World's Sunday School Convention at Zürich in July last the leaders were all looking forward to the future as full of promise and progress.

I want to close by saying that I recognise thoroughly that our task is a difficult one, and that it does make a great demand upon us. Emerson once said: "What I need is some one to make me do what I can." In your place of teacher, let the "some one" be your own "self."

With the old wish, but ever a new one, for a Happy New Year to you and your School, I am, sincerely yours,

ION PRITCHARD,
President.

THE ADULT SCHOOL AIMS.

THE following are the Adult School aims as set forth by the National Council of Adult School Unions in the scheme of Bible study for 1914:—

To make and develop men and women and to teach them the art of life.

To study the Bible frankly, freely, reverently, and without prejudice.

To establish an unsectarian basis for Christian effort and unity.

To bring together in helpful comradeship

and active service the different classes of society.

To stimulate and educate public spirit and public morality.

To teach the responsibility of British citizenship.

To encourage whatever makes for International Brotherhood.

To advance as far as may be the equality of opportunity.

In short, to help men and women to understand and to live the life of Jesus Christ, and to encourage them in their personal allegiance to Him.

The annual meeting of the Unitarian Home Missionary College will be held at the Memorial Hall, Manchester, on Wednesday, January 28, at 5 o'clock, and the chair will be taken by the President, Mr. R. D. Holt, M.P.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belfast.—On January 4 the morning service at All Souls' Church was marked by the inauguration of a surpliced choir. This, as the Rev. E. H. Pickering explains in the Calendar, is simply the revival of an old custom, for there was a surpliced choir so far back as 1821. Special services were held morning and evening, the former commencing with the singing of the "Old Hundredth" in procession, and the collections were in aid of the choir fund.

Bournemouth.—A successful New Year's social was held at the West Hill-road Church on Wednesday, January 7. During the evening Mrs. Thick, on behalf of the ladies of the congregation, presented to the Rev. V. D. Davis a silk gown and to Mrs. Davis a hand bag and an umbrella. Mrs. Thick, in making the presentations, assured Mr. Davis of the warm good wishes of the congregation, and Mr. Davis, in replying for himself and Mrs. Davis, thanked the ladies of the congregation not only for the gifts, but for the kindly spirit which had inspired them, and dwelt upon the happiness which had come to him through his ministry at Bournemouth.

Bristol: Lewin's Mead Domestic Mission.—The Rev. Thomas Graham having been invited to become Home Missionary to the Church of the Messiah, Birmingham, in succession to the late Mr. Tranter, the Committee of the above Mission, whilst thanking him for his valuable services during the past seven years as their missionary, feel they cannot do otherwise than accept his resignation, which they do with much regret and a keen sense of their own loss. At the same time they wish him and Miss Graham happiness and success in their new work.

London: Peckham.—As the result of the "Carol" collections made by the members of the choir of the Avondale-road Church in the few days preceding Christmas, the sum of £7 7s. was realised. After making donations to St. Winifred's House and the Church Sympathy Fund, the balance was devoted to a tea and entertainment to about 100 poor people, mostly old age pensioners, which was held in

the schoolroom on Monday, the 12th inst. The sale of work recently held at this church realised £52.

Newcastle-on-Tyne.—Through the death of Mr. William Skeoch, which took place on January 5, at the age of thirty, the churches in the Northumberland and Durham District have been deprived of a most promising and earnest lay preacher. Quiet and unassuming in manner, some people might underestimate his worth at first, but his intellectual ability showed itself at once when he preached, delivered papers, or joined in discussion. His moral and spiritual earnestness had a great influence on those who knew him and won for him the deepest respect. He was the Secretary of the "Liberal Thought" class which meets in the Church of the Divine Unity on Sunday afternoons, and its recent success has been largely due to his able organisation. He was also an active member of the Unity Literary and Debating Society, the Tyneside Phonographers' Association, and a local temperance society. He was a manager for an estate agent, and now that he has passed away stories are abroad of the ways in which he helped poor people in trying times. He joined the Church of the Divine Unity five years ago, and was recently elected a member of its Committee. The funeral, which was conducted by the Rev. Alfred Hall on January 10, was largely attended. The biennial bazaar held last month in connection with the Church of the Divine Unity, realised £313, the largest sum reached for several years. It was opened on the first day by the Sheriff of Newcastle (Councillor Shaw), Sir Joseph Ellis being in the chair, and on the second day by Lady Ellis, Mr. Otto Levin, J.P., being in the chair. Sir Joseph Ellis said that during the forty-seven years of his membership of the church he had never known so large a band of earnest workers associated with it. A course of sermons on "Problems Concerning Jesus," delivered by the Rev. Alfred Hall before Christmas, was well attended.

St. Helen's.—At the annual Christmas party for Sunday scholars and friends in connection with the Unitarian Church, which was held on December 26, a presentation, consisting of an Amster Planimeter was made to the Rev. J. Bellamy, who has been the minister for over six years, but has had to resign his duties on account of ill-health.

NOTES AND JOTTINGS.

DISTRESS IN JAPAN.

The terrible calamity which has befallen Japan as a result of the eruption of the Sakura-Shima volcano is not the only misfortune which has visited that country at the beginning of the year. Untold suffering has been caused by a famine in the northern provinces, caused by the failure of the rice-crops and the fisheries, of which we in England know comparatively nothing, but which is said to rival the worst in the history of Japan for over a hundred years. A population of many millions is practically reduced to the point of starvation. The people are living on roots and leaves, their houses have been demolished and the timber sold, the schools are closed because the children are too hungry to learn anything, and cases of crime are of frequent occurrence owing to scarcity of employment and the dread of starvation. The missionaries

report that the means of helping the sufferers are quite inadequate, although the capital is slowly waking to the cry of distress, but this is not one of the ordinary famines common in Japan, and it is found to be extremely difficult and costly to provide means for the proper relief of a scattered population living chiefly in mountainous districts.

INTERNATIONAL COUNCIL OF WOMEN.

The quinquennial sessions of the International Council of Women will be held in Rome from Monday, May 4, to Wednesday, May 13. The resolutions which have been included in the preliminary agenda cover a wide range of subjects dealing with vital questions relating to women and children, while the protection of birds is not overlooked. At the meetings of the council the Committee on Peace and Arbitration will propose resolutions in sympathy with the principle of mediation, even where vital interests are involved, in international conflicts; and will appeal to the next Hague Conference to consider how a more effective international protection of women may be secured which will prevent the continuance of the horrible violation of womanhood that attends all wars. The Committee on Laws will propose, among other things, that efforts should be made to secure juvenile courts in all the countries where affiliated National Councils exist, and where such courts have not yet been adopted to obtain the declaration that no child should be looked upon as a criminal, and to recommend that women be permitted to conduct judicial proceedings in juvenile courts. It will also be recommended that in the upper classes of all schools attended by girls, some sympathetic teaching of the leading principles of the laws which more directly concern women and children, and of the civic duties and responsibilities of women, shall be given.

LONDON TRAFFIC.

Some remarkable figures are given in the sixth annual report of the London Traffic Branch of the Board of Trade, which show that the problem confronting the authorities in this connection is one of increasing difficulty. There is the "daily movement of a very large section of the population from their residences within an area of 30 miles round London to places of business in Central London and back again" always to be considered. The Outer Suburban Ring, with a radius from the centre of London to the circumference of about 30 miles, comprises an extra 2,115 square miles approximately, with an additional 1,219,788 inhabitants, giving in all a total population of 8,471,146 spread over an area of 2,908 square miles. This vast population exceeds not only the populations of Ireland, Scotland, and the Commonwealth of Australia severally, but even exceeds that of the Dominion of Canada, with an area of 3,730,000 square miles, and a population in 1911 of 7,205,000.

THERE has been an enormous growth in the number of passengers carried in the last ten years by local railways, tramways, and omnibuses. In 1903 the number of passengers carried was approximately 972,465,682, the estimated population of

Greater London was 6,710,272, and the number of journeys per head 144.9. In 1912 the number carried was nearly double, being 1,785,602,527, whereas the estimated population was 7,321,978. The number of journeys per head was 243.9. These figures do not include the vast suburban traffic of the trunk railways, or the passengers carried by over 10,000 cabs, which would add considerably to the total. The figures as to tramway and omnibus traffic show that in 1911-12 tramways were declining, while omnibuses were increasing in popularity. In 1910 the number of tramway passengers was 763,797,856. This had increased in the following year to 821,819,714, a number which decreased in 1912 to 797,487,581. The omnibuses, on the other hand, carried in 1910, 377,207,555 passengers; in 1911, 400,628,487; and in 1912, 551,622,398.

BROWNING RELICS FOR THE BROWNING SETTLEMENT.

Mrs. Barrett Browning, the poet's daughter-in-law, has sent a collection of Browning relics to Mr. F. Herbert Stead, of the Brotherhood of the Browning Settlement, Walworth. She says, "I know no one with whom they would be held in more reverent keeping than yours for the work associated so closely with him and his." The relics comprise an address book, a drinking flask, the poet's card-case containing eight cards, a felt hat—"R. B.'s last hat, worn in Venice," thus runs the inscription within the lining—the marriage lines of the Brownings, and a book of blank unruled leaves bearing on the inner page of the cover the words "Robert Browning, September, 1855," followed by two quotations from Greek poetry, and one from Italian.

A SOCIETY FOR THE PROTECTION OF NATURE.

The exploitation of Nature, which has been taking place on such a large scale within the last few generations, has resulted in her becoming so impoverished that it is necessary to protect her from further depredations. Switzerland, the "playground of Europe," has already established a reserve of 50,000 acres in the Engadine for the purpose of saving the Alpine flora and fauna from destruction by sportsmen and collectors, and preserving a corner of nature intact. In Germany there are upwards of 100 reserves already, the management of which is carried out by a special bureau assisted by other state departments, such as the Department of Forestry. The Society for the Promotion of Nature Reserves in England has acquired for the nation the shingle and salt marshes of Blakeney, in Norfolk, and has collected a mass of information relating to other suitable places which it would be desirable to secure in the pursuit of its general objects. But perhaps the most important movement in this direction was inaugurated at the International Congress for the Protection of Nature, which recently met at Berne, when a permanent International Commission which is to meet every three months at Bâle was appointed, to deliberate upon various protective measures to be submitted to their respec-

tive Governments for legislation. An international bulletin will be published giving an account of the progress of the movement.

SLAVERY UNDER THE TRUCK ACTS.

The conditions of women's labour, as Miss Gertrude Tuckwell points out in an article in the *Manchester Guardian*, are so deplorable that the need of reform is urgent in the extreme, notably in regard to overtime and the matter of fines and deductions. In regard to the latter, she shows that a condition worse than slavery may exist under the Truck Acts. In a certain factory the workers' wages were so heavily reduced by fining that many of them were in bondage to their employers, the fines to be worked off exceeding the wage, so that they were always in debt. "The slave looks to his owner for food and lodging; under the system here described the worker may return each day to work off an alleged debt, and meanwhile Poor Law Relief, charity, or the unfathomable goodness of the poor to the poor keep body and soul together." The Government is alive to the need for further factory and workshop legislation, and Mr. Asquith holds out the hope of an amending Truck Bill next session.

* * *

THE present conditions in regard to overtime are gradually undermining the health of the people and deteriorating the nation's capital, which consists in sound, healthy lives. They vary, however, considerably. "Side by side with one workplace where the long day may drag on from eight in the morning till ten at night, we find another where it does not begin till 8.30 or 9.0, and is over by seven, or even by six. Uniformity of practice—the leveling-up of all work hours to the best standard—is the object to be aimed at. The limited hours attained by the strong textile trade unions should be extended by law to other trades. Those exigencies of the market which adapt themselves to the requirements of the textile trade can equally adapt themselves elsewhere. There is no reason why the making, say, of corsets or tin boxes should not be carried on under the same conditions of employment as is the manufacture of a fabric."

AN OLD ROMAN TOWN.

Some important discoveries are anticipated as the result of excavations which are now being carried on at Wroxeter, near Shrewsbury, a little village on the Severn beneath which is the site of a Roman town, once a military post, and later a country town known as Viroconium Cornoviorum. The site, we learn from the *Times*, is being uncovered under the direction of the Society of Antiquaries, and their task is likely to be a long though a fruitful one. Meanwhile a report has already been published of work done in 1912, which gives a description of the main street as it must have looked with its row of shops, with houses behind, and a colonnade in front. Perhaps the most important result was won without the use of the spade, for the excavators were able to trace marks of streets in the growing crops, and thus obtained a clue to the plan of the town.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

JAN. 17, 1914.

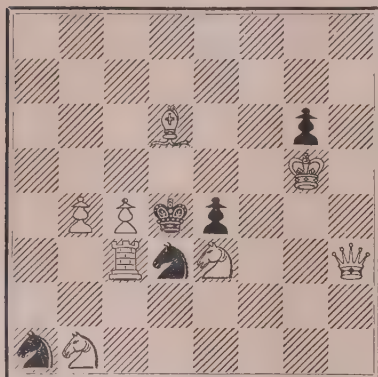
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 40.

By W. MEREDITH.

(From White to Play.)

BLACK. (5 men.)



WHITE. (8 men.)

White to play and mate in two moves.

SOLUTION OF No. 38.

1. B. Q8 (key-move).

Correct solutions have been received from L. W. (Farnham), Walter Coventry, Dr. Higginson, F. S. M. (Mayfield), Watson Eldridge, L. G. Rylands, R. B. D. (Edinburgh), A. J. Hamblin, D. Amos, W. E. Arkell, Claude Paterson, Rev. I. Wrigley, R. E. Shawcross, A. Mielziner, E. Wright, and E. C. (Highbury).

ANSWERS TO CORRESPONDENTS.

TO ALL MY READERS.—I much regret that, through an oversight, a White pawn was omitted from the diagram of No. 39 on QKt4. The omission should have been corrected, but owing to lack of time I had not the means of verifying it.

J. E. PECKOVER.—Your solution to Klett's problem is correct.

A. PERRY.—The chess department in that issue was unavoidably crowded out, owing to pressure in the postal department at Christmas time. Mr. Heatcote's problem is solved by 1. Kt. Q4.

Mr. Alain C. White has issued a collection of two-movers under the title "White to Play," and our No. 40 is quoted from it. This style of composition is well worthy of special comment and investigation, as such two-movers are amongst some of the most difficult both to solve and compose. I have made several references to the theme in this department. The subdivisions are:—(1) Pure waiting-movers; (2) added mate waiting-movers (such as our No. 40); (3) changed mate waiting-movers; and (4) block-threats. All these classes involve the question of the expediency of "making time" by way of solution, and the device is capable of much subtle extension. I propose to write a small treatise on class 3, having already collected many interesting examples.

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 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT, M.A.; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.; 6.30, subject, "The Heaven we Hope for."
 Forest Gate, Upton-lane, 11, Mr. R. W. SORESENSEN; 7, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
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 Stratford Unitarian Church, 11, Mr. P. CHALK; 6.30, Mr. F. COTTIER.
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 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. R. F. RATTRAY, M.A., Ph.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, & Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbeldon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unitary Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 LACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. HARGROVE, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. W. H. THOMAS, of Liverpool.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. J. W. SAUNDERS, M.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
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 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. JOHN BIRKS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATHS.

RAMSDEN.—On January 17, Mary Ann, wife of D. K. Ramsden, 11, Chorley New-road, Bolton, aged 75 years. Interred at Walmsley Chapel.

YOUNGMAN.—On January 18, Hannah Youngman, wife of the late James Youngman, Charsfield Hall, Suffolk, aged 83.

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The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

It is with sincere pleasure that we publish to-day our first list of donations to the Albanian Relief Fund. Miss Durham's appeal has touched many hearts, and in her name, and still more on behalf of the starving peasantry who have found so many generous friends, we would offer them cordial thanks. Readers who desire to contribute are invited to send cheques or postal orders, drawn in favour of "The Albanian Relief Fund," to the Editor at 23, Cannon-place. Copies of THE INQUIRER of the 17th inst. containing Miss Durham's article "Is it Peace?" can be had from the publishing office, 3, Essex-street, Strand, W.C. May we here repeat her statement that it is possible to keep one person alive for a penny a day. It is not often that we have an opportunity of making our pennies go so far.

IN the midst of the excitement caused by the rumoured increase in the naval estimates Mr. Norman Angell, with the unflinching tenacity which is one of his most useful qualities, has returned to the attack upon the irrationality of the policy of rivalry in armaments. We are ready to welcome every opportunity of repeating his arguments, for it is only by constant repetition that they can become part of the mental furniture of most sensible men. "How," he asks in a letter to the press this week, "are we to replace a public opinion in which temper and irritation is likely to be uppermost when called upon to dictate policy, by one in which a realisation of true need and permanent national interest is uppermost? The view

that I have urged is that that can only be done by a process analogous to that which has already in another field—the religious—stopped the arming of rival groups, and given them relative security. That process is by bringing into current political discussion the broad general principles underlying all international relationship. If ever, in general public opinion, political prejudices and misconceptions are to be replaced by a clearer conception of political truth, it will be by just some such general development of understanding as that which led men, as the (quite unintended) result of the theological discussions of the Reformation, to give up making war in the assumed interest of truth and morality on those who differed from them in religious belief—the differences, by the way, being far more fundamental than those which now create political wars."

THE "general development of understanding" for which Mr. Norman Angell pleads must necessarily be of rather slow growth. What is needed above all is a gradual process of education in saner and wiser ideals of national greatness, which must begin in the schools. It is there that the foundations of sound political thinking should be laid. At present the average citizen is so ignorant of history that he is inclined to leave the whole question of international relationships, with all their vital issues of peace or war, to the expert and the diplomatist. There is no direction in which he finds it so easy to renounce his duty of thinking or is so ready to be worked up into a state of panic by stale watchwords or dishonoured ideals of military pride. It is a problem of education; and again of education. When we learn to think intelligently and to profit by the lessons of the past, most wars will be condemned as insane and lose all popular support.

BUT we are well aware that calm reasoning often breaks down in the conduct of life for lack of emotional support. We must seek peace and ensue it, not merely because we should be traitors to our own interest were we to do anything else, but also because all the noblest and most elevating passion of life is on the side of peace. To put it into religious language, peace based upon brotherly love is the will of God. The fine appeal by Swiss pastors to the Christian churches of the world, which we publish to-day, is based upon this sense of a compelling religious duty. Mr. Norman Angell and those who are associated with him in the campaign of Reason against War have done nothing to discredit the more spiritual appeals of the peacemaker, which have been so often dismissed as weak and sentimental. They have simply revealed once again that the deepest instincts of the Christian heart and the loftiest ideals of the Gospel are in strict accord with the inherent reasonableness of things; and if we do not see that it is so, it is because we are still fools and blind.

THE new temper, which has come over the whole field of theological controversy and made the Bishop of Zanzibar's recent letter seem to most modern Christians like an unwelcome echo from a vanished world, is expressed admirably in some editorial comments in the *British Weekly*. "The day has gone," our contemporary writes, "for wrath and fear. The theologian who is thoroughly frightened and angry at the whole course of modern thought and speculation makes no impression on reflecting minds. His attitude is like that of the people in 'Water Babies,' who spent their lives in crying, 'Oh, don't tell us!'" and running away. The champions of orthodoxy must be prepared to consider with calmness the opinions of those who differ from them. Criticism

must be met by criticism, learning by learning, argument by argument. When the clear stream of reason is swallowed up in hopelessly troubled outpourings of *odium theologicum* the sceptic has an easy victory."

* * *

THE death of Dr. Newton Marshall, the able and popular Baptist minister at Hampstead, is a grievous loss to the cause of religion far beyond the bounds of his own denomination. A man of ample scholarship and finely trained mind, he was peculiarly fitted to act as a mediator between the older Evangelicalism and the modern world. He had none of the austere aloofness from men of different opinions, which has become almost traditional with some Evangelicals. He was able to understand points of view which he did not share, and to find links of connection in a common religious experience where others, trusting chiefly to intellectual analysis, detected only radical inconsistency. Such men are greatly needed at the present time. There could be no more tragic misfortune to English religion than the decay of its rich inheritance of Evangelical faith, because it is moored too securely in the backwaters of thought, and men of the new day, impatient of its slow and hesitating advance, are more eager to destroy its traditional framework than to conserve its heart of imperishable fire.

* * *

"Do Miracles happen? Mr. G. K. Chesterton says 'Yes.'"^{*} Such was the headline, or something very similar, which appeared in the newspapers on Tuesday morning. The scene was at the Little Theatre, where Mr. Chesterton had announced that he would argue with all comers on the subject of miracles. "The curtain went up, and disclosed Mr. Chesterton, large and rosy, in the midst of a long row of divines and Rationalists, friends and foes." Evidently the debate provided splendid copy for the impressionist reporter, and it makes racy reading for our lighter moods. But we cannot help asking in all seriousness, what good is expected to follow from an entertainment of this kind. In what way is it likely to serve the cause of truth or to promote the real interests of religion? Clever persiflage in an atmosphere of paradox and buffoonery amuses some people, though we doubt whether it does anything to enlighten them; but when they take their amusement in public and arrange for limelight and reporters, it is not only a very squeamish taste which is offended. The net result of the performance is an advertisement for Mr. Chesterton, which he did not need. Of course, no one is a bit the wiser on the subject of miracles than he was before.

THE PARABLE OF THE CURLEW.

(A Cornish Legend.)

BESIDE the Lake of Galilee
The Lord Christ made his moan;
Hunters of men were on his track,
And he was all alone.

For they who followed him till then
Had proved them false indeed,
For they had fled in craven fear,
And left him in sore need.

Each step he took along the shore
Left footprints in the sand;
And they who hunted him would see
The sign and understand.

The Lord Christ saw a curlew small
Had followed by the strand,
And with his fluttering wings had brushed
Each footprint from the sand.

The Lord Christ said: "When men are false
God has his witness still;
The Father's blessing rest on thee,
O bird of faith's goodwill."

So when the curlew's call is heard
By land or on the sea;
It is a voice divine that cries
"Stand firm, though all should flee."

WILLIAM E. A. AXON.

[These verses were sent to us by Mr. Axon not long before his death.—ED. OF INQ.]

EARLY ZOROASTRIANISM.

THE Hibbert Trustees are to be heartily congratulated on the publication of the new volume of the second series of their Lectures by Dr. J. H. Moulton. Few scholars have been found to enter the rather remote field of Zend study; and no Englishman has approached Iranian lore with so wide an equipment of learning as the Greenwood Professor of Hellenistic Greek and Indo-European Philology in the University of Manchester. In this volume Dr. Moulton collates the researches of the greatest living Zendists, Bartholomae, Casartelli, Geldner, Jackson, and with rare modesty again and again records their differences from his own judgments: but the reader knows that he is entitled to his own independent views, and soon learns to follow him with confidence, if not with invariable assent. The book is arranged in nine lectures, with very important additions. Chief of these is Dr. Moulton's translation of the ancient Gāthās, on which his exposition of the religion of Zoroaster is based. Next in importance is a series of translations from Greek historians, Herodotus, Plutarch, Strabo, and Diogenes Laertius, with very interesting notes, showing how far Zoroaster's teachings penetrated to the west. These are followed by an excursus on foreign forms of Zoroastrian names. A very clever hypothetical reconstruction of

a Median folk-tale as the basis of the story of Tobit is presented in an appendix to Lecture VII.; and excellent indices complete the book.

It has, of course, long been known that the documents collected under the general name Avesta are of very different dates. The Scriptures in the hands of the Parsis of India are only the fragmentary remains of a much more copious literature, belonging, like the books of the Old Testament, to widely separated periods; and very different historical conditions. Among these is a series of five poems (entitled Gāthās) in language of much more ancient type than other hymns or ritual laws, distributed now for liturgical purposes into a series of shorter pieces, embedded in a collection of sacrificial chants. These poems are believed to be the composition of Zarathustra himself, and Professor Moulton's first business is to vindicate their antiquity against the astonishing attempt of the late brilliant French scholar, James Darmesteter, who tried to make them dependent on Philo! More difficult is it to assign them to a definite century. Later tradition embodied in the Pahlavi literature preserved by the Parsis made the death of Zarathustra nearly coincide with the capture of Jerusalem by Nebuchadnezzar. He was thus a contemporary of Jeremiah. Tiele pointed out the difficulty implied in archaic forms of language in the Gāthic dialect compared with the later types in the inscriptions of Darius. Geldner and Bartholomae both ask for more centuries of interval, and Dr. Moulton declares himself frankly unconvinced that the traditional date of Zarathustra is early enough.* The locality of the poems is easier to determine than their age. They belong to East Iran, half way between Parthia and the Indus, a district now known as Saishtan; and their language is closely related to that of the Rig Veda. There in the midst of conflicts between the agriculturists and the elder nomads Zarathustra introduces his reforms.

Of course, there was a pre-Zarathustrian religion, and to this Professor Moulton devotes a very interesting lecture; some of its deities re-entered the Persian religion long after the great reform, and have their place in the later Avesta. Under what circumstances Zarathustra first felt the prophetic impulse we cannot tell. He belonged to the highest social caste; his wife is said to have come from a noble family at the court of Vishtaspa, the king whose powerful support brought other followers to his aid. The movement that he led represented on one side the struggle of an advancing and settled civilisation (aristocratic in type) against the turbulence of wandering hordes. In religion it attained apparently at a bound in the prophet's own mind the character of exalted monotheism. Ahura Mazda, the "Wise Lord," once the "clan god" of the Aryans in the midst of a mixed population, rises in the Gāthās into creative might. Here is Dr. Moulton's translation of a few verses from the second Gāthā (*Yasna* 44⁸⁻⁹), p. 367:—

* The Hibbert Lectures (Second Series). By James Hope Moulton. London: Williams & Norgate. 10s. 6d. net.

* It is a pity that the statement of the Lydian Xanthus (contemporary with Herodotus) that Zoroaster lived 6,000 years before Xerxes (p. 77) awaits explanation till pp. 399⁸, 403⁸, 411.

"This I ask thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazdah, and yet more, I am fain to know.

"This I ask thee, tell me truly, Ahura. Who upheld the earth beneath and the firmament from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who is, O Mazdah, creator of Good Thought?

"This I ask thee, tell me truly, Ahura. What artist made light and darkness? What artist made sleep and waking? Who made morning, noon, and night, that call the understanding man to his duty?

"This I ask thee, tell me truly, Ahura—whether what I shall proclaim is verily the truth. Will Right with its actions give aid (at the last)? will Piety? will Good Thought announce from thee the Dominion? For whom hast thou made the pregnant cow [symbol of good fortune] that brings good luck?"

We have no time to linger over the merits of Professor Moulton's translations compared with the clumsier versions of Dr. Mills in the Sacred Books of the East. Anyone who has handled Bartholomae's great lexicon, or compared the renderings of Bartholomae and of Geldner (in his selected passages in Bertholet's series of Texts of the great religions), will see what advances have been made by laborious scholarship in the last three decades. Dr. Moulton repeatedly acknowledges his indebtedness to his predecessors, but many a happy turn of English phrasing is entirely his own.

The reader will have noticed in the preceding verses the remarkable prominence of certain abstract forms beside the objects of the visible universe. What are "Right" and "Good Thought," "Piety" and "Dominion"? Here are some of the most notable figures in Zarathustra's religion. "Right" (sometimes all but the same as Truth) is *Asha*, the philological equivalent (as Dr. Moulton rather hesitatingly allows) of the Vedic *Rita*, the "path" or "course." In the universe it is the principle of Order; in man its voice is the Conscience; so early was it learned that Duty was the power which preserved the stars from wrong, and kept the most ancient heavens fresh and strong. "Right" is the offspring of Supreme Wisdom, not far removed from the Greek *Logos*, and he is begotten ere the world is made, first-born of the group so intimately associated with the "Wise Lord" that they, too, can be designated by his name *ahura*. As its Vedic equivalent *asura* shows, this was no specially monotheistic designation. "Right" and "Good Thought" are most closely allied with the "Wise Ahura," but they are *ahuras*, too. So are "Piety," and "Dominion" (*khshathra*), the Rule or Sovereignty, which forms so close a counterpart to that "kingdom" of which Hebrew psalmists sang, and Jesus spoke. In later days this remarkable group, which in Zarathustra's thought bore no special name, and included such figures as *Sraosha*, "Obedience," or *Atar*, "Fire," came to be known as the "Holy (or bountiful)

Immortals," and their number was fixed at six, or, if Ahura was himself included, at seven. They are so strangely blended with their Author that Dr. Moulton does not shrink from comparing them with the persons of the Christian Trinity.

Over against the Sovereignty of Ahura Mazdah rages the "Lie." Pre-Zarathustrian religion had its evil powers. There are traces of gods of Darkness, Bad Season, Wrath, and the like. But Zarathustra sums them all up under the category of falsehood. The name *Ahriman*, *Aïro Mainyu*, "Evil (or hostile) Spirit," belongs to a much later age. In Zarathustra's Gāthās no creative power is assigned to the "Lie." Both light and darkness, a typical pair of opposites, are the work of Ahura Mazdah. Whence, then, came the "Lie"? There is no answer, save that the prophet's vision beheld these two primal spirits as Twins, "The Better and the Bad in thought and word and action."

"And when these twain Spirits came together in the beginning, they established Life and Not-Life, and that at the last the Worst Existence shall be to the followers of the Lie, but the Best Thought to him that follows Right.

"Of these twain Spirits, he that followed the Lie chose doing the worst things; the holiest Spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazdah by dutiful actions.

"Between these twain the demons [*Daēvas*] also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to Violence, that they might enfeeble the world of man."—*Yasna*, 30³⁻⁶, p. 349 f.

The emphasis on choice here is very significant. The old nature-gods make the wrong choice, and become demons of evil. A well-known passage in the later Bundahish preserves, it is believed, an ancient piece of teaching, which represents Ahura Mazdah as inquiring of the ideal antecedents of man whether they would like to be created so as always to go right, or with the risk of going wrong to take part in the overcoming of evil, and they chose the great warfare rather than sinless impotence. So even the ideal Soul of the kine was bidden to choose whether to depend on a husbandman, or on one that is no husbandman (the cattle-raider of the *daēva*-worship).

"So of the twain it chose for itself the cattle-tending husbandman as its lord [*ahura*] according to Right, the man that advances Good Thought. He that is no husbandman, O Mazdah, however eager he be, has no part in the good message."—*Yasna*, 31¹⁰, p. 353.

Here is a touch of the social strife, the conflict of different stages of civilisation, linked with the intensity of a religious reform. The faith of Zarathustra thus made its appeal to the will; it called for resistance to evil, and, instead of propitiating the "Lie," and his wicked crew, bade men arise and overcome them.

But would humanity after all avail for

this? How should the Sovereignty, Ahura's Dominion, the heavenly Rule, be established? The victory of good must be secured. Zarathustra was "the earliest of all teachers to bear this witness for God" (p. 156). But the Gāthās contain no details of the process. The later term for the establishment of Ahura's triumph, the *frasho-kereti* ("forwards-making," "making the world move onwards") does not occur in Zarathustra's extant prophecies. But the corresponding verb is there. The great change is at hand, and he is its herald. The Kingdom has come nigh, the divine event is no longer far off, the Deliverers (Zarathustra and his followers) have already taken the field. The situation anticipates that of the prophet of Nazareth: the agents of the mighty hope must always believe that fulfilment cannot be delayed. So as Obedience wins the hearts of men, Zarathustra will "bring the Dominion to Mazdah." As one by one of his followers departs, he will be there at the judgment at the Separator's Bridge to plead for them as their advocate, and accompany them as their guide. And at the "Great Consummation," when the Resurrection takes place, he will be there as judge himself, to present believers to their heavenly Lord. The final conflagration of later Parsism does not belong to the primitive teaching. The victory of good is accomplished when the true religion has beaten down false worships; the wicked will be condemned to "long punishment," "darkness, ill food, and crying of woe," while the righteous tread "the straight ways unto Right, wherein Mazdah Ahura dwells."

The details of this picture, drawn with so much skill and sympathy by Professor Moulton, must be studied in his fascinating pages. A vast variety of problems, religious and historical, tax the investigator's knowledge and the reader's attention. The original significance of Mithra, the personal religion of Cyrus or Darius, the derivation of the Magi and their influence on Zarathustra's religion, the recrudescence of pre-Zarathustrian deities, the beginnings of priesthood and ritual, the nature of the strange ideal representatives or guardian spirits of individuals and communities known as *Fravashis*—involve a series of discussions in which anthropology and philology are constantly called in to aid. The last lecture is devoted to "Zarathustra and Israel," and discusses the possibility of Persian influence in later Judaism, and through that channel on early Christianity. The author's tendency is to minimise it as much as possible. He thinks that Magian influence may have contributed to the development of angelology, but when he says that Paul "took no trouble to endorse or deny its truth" (*apropos* of Colossae, p. 323), he surely greatly underestimates the part which the angelic hierarchy plays in his interpretation of the world, and his conception of the Messiah's conquering or redeeming work. And it is strange that after describing Zarathustra as "really the earliest apocalyptic thinker," he should wholly omit to consider the place of the resurrection in Jewish eschatology from Daniel onwards. But we must not end on a note of difference. This book gives so much and so generously, so much learning

lies behind it, so much sympathy pervades it, there is in its inquiries such ample recognition of the labours of others and such freshness and independence of personal judgment, that it bears on every page abundant testimony to the high qualities of the author, and will long set the standard for English scholarship in his chosen field.

J. E. C.

THE DOVE.

BY EDWARD LEWIS.

O MY Dove, thou art in the cleft of the rock, in the covert of the steep place!

I seemed to wander through the world Sundered from myself. I worked and played, and grasped at satisfaction like a shadow. I looked upon the gains of each day's work, and they were as dust in my hand; and when I played, I was as a Lover who on a sudden remembers that his Beloved is from his side, and Pleasure fell to ashes.

I did not know that Thou art my Soul, my Bliss of Being, my lovely Joy; and though I visited the shrines of religion, the priests told me not; and in all the schools of the wise it was not revealed to me.

Until, one day, in a solitary place, as I watched two mated birds build their nest in a crevice of a towering rock, some far-off remembrance rose like a globe of light from the storehouse that lies beneath the mind; and I knew.

Thenceforward I went seeking Thee, my Dove, through all the world.

I roamed through many woodlands, and listened to the voices of many birds, but none made my heart leap within me; and I waited by many a shore, looking out to sea; and often I sat by the Lakes of Stillness hoping that Thou wouldst come from the blue distances, and, poising thy wings, slant down to the water at my feet. They flew above in flocks; they hovered over the trees; they skimmed daylong the surface of the lake; but Thou camest not. Then, after many fruitless days, a turn in the dusty road brought in view a great Mountain, dark-looming, mist-capped, full of shadows. I overtook an old man, and asked of him,

"What is the name of yonder hill?"

"Some call it the Crag of Sorrow," he replied.

"I must find a way round that somehow," I said. To which he answered in a thin piping voice, "Ay, ay," and was silent.

My way led straight on to it. It grew in bulk as I approached. I could see precipices, and began to catch the noise of torrents. A young man came hurrying towards me; I saw that his clothes were torn and his shoes broken. I asked him, "Is there a way round here?" He said, "I couldn't find it," and as he looked down at his feet laughed the laugh that has no laughter in it.

"What is its name?" I asked also of him.

He said, "Some call it the Hill of Doubt; but I must have missed my way, I am going back."

At the foot of the lower slopes I passed a child gathering wayside flowers. "This is a great Mountain," I said to him. His bright eyes looked first to my face, and then to the hill, and then back to me; "It is the Covert of the Dove," he said.

Oh, the steep places! Sorrow, disappointment, doubt of truth and goodness, disillusionment, temptation, adverse circumstances, the buffetings of fate, the bludgeonings of chance; are these the Covert of the Dove?

Oh, climber, out on the face of the rock, clinging to little crevices, feeling for your precarious holds, hung betwixt earth and sky, the winds screaming around you, the depth beneath sucking you down, the fear of slipping, the deadly impulse to loose hold and fall; can the mortal heart endure? Were it not better to cease? Oh, climber, faint not! Oh, you caught in the steep place, lose not heart! There is a way. Yield not thy highest hope! Above is the covert of the steep place; and the Dove, your heart's Desire, your Bliss, your Power, your Peace! Is the climbing for ever? Is it far to the covert and the Dove? Are there heights after heights, and other heights in other lives? Who shall say? Are we not led by a way that we know not? "In some time, in God's good time," is that not enough?

And there are resting-places in the steep and difficult way; with glimpses of the goal, gleams of the Vision Beautiful, intimations of that which is reserved.

On a narrow ledge, between the hazards, I slept and dreamed a dream. And, lo! I was at the summit of the crag; and there, in the clefts of the rock, was the Dove, as I had ever believed. It fluttered to my breast. A shaft of light broke down from the sky, and beat upon me; and in it the Dove vanished, and seemed with it to enter in my heart. I felt its tremblings within. And as I stood there, I seemed to grow in height like unto the cherubin, my body shone, all depths of peace, all heights of power were mine; I was become even as the gods.

I awaked where I had fallen asleep, but with remembrances of unutterable things like wine strengthening the heart.

O my Dove, thou art in the cleft of the rock, and in the covert of the steep place; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

THE CONTRIBUTION OF OUR AGE TO RELIGIOUS EXPERIENCE.

III.

THE root and germ of most of the difficulties felt by us to-day were already present in Carlyle's essay on "Characteristics" (1831). That essay, with its protest against the over-emphasising of conscious religious states and emotions, and its plea that the higher life of man should be regarded as a self-subsistent whole, was probably the first signal that came to Martineau of the coming change.

The modern mind became Immanentist, Æsthetic, and Naturalist. Religious experience was not so much opposed, as absorbed and submerged in what were regarded as fuller and wider interests. But in being thus "put in its place," it was really put aside. As Martineau reminded Carlyle, this modern view might very well fit an *æsthetic*, but not a *moral* universe. It is precisely on the moral side that the Immanentist and Naturalist way of looking at life is weak. There is a profound confusion from which the modern Self cannot escape. On the one hand, among multitudes of busy men of the world, the Self takes itself for all in all. There is no external Lawgiver. The Self is autonomous. All that comes to it in the way of revelation must come as a further projection of the Self and a normal development of human nature. Duty is then felt to be owed only to one's own self. In this way the sense of moral obligation is evaporated. On the other hand, the Self is merged in Nature; and then it cannot even be a law unto itself, for men are not sure that such a reality as the Self even exists apart from the natural world: moral obligation is stifled. Thus the problem to-day is a combination of that of Fox, and that of Wesley; that of finding the Self, and that of finding holiness. For the moral side of our nature refuses either to be evaporated by Idealism, or stifled by Materialism; it insists that *our Self, although autonomous, shall find its Other*. The reason why so much of the Maurice-Martineau-Eucken work has fallen by the mark, is that both these sides of the matter were not strongly grasped, in all their vital unity, and all their awful contradiction. To show that man had Free Will, and was naturally a spiritual and moral being, as these thinkers did, neither satisfied the modern zest for autonomy on the one hand, nor answered to humanity's deep need of redemption on the other. Turning away, as our moderns did, from the violent revulsions and crises that marked the experiences of the Bunyans, Foxes, and Wesleys, they fell on a time of flatness. It is the work of our day to come again into touch with the greater tradition.

Dr. Ferries' book, "The Growth of Christian Faith" (1905), is only remarkable because with a certain quiet detachment from current tendencies, it insists that we men of to-day need a steady, progressive *moral* development to prepare us for the needed new insight into the Christian religion. His thoughtful, sagacious, and often charming picture of the stages by which a mind beginning with a bare Theism and the ordinary moral prepossessions of an educated man, passes almost imperceptibly to the full acceptance of a Broad Church "orthodoxy," might be taken as a modern counterpart of the long struggle of soul through which Wesley came to his conversion. The writer has put far behind him the state of things in which an Idealism such as that of John Caird could be supposed to reconcile thinking people to orthodoxy. The stress, now, is not on philosophy, or on Free Will, or on the spiritual nature of the universe at all. The stress is on the actual incidents and crying needs of the *moral* nature. Of course, the old

appeals to the miraculous as the principal object of belief have gone. A critic might even say, with some plausibility, that *faith* is here recommended only as an instrument to produce *works*, so strongly is righteousness emphasised as the true end of the whole process of growth. The significance of the book is that a thinker whose inclinations are all towards a high valuation of culture and the more placid aspects of man's life, should find the beginnings for the reconstruction of faith in the very storm-centre of the modern Self, *i.e.*, in the stresses of conscience and the moral life.

We find a much firmer and stronger handling of the same position in the books of Mr. William Temple. When we are reading him, we feel beating through his words the throb of that great movement of the present years which has arisen as a veritable renaissance of the religious life in thousands of young hearts—the Student Christian movement. If anyone wants to feel the contact with a new rush of virile moral energy—the modern youth at its best—he must read Mr. Temple, who has probably received as much as he has given in this matter. There are, of course, other aspects of Mr. Temple's work, scientific and intellectual aspects, but these are not what we are here interested in. What is most interesting is that he poses in a fresh and telling way the situation of the seventh of Romans. The modern man, like the ancient man, wants to be good, and evil is present with him. Take this deeply enough, and you come, with Mr. Temple, to realise that only the religion which posed the problem in all its depth can supply the solution. Only the love of God in Christ is able to remedy the world's otherwise inmedicable woes. On this side of his message Mr. Temple comes near to the supreme heights of the Wesleyan hymns on the Love of God. He has thought much on the question, How does God, without interfering with my free will, win me over to goodness? The answer—which deals with the exhibition of God's Love in the death of Christ—makes up for its want of philosophical depth by the fine intensity of its moral fervour, which is true to the case as far as it goes.

It is on the side of Faith that Mr. Temple falls short of the great treatment given to the whole field of religious experience by Dr. Forsyth. With this writer, also, the moral note is the dominant one, and gives the key to the whole of his theology. But with Dr. Forsyth the whole matter is once more deepened. It is not only morals, it is redemption. It is not only that the mind has to be softened by love; the whole man has to be regenerated by God's grace. The two sides of the moral problem—the autonomous, all-sufficient Self, with its goodness immanent within it, and the inexorable Other than Self, the All-Holy God—these two are trenchantly placed over against one another, and a settlement and reconciliation have somehow to be won. Just as in Fox's case, the enemy was not error so much as dead truth; just as in Wesley's case the enemy was not wickedness so much as "the law"; so with Dr. Forsyth, the enemy is not materialism, or atheism, so much as a soft and liberal spirituality, that refuses to

take moral issues down and down to their most sundering oppositions. For him, the Real is the Redemptive. The crisis in man's spiritual life is so vast and fundamental that nothing can be adequate to it but a new creation—the new birth of Faith.

Here these somewhat rapid summaries of modern tendencies must stop. But enough has been said to indicate that there is a stirring of the waters as momentous in our time as in any that has gone before.

W. WHITAKER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE KIKUYU CONTROVERSY.

SIR,—The action of the two Bishops, which has occasioned so much ill-considered condemnation, will prove a beacon-light and landmark for the future guidance of the Church. They have made history. Their censors have, unfortunately for themselves, neither looked backward nor looked forward. Taking a petty parochial view of the case, and contemplating murder, they seem rather to have committed suicide. They would appear to know nothing of the rock whence they are hewn, and the hole of the pit whence they are digged. Their attitude assumes a profound ignorance of the past, a blind indifference to peculiar circumstances, and the very conditions of a missionary outpost. The vanguard of a great army must always travel lightly, and not be burdened with the unnecessary impedimenta which naturally follows later on, when the pioneers have cleared a road, and opened the country. The stern marching orders of the Church forbid superfluous encumbrances. It is difficult to imagine the apostles or St. Paul in one of his great journeys, imposing on the infant Christian communities a system of rigid rules and forms only suitable for an advanced congregation. It is generally agreed that the fewer restrictions at first the better. And, above all, common-sense no less than the Spirit of Christ, counsels a united front among the various forces of the missionary camps in the presence of an active and aggressive enemy. To give the impression of division must strengthen the hostile bands, and prove a source of infinite weakness. United we stand, divided we fall. And the Bishop of Zanzibar and his supporters are playing into the hands of the Mohammedans and others. He has already thrown back the missionary cause by his unseasonable protest and the consequences of his ill-judged and ill-timed opposition to a grand forward movement cannot be calculated.

Obstructionists and bigots and partisans are ever but damaging defenders of the Church, and do far more harm than good. But they produce no permanent results in the conduct of the campaign. They have some uses also and we may conjecture that

they may now and then act as the "sleepers" on the pathway of progress, and by their resistance to pressure help on the train of advance that passes over them.

It is the deliberate judgment of all thoughtful missionaries that native churches should be built up, not on exotic lines, but as a natural outgrowth of their own particular races. In the action of the two bishops we recognise this belief, and a healthy new departure from the old routine ruts. To suppose that the Christian hierarchy, with its cast iron organisation, can be transferred bodily to the Mission churches without any adaptation to the time and place and people, is to suppose a violent anachronism. Exceptional conditions demand exceptional treatment. The whole course of history gives the lie to any stereotyped establishment. General agreement in doctrine and discipline, in the fundamentals and essence of our religion, which does not depend on special rites and ceremonies, so long as the two Sacraments are retained, should satisfy all but the bigoted partisans who put last and not first the Spirit of Love or the Spirit of Christ. New wine cannot be put into old bottles. And, we are too apt to forget, the letter killeth but the Spirit giveth life. Assuredly there is room, and to spare, in the splendid spaciousness of the Catholic Church, for any number of new variations in Church development and extension. The two offending bishops may have been premature in their daring effort to promote unity among different though not discordant elements, but the step they took was in the right direction, a step in harmony with the world-wide movement drawing the religious bodies together in a common worship and a common life. And no mops or bars, not even Zanzibars, will stop the tide of progress. The heretics of yesterday are the Orthodox leaders of to-day, and the heresiarchs have ever been the hope of the world. There are bishops now living who would have been burned centuries ago. The pioneers of progress only anticipate the curve of thought. All the greatest names are in the *Index Expurgatorius*, and the books of at least one Pope. But the name of Heresy has no terrors for the Liberals of our time. The question of inter-communion is difficult, but *solvitur ambulando*. Ecclesiasticism is the foe and not heresy, that stormy petrel of the great world-process, the creative thought always ahead of institutions. Better for the Church to be disestablished than the right and power to advance to be taken away. What is called Catholicism has often far less catholicity about it than the narrowest Protestant denomination. *Dogmata mortalia, principia aeterna.*—Yours, &c.,

F. W. ORDE WARD.

Eastbourne, Jan. 17, 1914.

SIR,—As a modern Anglican, may I say I was very glad to see your firm reply to Mr. Lloyd Thomas in the last issue of your paper, which has just reached me. This Kikuyu incident affords a most important opportunity to emphasize the fact that the essential spirit of the Church of England is that of comprehension and inclusion. The various sections noted by Mr. Thomas are all welcome within the

fold of our beloved Church. There is no question of "reconciling them"; that is for evolution to accomplish under the guidance of the Spirit of God. A National Church is not an external authority with power to enforce uniformity. She is, or should be, the expression of the religious spirit and experience of the nation—under many and various forms, but all, we believe, the result of the one Holy Spirit moving men to righteousness. This, at least, is the ideal of catholicity for the fuller realisation of which modern Anglicans are hoping and working. We believe the chief glory of the Anglican Church to lie in the fact that she combines within a single fold representatives of both the great Christian types. Anglo-Catholics have every freedom within the Church for their opinions and practices. But when they endeavour to impose these fetters on us who think otherwise, they are acting in a way that is contrary to the spirit of the English Church. A question much to the fore in the Kikuyu controversy is the necessity of Episcopacy. Modern Anglicans value Episcopacy very highly, on account of its practical usefulness and its historical associations, and have no intention of giving it up. But they regard it as no more divine than Monarchy. If Dr. Gore and those who think with him find themselves bound to choose between turning the Church of England into an Episcopal sect—inspired by Roman exclusiveness and the doctrine of *nulla salus*—and secession, they must choose the latter. Twice before, what I fear I must call the intolerance of the Anglo-Catholic party in the English Church has caused schism—once in the time of Laud and again after the Restoration; we hope it will not do so a third time. But, great as the loss of a prelate of Dr. Gore's ability and earnestness, and of his followers, would be, the loss of freedom and elasticity in the National Church would be far, far greater. One of the chief powers these qualities bestow—and a power which the spirit of English Churchmanship is not likely to relinquish—is the power to administer the Sacrament to Christians of other communions. So strong and loyal a Churchman as Archbishop MacLagan expressed, both publicly and privately, his belief that the rubric which limits the reception of the Holy Communion to those who have been confirmed refers to those who have from the first been brought up in the Church of England—a most necessary requirement that they shall be instructed duly as to their privileges and responsibilities. According to the rubric at the commencement of the Communion office, the priest cannot withhold the Communion from anyone who wishes for it except for "open and notorious evil living"; this is the sole ground of exclusion. According, therefore, to the constitution of the Church of England as by law established, every layman has a statutory right to receive Communion in his parish church. Even the question of the morality of his private life cannot be inquired into, much less his dogmatic opinions.

Shall we, then, accuse the Bishops of Uganda and Mombasa of "heresy" for their generous-spirited and Christ-like action? Shall we not rather rejoice at this further proof of the comprehension and

benevolence of the great Anglican Communion, and, refusing to be entangled again with the spirit of bondage, stand fast in the liberty wherewith Christ has made us free.—I am, Sir, yours, &c.,

G. T. FIELDING,
Chaplain R.N.

H.M.S. *Roxburgh, Gibraltar*,
January 14, 1914.

SIR,—Mr. Thomas is aloof and logical, but is he practical? He would seek to put us on the horns of dilemma; he would divide Christendom into two irreconcilable camps, one camp of those who think as they like, the other of those who think as they are told—but does he succeed? His letter as a study in the light of abstract logic is interesting, valuable and timely. But abstract logic pushing to extremes never has decided great issues in this world. The lesson of history is compromise. And although the word may be noxious to Mr. Thomas, the thing is neither dishonest nor unchristian. It is the boast of the Anglican Church that by a certain indefiniteness of credal basis and by the full recognition of the principle of development, it represents a generous compromise between Catholic and Protestant Christianity. Each party in it is at liberty to approach that "wing" of Christianity with which it is in most sympathy just so far as the bonds of corporate union inside the Church permit. Mr. Thomas states that in this controversy the Evangelical party was the aggressor—technically, perhaps. But the two bishops made no innovations in either Conference or Communion Service, and certainly had no thought of an attack on Anglo-Catholicism. Their action was pacific compared with the Bishop of Zanzibar's letter, that started the correspondence, a letter burning with controversial fire. Mr. Thomas also thinks the scheme reactionary, and quotes the phrase "absolute authority of Holy Scripture as the word of God." On account of its association with the theory of verbal inspiration, the phrase is admittedly undesirable; but as admittedly it need not mean verbal inspiration, although it is far from clear what it does mean. It was only a touchstone of belief such as this that kept primitive Christianity from being wholly swamped by pagan rites and credulities. But Mr. Thomas seems to ignore the whole point of the Kikuyu Conference when he assumes that the Bishop of Uganda is trying to alter the Church of England. If he will trouble to read the original sources again, will he re-read paragraphs 16 and 39 in the Bishop of Uganda's letter? "It (the Conference) had in view an ultimate union of *native* Christians into one *native* Church, and with this end in view, the Conference sought to find means . . . for averting dissensions between *native* Christians, barely visible as yet on the horizon." Again: "The scheme of Federation represents a sincere attempt . . . to prepare the way for a union, which, if it is unhappily impossible for ourselves with our inherited controversies, may yet be possible for *native* Christians in the future." It is a question concerning the future Church of Uganda.

Mr. Thomas is really out against organised unity—that presumably is why he calls the Kikuyu scheme an "ecclesiastical montrosity." But probably, if Mr. Thomas went to Uganda, he would find, as St. Paul found in the Roman Empire, that "order" of a very definite kind is needed to preserve a new faith among primitive peoples. And at times, even at home, we are so near the primitive still, that intellectual liberty is meaning spiritual bondage.

On another page of your excellent paper, Mr. Lewis disparages rivalries among the species of religions (Christianity, Islam, &c.) on the ground that it is the genus that matters. (What is genus without species?) To this height of detached criticism I cannot hope, and do not wish, to attain. It has been an idiosyncrasy of convinced Christians not to be content with such an ethical and emotional residuum. They knew their faith to be unique, and were driven to communicate its uniqueness to others, to evangelise. The dynamic force in Christianity has neither been certain opinions about theism, nor a high standard of ethics, but a belief in a specific and unique revelation of God. And even if I were in Mr. Lewis's position of detachment, I am sure I should never be willing to allow the bad to be converted to a better (and that militant, *i.e.*, Islam) when it might be converted to the best—Christianity.

I submit, therefore, that the Kikuyu Conference is relevant and practical and progressive.—Yours, &c.,

L. STANNARD HUNTER.
Blundellsands, Lancs., January 18, 1914.

THE CHAPELS IN WHICH MARK RUTHERFORD PREACHED.

SIR,—In reply to the inquiry of Sir W. Robertson Nicoll, I beg to say that the late Mr. Chignell, of Exeter, was a Congregational minister of Highbury-street Chapel, long since closed, nor did he ever preach at High-street or St. Thomas's-street Chapels at Portsmouth. Nor do I believe that Mr. Hale White ever did. My memory serves me over sixty years' connection with both places of worship. Perhaps the old volumes of the *Christian Reformer* may have some reference, and may be of assistance. Yours, &c.,

T. BOND.

2, Waverley-grove, Southsea,
January 21, 1914.

BOOKS AND REVIEWS.

TRIUMPHANT DOGMA.

Some Loose Stones: being a Consideration of certain Tendencies in Modern Theology, illustrated by reference to the Book called "Foundations." By R. A. Knox. London: Longmans, Green & Co. 4s. 6d. net.

It is difficult to know whether to treat Mr. Knox's book as a *jeu d'esprit*, or as a serious essay in theological criticism. It is a little too fiery and lacking in real

humour for the one, and rather too vehement and self-confident for the other. But on the whole we incline to the latter point of view, and we confess at once that it interests us chiefly as a study in temperament. It bears on every page the marks of warlike youth, ready to throw down the gage of battle to all the heretics in the world. It also betrays the self-confidence of frenzied re-action. If Mr. Knox had always been a High Churchman of the strictest sect, he would have worn his faith a little more lightly and left some of the shouting to other people. Moreover, he still has the supreme confidence in logic—his pages positively bristle with it—of the Oxford honours man, who has not yet learned to adjust the undergraduate temper to the needs of a larger world. Put into a nutshell, his position is that of a strictly orthodox Anglo-Catholic, and he accepts with gusto everything which is involved in its closed and coherent system of thought, no matter what reason or criticism or common-sense may have to say to the contrary. Let us take one passage from his attack upon "Foundations" and upon Mr. Streeter in particular.

"Of course, the Resurrection involves a corollary, and I think it is largely this corollary the modern critics boggle at. It involves the Ascension. 'Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven.' Mr. Streeter says he knows of no living theologian who would maintain a physical Ascension in this crude form. I have no claim to be a theologian. I can only say that as a person of ordinary education I believe, as I hope for salvation, in this literal doctrine; I believe, that whatever change may have glorified the Risen Body when it passed beyond the cloud into a new mode or sphere of existence, the earth has ever since the Ascension been the lighter by so many pounds' weight, and the sum of matter in the world the less by so many square inches of volume."

Another of Mr. Knox's statements, delivered with an air of authority from which there can be no appeal, is as follows:

"All I can say is, that if Jesus was not, at the age of twelve, fully conscious of his Godhead, then Saint Luke does record, for what it is worth, a very definite sin on his part, namely, when he caused distress and inconvenience to his parents by running away from them, and going off to hear the doctors in the temple."

A few lines further on he returns to this familiar and terribly risky argument *aut deus aut homo non bonus* in the statement—

"I confess that if we in any way take a purely human standard as the measure of his actions, and ask whether we should approve, not merely of such actions but of such an attitude, in any convinced social reformer—a Savonarola or a Latimer—my own impression of Jesus of Nazareth would be that of a quick-tempered and intolerant man, perpetually failing to make allowance for the shortcomings of the official class,

unduly provocative in his language—in a word, a fair type of the religious fanatic, —with all his virtues and many of his failings."

Clearly the writer of these passages, and we do not think that they are unfair in the impression they convey alike of his manner and his matter, has the courage of his convictions, though he does not always succeed in being very impressive in the statement of them. But even he cannot escape all the snares of private judgment. He is unaccountably timid when it comes to be a question of the infallibility of the Old Testament, and refuses to make "the morality of Jael or David, the credibility of Judges or the edibility of Jonah," matters of faith. "There is no particular detail of the Old Testament," he says roundly, "outside the story of the Fall, which has a direct bearing on the Christian Faith." But who told him so? and how is he going to convict the learned divine of error, who said that any tampering with the story of Jonah and the Whale leads inevitably to denial of our Lord's Resurrection? Through this one small breach in his impregnable walls of logic the modern spirit with its evil brood of heresies will come flooding back, and the influence of "Essays and Reviews," "Lux Mundi" and "Foundations" will continue to increase in spite of all that the latest pattern of ecclesiastical mop can do against them. We do not wish to convey the impression that Mr. Knox is unable to expose weak places in "Foundations," and if it pleases him in his rhetorical way to call them "Loose Stones," no one will be any the worse. The authors of that excellent volume of essays make no profession of authority other than that of adequate learning and careful thought, and the temper in which they write shows that they are open to revision of judgment, wherever just cause can be shown. They would be the last to disdain correction even by Mr. Knox. It seems almost too good to hope that Mr. Knox may ultimately come to see the wisdom of learning from them in that school of intellectual tolerance and quiet love of truthfulness, so different from his bizarre confidence in logic, in which he is still a novice. But many men who begin with his pose of infallibility and his demands for "pulpitfuls of dogma" find that life disciplines them into broader sympathy and serener strength, and from the hardly won vantage ground of experience they look back with amazement to the day when logic possessed their souls, clever argument seemed adequate to unlock the mystery of Christ's religion, and Christians were just the people who agreed with them, all the rest being heretics and outsiders.

THE AGE OF JOHNSON.

The Cambridge History of English Literature. Vol. X. The Age of Johnson. Cambridge University Press. 9s. net.

THE title of this latest volume of the Cambridge History of English Literature reminds us that in the days of the grandfathers of the old men among us there reigned by undisputed right of worth a King of Letters, the like of whom England

had never seen before nor probably can ever have again. Of Miss Burney, writer of long forgotten novels, and of a Diary whose clear cut portraits of the famous people whom she met have saved them from like oblivion, the story is told how Johnson once tried to detain her when she rose to go. "Don't go yet, little character-monger," he called out. Burke's comment was: "Miss Burney, die to-night." A trifle this, but showing how much the sovereign's word of praise was esteemed in the highest literary circles of his kingdom. To merit it was the crown of achievement, and when it was won no more remained.

And his rule was a beneficent one. To all his contemporaries he set the example of genuine piety, good sense, decency in life and language. He was eminently respectable in the best sense of the ill-used word. The great Lexicographer, as that "majestic woman," Miss Pinkerton, named him, would indeed have outlived her day in virtue of his Dictionary alone, but this great monument to his memory was already falling into neglect when the present generation came to the birth, and it is Webster whose name is now associated with the daily needs of those who would know and use English aright. "Rasselas" has perhaps a few readers left. Some of "The Lives of the Poets" a few more, but who now turns the pages of "The Rambler" or "The Idler," or looks to Johnson's "Shakespeare" for enlightenment? Yet the great writer lives to-day, and we know him more intimately than we do perhaps any other of the illustrious dead. We read his writings no longer, but his Life as written by his devout admirer is known to all readers, and is an assurance of an immortality in the minds and hearts of his countrymen denied to many a loftier genius.

Of his contemporaries many were distinguished in their own department of literature, and their shades still frequent our lecture halls and libraries. Not one of them perhaps is to be placed in the very highest rank of literary artists, but Gibbon's History, Adam Smith's "Wealth of Nations," Hume's "Treatise on Human Nature," Butler's "Analogy," Macpherson's "Ossian," Gray's Odes, the Poems of Thomson and Young, the novels of Fielding, Sterne, Oliver Goldsmith, and Smollett are books which will always have their readers. Others have an importance greater than their intrinsic excellence in the wide-spread influence they exerted on world literature, and of these notably Richardson, whose seven volume novels, teaching by varied examples the uniform lesson that even in this life virtue is sure of its reward and vice of its punishment, are not likely to find readers in these days when books and business are clamorous in their demands upon our time. The chapter of this History devoted to his life and writings has a special interest as the contribution of an illustrious French savant, and it is a matter of pride and interest to the English student while he reads the well-known story of the extraordinary effect which "Pamela" and "Clarissa" produced in his own country, which was "swept with a wave of collective emotion," to learn from the unprejudiced pen of the Parisian professor that from these same "is derived one of those

pervading lines of influence out of which was woven the web of European life and thought of the time." His works were eagerly welcomed in France, and their author was worshipped by the swelling crowd of the votaries of sensibility. Even the sceptical genius of Voltaire was carried away by the fashion set by the orthodox and moral Richardson. Diderot wrote his eulogy, and Rousseau owes to Clarissa the suggestion and type of his "Nouvelle Heloise." Hardly less deep reaching or extensive was his influence in Germany. "Truly an extraordinary story of the influence which a writer of no extraordinary ability may exert when he is the first to give fitting expression to the prevailing sentiment of his day." Of other novels of the time, "The Vicar of Wakefield," "Tom Jones," and "Tristram Shandy" have vindicated the immortality of their authors. Here we can only quote the shrewd and comprehensive criticism of Mr. Hubert Child, who, summing up the case of Fielding, writes, "Of human nature that was not perfect, not exalted by any intellectual or moral or religious passion, he knew more than any writer, except, possibly, Shakespeare." It is a comment that might be made—passing the exceptional praise of the last few words—on all the romantic literature of the period.

The chapter on Gray has a melancholy interest, accordant with that of the immortal Elegy, from the fact that the writer, whose name will always be associated with the poet's as editor of his works and letters, did not live to correct the proofs. His last words on the poet of his choice tell of him "as a pioneer, who seems, like Hesperus, to lead a starry host, but really moves with the rest in obedience to the same mysterious impulse." To trace this impulse throughout the world of books and to discover what is possible of its sources is the object of all genuine History of Literatures.

Passing by of necessity much else which tempts us to stay and comment on it, we cannot close this brief notice without drawing the attention of readers of THE INQUIRER to Dr. Shaw's chapter on "The Literature of Dissent," and we will conclude with his tribute to the humble Academies where our ministers of the eighteenth century were trained:—"In their totality they present a brilliant galaxy of talent in fields of learning far removed from mere theological studies. Such a result could not have been achieved had it not been for the powerful solvent of intellectual freedom which the Unitarian movement brought in its train. Few of the Academies, whatever their denominational colour at the outset, escaped contact with it, and those of them which assimilated the influence most freely produced great tutors and scholars. In this matter the Academies trod the same historical path as that followed by the individual dissenting Churches. Their intellectual activity blazed so fiercely that it tended to burn up the spiritual life; and herein lies the secret at once of their first success, their chequered and bickering career and, in most cases, their ultimate atrophy." Which judgment of an impartial historian is well deserving of respectful attention.

C. H.

LITERARY NOTES.

AMONG the important books announced by Messrs. Macmillan, we notice the "Autobiography of Maharshi Devendranath Tagore," translated from the original Bengali by Satyendranath Tagore and Indira Devi, with an introduction by Evelyn Underhill. The writer of this autobiography was the father of Rabindranath Tagore. It is a deeply interesting and intimate revelation of religious experience, and is certain of a cordial welcome by many English readers as it has been accessible hitherto only in an edition published in Calcutta.

"THE Practice of Christianity," by the author of "Pro Christo et Ecclesia," will also be published shortly by Messrs. Macmillan. It is divided into three parts, The Commonwealth of God, The City of Destruction, and The Pilgrimage of the Soul, and will deal among other topics with the penal system, warfare, personal violence, thrift and poverty, and material welfare.

"SPIRITUAL Reformers in the 16th and 17th Century" is the title of a new book by Prof. Rufus M. Jones, author of "Studies in Mystical Religion." It deals with some of the deeper influences in the period following the upheaval of the Reformation. Four chapters are devoted to Jacob Boehme, and among English writers special attention is paid to Vane, Benjamin Whichcote, and John Smith, the Cambridge Platonist, with a closing chapter on Thomas Traherne and the spiritual poets of the 17th century. Messrs. Macmillan will be the publishers.

AMONG other notable books in Messrs. Macmillan's list are Vol. II. of their illustrated edition of "Macaulay's History"; "Notes of a Son and Brother," by Henry James, a sequel to "A Small Boy and Others"; "The Nine Minoan Periods," a summary sketch of the characteristic stages of Cretan civilisation, by Sir Arthur J. Evans; "Roman Ideas of Deity in the Last Century before the Christian Era," by W. Warde Fowler; "The Principles of Greek Art," by Prof. Percy Gardner, being a revised and largely re-written edition of his "Grammar of Greek Art"; "Our Task in India: Shall We Proselytise Hindus or Evangelise India?" by Bernard Lucas; "The Great Society," by Graham Wallas; "A Dictionary of Madame de Sevigné," by Edward Fitzgerald, edited by his great-niece, in two volumes in the Eversley Series; and "Highways and Byways in Shakespeare's Country," by Archdeacon Hutton, with illustrations by Edmund H. New.

WE are glad to notice that Dr. Henry Osborne Taylor's important book on "The Mediæval Mind" has met with so much appreciation that a second edition is in active preparation, and will be issued shortly by Messrs. Macmillan.

The work has been carefully revised, and an important new chapter has been added dealing with the towns and guilds and the Crusades.

MESSRS. DENT announce a new series to be called The Wayfarer's Library, which will include books in a lighter vein than most of the volumes of Everyman. Living authors will be largely represented. The Library will be arranged under Romance and Adventure, Social and Domestic Fiction, Historical Fiction, Humour, Belles Lettres and Essays, and the Open Air. The volumes will be a little larger than the familiar Everyman.

A NEW issue, the tenth, of the "Home University Library of Modern Knowledge" will be made by Messrs. Williams & Norgate on Tuesday, January 27. The five new volumes include two of timely economic interest—"Problems of Village Life," in which Mr. E. N. Bennett, M.A., deals with all the leading factors of the rural land problem; and "Unemployment," by Professor A. C. Pigou, a scientific analysis of the question, with a discussion of remedial and palliative measures. Dr. Robert Munro, in "Pre-historic Britain," summarises the evidence of remains unearthed up to the recent finding of the Piltdown Skull, and marks out the chief periods of human advance from the Great Ice Age to the dawn of history. Professor Paul Vinogradoff, D.C.L., LL.D., under the title "Common-Sense in Law," deals with the elementary principles of jurisprudence; and Professor George Moore, of Harvard, traces, book by book, the origin and growth of the "Literature of the Old Testament." These books bring the list of the Home University Library up to eighty-five volumes.

WE regret that owing to a printer's error the address of Mr. Elkin Mathews was given in an article last week on Yone Noguchi as 4, Cock-street, S.W., instead of 4, Cork-street, W.

FOR THE CHILDREN.

JESUS, OUR TEACHER AND FRIEND.

III.—THE BELOVED SON.

THE beginning of the good news of Jesus Christ, as it is told in the earliest of the Gospels, we saw last week, was that he came to his own people, taking up the Baptist's call to repentance and preaching the Kingdom of God. It is said (Luke iii. 23), that when he began to teach he was about thirty years of age. He had grown up, there can be little doubt, in his home at Nazareth, and had worked with his father, who was a carpenter. There were brothers and sisters, and he was the eldest. Now he was a man trained in the knowledge of the ancient law and the highest religious teaching of

his people, familiar with their heroic history, and with the great words of psalmist and prophet, believing with all his heart in the divine future to which they were being led. So, when the time came, he was ready to be a preacher of the Kingdom of God, to declare that the rule of goodness, of righteousness, was very near, and was to be perfectly established in the hearts of men, and, through them, in the world. The great commandment, for him as for all the people, was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and to this, when he went out as a teacher, Jesus liked to add another, as the second great command, "Thou shalt love thy neighbour as thyself." Then there were other words, heart-searching and strengthening, which we may be sure were as daily bread to him in his own religious life. Look at a few of these: Micah vi. 8; Psalm ciii. 17, 18; Psalm cxxxix. 23, 24; Psalm li. 10, 11; Psalm xxiii. From such words as these we may realise something of what the religious life of Jesus must have been when he heard the call of John the Baptist and went down with the rest of the people to the River Jordan. We do not wonder that he responded eagerly to the ardent call of the prophet of righteousness.

And when Jesus was baptized, we are told that as he came up out of the water, "he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased" (Mark i. 10, 11). This is told in the other Gospels also, and we have to ask what it means. The answer is that it is a legend, one of the many wonder-stories told about Jesus, which the disciples imagined and then thought of as something that really happened. But when we try to picture it to ourselves, we know that the heavens are not like that, as though they were a curtain that could be "rent asunder," stretched like a great tent over the earth, and on the other side the heaven in which God dwells; nor does he come to us in that outward way, for "no man hath seen God at any time." He is always very near to us, and we have to learn through love and trust to feel that it is so, for we cannot go where he is not, and "in him we live and move and have our being." When he speaks to us, it is in the silence of our own hearts. And so when Jesus says, "Blessed are the pure in heart, for they shall see God," we must understand those words in the deep inward sense. We can never see God in any outward form, but the pure in heart, those who love goodness perfectly, and let the pure breath of it rule and quicken their whole being, know with ever deepening conviction that that is what God is, and nothing can separate them from his love.

But while we see that the baptism story, as it is told in the Gospel, is a legend or picture, imagined by the disciples, we can yet, I think, look through it into the heart of Jesus and understand something of what he was feeling at that time. It shows at least how the disciples realised that the Divine blessing did rest upon him

then; and when we remember the religion in which he had been brought up, and the wonderful influence he had afterwards as a religious teacher, the new depth of meaning that he gave to the thought of God as our Father, and the new spirit of love and trust in which he showed men that they might live in the Kingdom of God, it is not difficult for us to realise that he must have been deeply moved in that moment of his baptism, and that what the story tells may very well represent a thing that really happened to him.

Loving God with all his heart and soul and mind and strength, knowing as he did the strength of righteousness as the strength of the Eternal, and eager to give himself to its service, he was ready, with the Baptist, to proclaim the Kingdom of God near at hand, and to help his people to realise it. And of his baptism we may think as an act of confession, out of a heart deeply stirred, and a prayer for the perfect cleansing of his life that he might be fit for such high service, perfectly devoted to the Father's will. We can well believe that there was no cloud in that first pure enthusiasm of his self-dedication to goodness and to God. In the joy of it the whole world was radiant for him with heavenly light. God was very near, God, whom he had learnt to think of always as Father; and in the perfect surrender of his heart he felt the Father's benediction resting on him: "Thou art my beloved Son, in thee I am well pleased." The words were not spoken out loud, as the story supposes, but we may rest in the thought that they say in our words just what Jesus felt, and what God was actually saying to him in the silence of his own heart.

Think of the joy of that feeling of the Divine approval and blessing. The dark and sorrowful things were still there in the world, and Jesus was to pass through bitter trials and the agony of a cruel death before his work was accomplished; but here was the strength in which he would be able to face the hardest trial, and for the moment the pure joy of it and the eagerness of a holy purpose filled his heart. It was not of himself that he would be thinking then, but of God's love and his benediction on the love of goodness in the heart of his child. He was receiving the deep inflowing of the Holy Spirit of God into his life, and it was love, joy, and peace. The same self-peacefulness we may see in the heart of the boy in that earlier story (Luke ii. 41-51), when to his mother's reproachful question Jesus answers: "Wist ye not that I must be in my Father's house?"—"You might have been sure that you would find me here." So natural to the fervour of his child-like trust and love had it already become for him to speak of God as his Father.

V. D. D.

SIR K. G. GUPTA, President, and members of the Brahma Samaj in London will celebrate the 83rd anniversary of the Samaj on Sunday, January 25, from 4 to 6 p.m., at Essex Hall, Essex-street, Strand, W.C., when Dr. Walter Walsh will give an address.

MEMORIAL NOTICE.

WILLIAM WOOLLEY.

WE regret to announce the death of Mr. William Woolley, who was so widely known and honoured in the Sunday schools of Lancashire and Cheshire. We have received the following personal tribute to his memory from the pen of the Rev. H. Enfield Dowson:—

"William Woolley died at the age of 58, at Gee Cross, on January 13, after an illness of between three and four months, and was interred at Hyde Chapel on Saturday afternoon, January 17, the service being conducted by the Rev. F. Heming Vaughan and myself; the memorial service being also held on Sunday afternoon, the 18th inst., both of us joining in it.

"These two occasions were marked by the most impressive demonstration of the respect and affection of the people of Gee Cross I ever remember in my ministry of forty-seven years. Not alone was the chapel overflowing on both occasions, especially with the young people who have been brought up under him, but as the funeral procession passed through the village street the whole population turned out to join in the tribute paid to a man universally beloved, all blinds drawn down, the three publichouses on the route closing their doors in honour of the man who never entered them as a customer, and the Marple Band, who were wont to head the Whit Friday School walk, playing solemn music as they led a long line of mourners past the homes of the children for whom William Woolley laboured so faithfully in the Sunday school, as secretary and presiding spirit for a lifetime. Emotion sat on every face, and affection trembled on every lip. Here was being borne to its last earthly resting place the mortal form of one who was no public character, but to whom the people were giving a public funeral. Why? In Sunday school next day, my wife asked her girls that question. One of them answered, 'Because he loved us.' It was true. His life was one long story of love in deed and word and thought. When I held his hand as he lay on his dying bed, he had something to say to me, but could not find the word. At last it came, as with a sweet smile on his lips, he said 'affection.' He was indeed almost like a son to me, and I loved him back, while he died as he had lived breathing affection.

"Loving service rendered in the Sunday school, of which he was the life and soul, and which now feels lost without him, was his delight. Overtaxing, I fear, his strength, he at length laid down his very life in its service. Remarkable in this record was his real genius for teaching singing to the scholars and youths and maidens. In this he was unique. As a day school teacher he had had the boys and girls under him to train in the tonic solfa notation, and so they entered the Sunday school prepared for further teaching in his famous singing class, led by him for thirty-nine years, and always maintaining the high standard he set before him. The Christmas operas he put on the

stage had a reputation all round the district, and were given here and at Denton. In his singing classes, moreover, his spirit of brotherhood banded them together in a beautiful social union, making them the centre of the best life of the Sunday schools. His musical gifts are widely known to-day through his original hymn tunes composed for the Manchester District Sunday School Association, and published by them; but a greater thing than his music was his beautiful character. His heart was pure and sweet and clean. He had a refining influence on his young people that was all his own. He had a brave spirit of allegiance to his ideals in all companies. On Gee Cross, Hyde Chapel and its school, this true Christian has left an influence for good that will never die. I thus lay a wreath of my own on his honoured tomb."

MEETINGS AND GENERAL NEWS.

THE CHURCHES AND PEACE.

THE following appeal to the Christian Churches of Europe in the name of the God of Justice and of Love, our Heavenly Father, and of our Lord Jesus Christ, the Prince of Peace, has just been issued in German, French, and English.

DEAR AND HONOURED BRETHREN,—The two Balkan wars have just shown once again (and with what tragic eloquence!) what are the horrors of war: three hundred thousand men in the prime of life cut down by death, on the battlefield or in the hospital—as many and even more wounded, of whom a large number, maimed for life, will always be incapable of earning their living, and for many years will have to be kept by their fellow citizens—thousands upon thousands of widows and orphans, mourning their natural bread-winner, and abiding in dire poverty—fertile countryside laid waste, towns and villages burnt and destroyed—brutal outrages and cruelties of every sort—new rancours and hatreds added to old enmities and breeding the desire for revenge, the germ of future wars.

Behold what we, the Christians of Europe, have witnessed—nineteen centuries after there was sung, in the land of Judea, the song of welcome to the glory of the Son of Man, "Peace on Earth, Goodwill to Men."

Is it possible for us to console ourselves in some measure for the horrible spectacle of this war by the thought that the efforts of diplomacy have succeeded at least in confining that strife to the Balkan Peninsula, and that the rest of Europe has continued to enjoy the precious benefits of Peace? But does this peace really deserve its name? Fellow Christians, we cannot, and we must not believe so. Think only of the innumerable efforts and precautions which the several Governments have had to take in order to preserve peace—without being able to guarantee it—even for a few weeks in advance. Think of the hundreds of thousands of men who are at this

moment under arms ready to fight, and still other hundreds of thousands who can join them in a few days. Reckon up the millions and tens of millions which the nations of Europe are spending on the maintenance of their forces by land and by sea.

May we be allowed in this connection to quote a few figures? In 1880 the six great Powers of Europe—Austria, France, Germany, Great Britain, Italy, and Russia—spent £144,000,000* for the upkeep of their armies and navies, with a total, on a peace footing, of about 2,650,000 men. Thirty years later, in 1910, the military and naval expenditure of these same States exceeded £284,000,000, a sum which maintained, still on a peace footing, 3,800,000 men. For 1914 we already know that they will have more than 4,200,000 men under arms, and that the total of their military and naval establishment will amount to more than £320,000,000.

Led on by the example of the great Powers, and to safeguard their neutrality in case of conflict among the others, the Powers of second and third rank, according to population, are likewise compelled to increase their military expenses to a very considerable extent. With regard to Switzerland, for example, they have mounted from £480,000 in 1888, to £1,680,000 in 1910. At the present moment the annual total of military expenses for the following countries may be estimated at £48,000,000:—Belgium, Bulgaria, Denmark, Greece, Holland, Montenegro, Norway, Roumania, Servia, Spain, Sweden, Switzerland, Turkey.† And these States, on a peace footing, maintain about 800,000 men.

Thus we may say, that in 1914, without supposing for that year any special political complication, Europe will have a military and naval expenditure of £380,000,000, and 5,000,000 men under arms, to whom, in case of war, may be added three or four times that number.

Notice also that this figure of £380,000,000 does not represent the whole financial burden which Europe endures on account of international rivalry. A notable portion of the European National Debts, which to-day exceed a total of £648,000,000, comes from expenses incurred through past wars or military expenses covered by loans, and from this, for the interest and sinking fund of that part of the debts, there is an annual expense which may be valued at £200,000,000.

Moreover, it is necessary to take into account the loss of wealth due to the fact that these 5,000,000 men, instead of doing productive work, are being maintained by their fellow countrymen. Estimating at £48 yearly the value of the work which on the average might be done by each of these able-bodied men, there is under this head an indirect annual expenditure of £240,000,000. We may conclude, then, that in 1914, if a condition of peace is kept in Europe, that condition will cost approximately £4,000,000,000.

* In these figures, as in those that follow, we have reckoned only the army and navy Budgets, and not the colonial Budgets, which too include military expenditure but incurred outside Europe.

† Needless to say, the expenses of the recent Balkan wars are not counted in this sum.

Does this condition really deserve the name of "civilisation" (we dare not say, out of respect for Christ, of "Christian" civilisation)? To this question, evidently, we can only reply in the negative. Just as to-day we agree to designate as "savage" the condition of people where each individual makes justice for himself, and where the vendetta reigns, because with those people there is neither Law, nor Law Courts, nor Police, even so the centuries of the future will one day rightly give the name "barbarian" to the present international régime—that régime where brute force outweighs law, and where the biggest item of European Budgets is devoted to making millions of men competent to kill other millions.

If the great majority of those who, rightly or wrongly, call themselves Christians, have contributed in part to this wretched condition of things, what then do the Churches say, which formally recognise Christ as their Sovereign Lord, and whose express mission is the establishment on this earth of ours of the Kingdom of Justice, of Love, and of Peace? Have they wrought, as they might, and ought to have done, to bring together the nations on the common ground of Brotherhood, by reminding them ceaselessly that the Fruit of Justice is sown in Peace, and that the true greatness of nations, like that of individuals, consists not in conquering and dominating other peoples, but in rendering to humanity the maximum service that is possible. When the Governments of the countries where these churches are established engage in war—have they always sought—impartially, in the light of God's own Spirit—to know on which side lay justice, which side had the better right? Leaving aside their natural sympathies, as in duty bound, did they ask the Almighty to give the victory to the cause which in their eyes stood for the right? Have they not rather, influenced by the spirit of this world, prayed that victory might be to the armies of their own people, without taking thought for the justice of the cause? Have not many of their spiritual leaders dared to glorify war as a divine institution, instead of seeing therein, as is really the case, one of the most awful manifestations of human selfishness?

To be sure, we are well aware of all the moral and social progress that has been made under the influence of that Gospel which is being preached more or less faithfully by all the Churches. We recognise the action of the spirit of Christ in the international laws designed to mitigate the horrors of war, in the recourse to arbitration made by some Powers, and in these international congresses held in favour of peace. But what the Churches have done during these last centuries, by indirect rather than by direct action, against war and in favour of peace, is little or nothing in comparison with what they could and ought to have done in order to remain faithful to the spirit of their Divine Master, or even simply to follow the example of the Church of the Middle Ages in its efforts towards the establishment of the Truce of God. We ought, in this respect, to humble ourselves before God, and humbly to recognise that in the war on War, in the efforts made hitherto to burst the barriers which sin has raised between the nations,

and to lead these to thoughts of peace, the Churches have not taken up the place and the position which was their duty and their right.

This neglect—this, so to speak, official neglect of our Christian duty cannot longer continue without scandalising the world, and without covering with opprobrium the name of our Lord Jesus Christ. It is absolutely essential that all the Churches which have at heart the glory of their Master and the advancement of the Kingdom of God shall understand and undertake without delay the task which thrusts itself upon their attention. It is absolutely essential that in this Europe of ours—armed to the teeth, the Churches shall uplift their voices with all their strength and cry: "Peace on Earth, goodwill to men." It is absolutely essential that they strive with all their might against prejudice, selfish interest, and that false patriotism which sows jealousy and hatred among the nations. It is absolutely essential that they work together for the substitution of right for brute force—of arbitration for war. It is absolutely essential that they rouse up the nations, not to a ruinous competition in armaments, but to a fruitful emulation in the arts of peace.

By what means shall the Churches acquit themselves of this sacred and noble task? It is not for us to find it out and state it here; we wish this to be the work of a Congress of the Official Delegates of the Churches of Europe. Our own ambition—the ambition of the Churches of a neutral country, where citizens speaking different tongues and confessing different faiths can live together in peace—our ambition and our prayer is this, that the Churches of Europe of all confessions, forgetting for a moment the differences that separate them, and bowed before the Cross on Calvary, shall remember that they all alike confess the same Master, the same Father in Heaven, and the same call, viz., to establish here on earth the Kingdom of the God of Love. May they, forgetting their differences and remembering only these things, assemble together their delegates in congress to seek, under the holy guidance of the Spirit of God, what the Churches, as Churches, might do to promote among the nations the spirit of justice and of peace, and so gradually to bring about a diminution in military burdens and in the risks of war.

With this end in view, and in the conviction that we are acting according to the Will of God, we take the liberty of asking you, Dear Brethren in Christ, if you would be disposed to send official representatives of your Church to a Congress of the Churches of Europe—which, if it be God's pleasure, might hold their sessions in the course of the year 1914, at Berne. We shall be extremely obliged if you will make us acquainted with your answer between now and April 15 next, and, if the number of affirmative replies is sufficient, we will send you later fuller information as to the date and composition of the Congress.

May God Himself inspire your answer; may He bless your Church with His most precious blessings; may He have you in His holy keeping; and may He sanctify our action to the glory of His Name.

These are the feelings, Dear and Honoured Brethren, with which we beg your acceptance of our greeting, Brothers in Jesus Christ our Lord.

Berne, in the month of January, 1914.

In the name of the Conference of the Evangelical Churches of Switzerland:—

Chairman: Rev. G. RIS.
Vice-Chairman: Rev. E. RYSER.
First Secretary: Rev. M. BILLETER.
Assistant Secretary: Rev. CH. SIMON.

In the name of the Synodical Commission of the National Church of the Canton of Vaud (which initiated this appeal):—

Chairman: Prof. Dr. LOUIS EMERY.
Secretary: Rev. J. SAVARY.

ALBANIAN RELIEF FUND.

WE have received the following donations to Miss Durham's Albanian Relief Fund in response to her appeal in our columns last week. Miss Durham asks us to express her cordial thanks to the donors:—

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Total £158 2 11

Further donations are earnestly invited and may be sent to the Editor, 23, Cannon-place, Hampstead, N.W., or to the Union of London and Smith's Bank, College-crescent, Finchley-road, London, N.W. Cheques and postal orders should be drawn in favour of the Albanian Relief Fund.

SIR OLIVER LODGE will deliver a lecture on "The Ether of Space" in the large lecture hall at Bedford College, York Gate, Regent's Park, on Tuesday, Jan. 27, at 5 p.m. Admission free without ticket.

THE Dunkin Lecture in Sociology will be given at Manchester College, Oxford, on Tuesdays at 5 p.m. by Prof. J. H. Muirhead, LL.D., whose subject will be "The Dynamics and Conditions of Social Progress."

WE have received the Essex Hall Year Book for 1914 containing a list of Unitarian and Free Christian Ministers, Churches and Societies. The list of Ministers is official, having been compiled by a joint committee specially appointed for that purpose. The rest of the information has been collected and arranged with his usual skill for short business-like statement by the Editor, the Rev. W. Copeland Bowie. The names of ten ministers appear on the list for the first time. Since the last issue of the Year Book eight ministers have died, and three other names disappear for various reasons. The list of congregations contains 369 places of worship as compared with 374 the previous year, 289 in England, 38 in Ireland, 35 in Wales, and 7 in Scotland. It is stated that upwards of 50 congregations rely at present upon Lay-Preachers, with occasional visits from ministers in the neighbourhood or from a distance. A liturgical service is customary in 108 congregations.

THE SOCIAL MOVEMENT.

THE MINIMUM WAGE IN THE UNITED STATES—THE HOUSING PROBLEM IN SPAIN.

THE social conscience has awakened on the other side of the Atlantic as among ourselves, though, perhaps, not to the same extent, or at least so generally. In some of the States what would be called advanced industrial legislation has been enacted, as, for instance, in Oregon, where a minimum wage law in the interests of women and minors is at work. It is administered by a body known as the Oregon Industrial Welfare Commission,

and consisting of three members representing respectively the general public, the employers, and the employed. This body is empowered to fix the hours of employment for women and minors, the standards and conditions of labour, and the minimum wage. It has also the right to examine the books and pay-sheets of employers in order to obtain necessary information. Where it has reason to suppose that women or minors are working under unsatisfactory conditions or at inadequate wages, it may call a conference consisting of an equal number of employers and employees, not exceeding three of each, three representatives of the public and at least one of the Commissioners, to investigate the question and report. The Commission, on receipt of such a report, is required to consider the recommendations contained in it, and may approve or disapprove of any or all of them. If it approves of any of the recommendations, the Commission must give notice, not less than once a week for four consecutive weeks, in not less than two papers of general circulation published in Portland, that it will at a time and place notified hold a public meeting, at which all persons in favour of or opposed to the recommendations shall be allowed a hearing. Afterwards the Commission may make an order to carry out such recommendations as it approves, and to require employers to comply with them, such order having full legal force. As specimens of the regulations imposed by the Commission, the following may be mentioned:

(a) In Portland mercantile establishments the minimum wage for adult women workers shall be 9½ dollars for a 50 hours week, no day to be longer than 8 hours 20 minutes, or to be completed later than 6 p.m.

(b) In Portland manufacturing establishments the minimum wage shall be \$8.64 for a maximum week of 54 hours, no day to be longer than 9 hours, with a noon-lunch interval of not less than 45 minutes.

(c) No girl under 18 in the State of Oregon employed in any manufacturing or mercantile establishment, millinery, dressmaking or hairdressing shop, laundry, hotel, telephone or telegraph establishment shall be employed for more than 8 hours 20 minutes daily, or more than 50 hours a week, or later than 6 p.m. The minimum wages for girls between 16 and 18 shall be \$1 per day, except as otherwise arranged for apprentices and learners by the Commission.

* * *

An interesting scheme for the housing of the working classes comes from Spain. A donation of \$20,000 for the purpose had been given by a Spanish resident of Peru. The King added to this from the Privy Purse, the Government granted a subvention, and the Municipality of Seville has given a free site and granted exemption from taxation amounting to a saving of 25 per cent. on the rental value. Three groups of three-storied houses will be built, each containing lodgings for about 30 families. An artesian well will be sunk on the premises, and—so thoroughly has the Zeitegeist established himself—a cinematograph will be installed for educational purposes. The Savings Bank

authorities are being invited to co-operate by means of loans to finance the scheme, which will be extended to Madrid and Saragossa after there has been some experience of its working at Seville.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackburn.—The annual meeting in connection with the Unitarian Church was held on the 15th inst. The Secretary's report showed that there had been an increase in attendance at the morning service, while the evening service had been well maintained throughout the year. Reports from the Sunday School, the Ladies' Guild, the Literary and Social Union, and the Young People's Guild showed that each of these departments is in an entirely healthy and vigorous condition, and an increase was also reported in the number of scholars in the Sunday school, and in the average attendances, while several new members have joined the church membership. A sum of £1,700 has been obtained for the building fund. The site, costing £1,650, has been conveyed to trustees in an open trust deed, and the congregation is now endeavouring to raise funds for the church building.

Birmingham.—The Moseley Unitarian Church reports a welcome visit last Sunday from the Rev. A. H. Biggs, of Ilford. It is hoped that the long and unexpected legal delays in connection with the site for the proposed new church will soon be surmounted, and that a time of grave difficulty and anxiety for the congregation will be at an end.

Chowbent.—Much sympathy has been expressed on account of the illness of the Rev. J. J. Wright, who has practically been laid aside since the middle of November, though he took the service at Chowbent Chapel on Christmas Day for the 23rd time. It is hoped that Mr. Wright will be able to resume his regular duties next month.

Horsham.—After the evening service at the Free Christian Church, on Sunday, January 11, the following resolution was proposed by Mr. W. Albery, seconded by the Rev. V. Moody, supported by Mr. W. J. Hoad, and carried unanimously:—"That this meeting of the Horsham Free Christian Church, held on Sunday, January 11, 1914, views with the greatest distrust and alarm the tremendous growth and threatened further increase of armaments in this country and other countries. It is convinced that the competition in armaments such as plagues Europe to-day is a menace to, not, as is alleged, a guarantee of peace, and that a true and lasting peace between the peoples of the world can proceed only from mutual goodwill and respect. It therefore asks the Prime Minister to take such steps as may bring about or help to bring about an understanding and agreement between the Great Powers to reduce the present monstrous expenditure upon armaments; an intolerable burden which seriously impedes the social, moral, and spiritual progress of mankind." The secretary was requested to forward the resolution to Mr. Asquith, Sir John Brunner, and the local Press.

Liverpool: Hope-street Church.—The Rev. S. A. Mellor, Ph.D., of Warrington, has accepted an invitation to the pulpit of Hope-street Church in succession to the Rev. H. D. Roberts.

Macclesfield.—A meeting was held to welcome the Rev. J. Hipperson as minister of King Edward-street Chapel on the 13th inst. in the Memorial Hall, when Colonel Brocklehurst, the Member for the division, presided. The Mayor (Alderman Whitmore) gave a civic welcome. Messrs. H. Rushton and M. Winder gave the right hand of fellowship on behalf of the congregation, and other speakers were the Rev. W. E. Ireland (Congregationalist), from the Free Church Ministers' Fraternal; the Rev. H. E. Perry (Stockport), on behalf of the East Cheshire Christian Union; the Rev. B. C. Constable, for the ministers of the district; the Rev. W. G. Cadman, as the retiring minister of King Edward-street. The Rev. J. Hipperson replied in suitable terms. A musical programme followed.

Merthyr Tydfil.—A sale held at the Drill Hall has resulted in £56 towards the reduction of the building debt on the Unitarian Chapel. The Mayor, Councillor A. M. Lloyd, performed the opening ceremony, supported by Mr. G. Ll. Thomas, J.P., and Mr. John Lewis, of Pontypridd, President of the South-East Wales Unitarian Association.

Horwich.—A nine days' mission was brought to a successful conclusion on Monday last in connection with the above church. The Missioner was the Rev. E. Stanley Russell, B.A., of Presteign, who preached twice each Sunday, and each week-night till Thursday. On Saturday, January 17, a women's night was arranged, when Mrs. Roberts, of Liverpool, spoke on "Women and the New Spirit." The meeting on Monday last was of the nature of a social rally, with opportunities of intercourse with Mr. Russell and others. The mission was opened on the 10th by a gathering of members and friends, and was addressed by the Revs. J. H. Weatherall, M.A., W. T. Bushrod, S. Thompson, E. S. Russell, and the minister. The effort was felt to be somewhat in the nature of an experiment, and it seemed impossible to forecast the result. Extravagant hopes were not entertained, whatever misgivings there might have been proved quite groundless, and the resulting impression is that it was a step in the right direction. The Sunday congregations were large and most encouraging, the chapel being packed on the last Sunday night. The week-night meetings were not large, but sufficiently well attended to make them encouraging and inspiring. Mr. Russell's addresses and sermons were admirably adapted to the end in view—the deepening of the life of the church, and appealing to the community at large. It is impossible to gauge the results in a movement of this kind, but so far they have been greater than the most sanguine dared to hope.

Preston.—The Rev. M. Rowe presided over the annual gathering of scholars and parents at the Unitarian Church, when the reports for the year 1913 were submitted, and brief addresses given by the superintendents of the school. Except for the deaths of Mrs. H. C. Walton and Mr. Crook, amongst the oldest members of the congregation, recent events have brought much encouragement. The annual sale of work, opened by the President of the B. & F.U.A., was successful beyond the expectations of the most hopeful, leaving the Ladies' Committee with £85 10s. in hand as the result of the year's work. A special course of Sunday evening addresses on "A Rational Religion" is at present attracting good congregations.

Sidmouth.—The Committee of the Old Meetings have received with much regret the resignation of the Rev. William Agar, who has just completed fifteen years of ministry among them. The severance, in March, after such a long connection will be keenly felt by the congregation.

Stockport.—On two occasions in the past year Nonconformist ministers from other churches have occupied the pulpit of the Unitarian Church, and given special afternoon

addresses. On Sunday last, when the other churches had a general exchange of pulpits at their evening services, an exchange took place between the Rev. H. E. Perry and the Rev. S. R. Laundry, of Hanover Congregational Church. There was a large congregation at St. Petersgate to welcome Mr. Laundry, and Mr. Perry had a most cordial reception at Hanover Church.

Trowbridge: Appointment.—Mr. Frank K. A. Bullock has accepted a cordial invitation to the pulpit of Conigre Chapel, where he has been acting as supply for over six months.

NOTES AND JOTTINGS.

THE SOUL OF THE EMPIRE.

Sir Francis Younghusband has privately circulated some notes (from which the *Telegraph* gives extracts) in which he pleads for an "Empire based on religion," in words which have special significance at the present moment. "At bottom," he says, "all the great Imperial problems depend for their solution, not upon abstract doctrines, but upon the men who have to solve them in practice in actual life on the spot, having the right temper, the right attitude of mind, tone, disposition, spirit—upon their having something more than public or patriotic spirit, upon their having the truly religious spirit in its widest, most comprehensive, and least narrow and bigoted sense. Only large yet deep-flowing religion, only religion in its purity and unmixed with outside elements, can dispose and turn and tune men's souls aright, can put them into that proper attitude of mind or state of feeling which will enable them to solve, in practice, those mighty world-problems which confront us Englishmen frequently enough to-day, but which will come upon us still more frequently and still more insistently to-morrow.

* * *

"AND, further, men must not only be religious; they must be known to be religious—to be beyond the simply material, selfish, and sordid, to be under the refining and elevating influence of a generous religion, and to be working for what they honestly believe to be the good, outside all merely personal advantages. Only when we are thus felt and known to be religious shall we gain the trust and respect and attachment of those three hundred million Indians to whom religion is so much and politics so little. Only by men actuated by deeply religious motive and warm with religious fervour shall we ever be able to melt and fuse together all the various elements of the Empire, and make it what it should be, a supremely effective influence for good in the councils of the nations."

THE AFTERMATH OF WAR IN ITALY.

The toll which an aggressive Imperialism has exacted from the labouring classes of Italy has been aggravated by recent severities of the weather, says the *Manchester Guardian*, and unemployment threatens to become chronic and general. In the worst centres from 40 to 80 per

cent. of the workmen are said to be out of work, and from Apulia there are reports of strikes, explosions of popular anger, and risings which take the form of attack on the municipal buildings and local landholders, in some cases ending in bloodshed. Great sums of money are being assigned for public works and the immediate relief of the unemployed by local bodies and departments of the State, but it is evident that the country must for a long time feel the strain of the two years' war in North Africa, which is said to have cost forty millions sterling, to say nothing of the suffering it has caused. "Half the treasure squandered in the deserts of North Africa would, wisely employed, have made smiling lands of many poor southern provinces, and staunch the drain of their able-bodied population."

POEMS WITHOUT WORDS.

It is the "unheard melodies" that are the sweetest, and in the opinion of Mr. Yone Noguchi, who has been lecturing to the Japan Society in Hanover-square, the very best poems are left unwritten or are sung in silence. The real test of poets, he said, was how far they resisted their impulse to utterance or to the publication of their work; not how much they had written, but how much they had destroyed. As instances of great poets he quoted the names of Basho Matsumo, the 17-syllable *hokku* poet of 350 years ago, and Mallarmé, the French poet, who, he said, united in the point of denying their hearts free play, with the result of making poetry living and divine, not merely "words, and words, and words." Blessed were they who could sing in silence to the content of their hearts in love of perfection. The crusade of Western poetry should begin with leaving the "words" behind, or making them return to their original proper places.

THE PRESERVATION OF A GEORGIAN HOUSE.

Sir James Thornhill's house, 75, Dean-street, Soho, a fine old Georgian house with interesting associations, decorated with paintings that have long been celebrated, has been preserved from destruction at the last moment by the Office of Works under an Act which was only passed last August. This is said to be the first time the Act (Ancient Monuments Consolidation and Amendment Act) has been invoked, and although the house is only saved for a period of 18 months, probably a purchaser will come forward before the time is up and secure for London one of the best examples of eighteenth century architecture. The staircase, and the mural paintings (said to be the work of Thornhill and his son-in-law, Hogarth) are its special features, and the house would serve admirably as the headquarters of a fine art society or museum.

BOOKS PUBLISHED IN 1913.

The stream of books which pours from the press season after season shows no sign of diminution; indeed, it is increasing year by year. The output in 1913, says the *Bookseller*, was 12,046, and it exceeds that of all other years. Fiction again leads with a total of 2,285 (five less than in

1912), followed by religious books, 893, essays and belles lettres, 876; children's books, 869; biology and history, 615; poetry and the drama, 582; political economy, 394; and so on down to travels and adventure, 188.

A TRIBUTE TO WILFRID SCAWEN BLUNT.

The following unceremonious verses were read instead of an address to Mr. Wilfrid Scawen Blunt, when a committee of poets presented him at Newbuildings-Place, Sussex, with a carved reliquary of Pentelican marble, the work of the sculptor Gaudier Brzeska:—

TO WILFRID BLUNT.

Because you have gone your individual gait,
Written fine verses, made mock of the world,
Swung the grand style, not made a trade of art,
Upheld Mazzini and detested institutions;

We, who are little given to respect,
Respect you, and having no better way to show it
Bring you this stone to be some record of it.

"We" consisted of W. B. Yeats, John Masefield, Sturge Moore, Victor Plarr, Frederic Manning, Ezra Pound, F. S. Flint, and Richard Aldington. Mr. Blunt, in the course of his reply, said he had written a certain amount of poetry, but it was generally when he had made mistakes in love or politics or some other branch of active life. He never thought of getting it published; he did not even show it to his friends. He did not publish a single verse over his own name till he was about 43. Within the last year or two he had washed his hands of politics and all forms of public life, and having nothing to do had taken up with verse-writing. He had been writing a certain amount in the last year, and was now very pleased to be called a poet.

BEDFORD COLLEGE ENDOWMENT FUND.

Sir Hildred Carlile's gift of 100,000 guineas to Bedford College as a memorial to his mother has given a great impetus to women's education, which has never before been helped by so large a sum. Bedford College was founded in 1849, and among its first students were Jane Martineau and George Eliot. In 1874 it migrated to York-place, Baker-street, and in 1900 the college was recognised as a school of the University of London; a year later an appeal was issued for the £10,000 necessary to make up the £100,000 required for the erection of the premises on the grounds of an old house known as South Villa, Regent's Park. A sum was soon raised which enabled the council of the college to carry out its complete building scheme, and now there are 400 students attending classes at the beautiful buildings which were opened last year. Sir Hildred Carlile has not made it a condition that the money he has given shall be used in any special way, but it is probable that a certain amount will be set aside for the purpose of establishing professorial chairs. The College has as yet only three professors, one of whom is the first woman in England to hold a university professorship.

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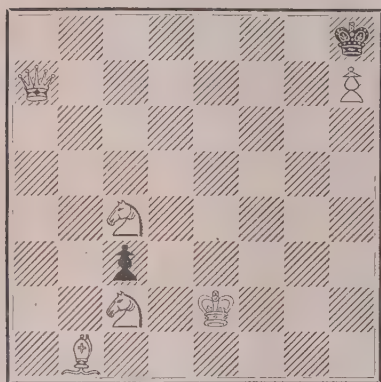
JAN. 24, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 41.

By J. TOLOSA Y CARRERAS.

BLACK. (2 men.)



WHITE. (6 men.)

White to play and mate in three moves.

SOLUTION OF No. 39.

(with White P added at QKt4).

1. Kt. Q7 (key-move).

Correct solutions have been received from E. Wright, R. B. D. (Edinburgh), L. G. Rylands, W. E. Arkell, F. S. M. (Mayfield), E. C. (Highbury), R. E. Shawcross, W. S. B., A. J. Hamblin, Rev. B. C. Constable (also No. 38).

ANSWERS TO CORRESPONDENTS.

REV. B. C. CONSTABLE.—I am sorry for the error in No. 39, and also for the unintentional omission of your name. As all correspondence has to be forwarded, there is more chance of some going astray.

GEORGE INGLEDEW and A. S. RODGERS.—No. 38 correct, though received very late.

W. E. ARKELL.—A most amusing if eccentric cutting.

"Three-move Problems," by F. Baird, of Manchester. This book (London: Routledge, price 1s.) is a reprint of a series of articles published in the *Chess Amateur*, and is a very clear and well graduated exposition of the solution of three-movers. Mr. Baird's style is lucid and chatty, while he has chosen his examples well. After discussing about twenty positions with great detail, touching on themes and celebrated compositions of different grades, he gives a selection of fifty finished problems followed by very full solutions. I select one of these as our No. 41 above—an old favourite of mine, where victory follows on an amusing "running away" from the enemy. The position is as it appeared in Señor Golosa's treatise, published in 1892. Mr. Baird's version differs (perhaps immaterially), but I cannot account for the change. The solution is the same in both.

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Regarding Advertisement Rates see inside Front Cover.

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February 11, 1914, to receive the Report and
Accounts, elect three Managers, appoint
Officers, and transact other business.

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consider, and, if approved, to pass certain
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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 1.

LONDON.

Acton, Creffield-road, 11.15 and 7.
 Balham Assembly Rooms (Small Hall), 3, Rev. DR. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PRIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. J. PIPKIN; 7, Rev. J. A. PEARSON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. W. H. DRUMMOND. Evening subject, "Religion and Amusements."
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. STANLEY MOSSOP.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.A.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. E. CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. MOSSOP; 6.30, Mr. R. W. SORESEN.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. JAMES HARWOOD, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. W. H. THOMAS, of Liverpool.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. LUCKING TAVENER.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, D.D., LL.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. S. A. MELLOR.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. JOHN BIRKS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Houtstreet, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATH.

CLEGG.—On January 22, at Blackpool, Sophia Clegg, late of Newchurch and Bury, aged 73. Interred at Newchurch Parish Church, January 26.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE terrible labour war which has pursued its short and stormy way in South Africa has been so carefully guarded from intelligent criticism by censorship and imperfect information, that many people, conscious of their lack of material for forming a fair judgment, have preferred to keep silence about it. There is also the instinct of non-interference with the internal policy of a self-governing colony, which makes us slow even to offer our advice. But the ugly events of the last few days will force even cautious and silent men to speak. The sentence of imprisonment upon Mr. Cresswell, though it has been followed almost at once by his liberation, shows a deep-seated distrust of freedom of thought and expression in social and political matters, which is inconsistent with our best English traditions. This, however, might have been passed over as the ill-considered action of men in a panic, had it not been followed by the carefully planned deportation of the ten Labour leaders this week without even the semblance of a public trial.

* * *

As we read the accounts of these strange happenings, the secrecy with which these men were hurried away, their embarkation at dead of night, the instructions to the ship not to touch at any port of call, it is hard to believe that such an outrage upon personal freedom can have been planned and carried out under the British flag. No doubt the familiar argument will be used. It will be said that all things are lawful at a time of crisis; *salus populi suprema lex*. But we are assured that the strike has died down and life is returning to its normal course. The ten leaders could have been put upon their trial and given the opportunity granted to

the worst criminals of defending themselves. The conclusion is inevitable that this was not done, because the law does not provide any such quick and easy means of getting rid of them. Even the *Times* admits that the mass of the electorate in this country will look upon deportation without trial and without statutory justification as an infringement of the elementary rights of citizenship in the British Empire.

* * *

WE need have no sympathy with Syndicalism or the policy of the South African Labour movement to be of the same opinion. When governments become law breakers the very foundations of civil order are destroyed. All the evil brood of rancours and animosities is let loose to prey upon society, and it becomes simply a question of which party is strong enough for the moment to crush the other. In the event of a wave of religious fanaticism spreading over South Africa, would General Botha and his government be justified in deporting Jews, Roman Catholics, Unitarians and other heretics as undesirables in the interest of the public peace? The issue which has been raised is one which must be faced without flinching by all lovers of freedom, and especially by the minorities in religious or social opinion, whose very existence depends upon the equality of all men before the law and public respect for impartial justice.

* * *

THE centenary of the birth of Bishop Colenso, which occurred last Saturday, has recalled one of the splendid fighting figures of fifty years ago. His work as a critic of the Pentateuch, so novel and startling in its day, has obscured his even greater claims to public gratitude as a far-seeing and sagacious Christian teacher. The dislike and alarm aroused by his Biblical heresies were intensified by the unconventionality of his attitude as a Churchman. It was the difficulties of the mission

field which made him what he was. Practical experience among the South African natives was his schoolmaster in freedom. Where English traditions hampered his influence he cut fresh channels, that the Spirit might have free course and be glorified. All this has been repeated in many places since his day, and notably in East Africa under the leadership of the Bishop of Uganda. But it is with this refreshing difference, much of the old acrimony has died away and public opinion has swung round to the side of men who have the courage to bring breadth of mind and a large-hearted sympathy to the solution of new problems.

* * *

THE *Westminster Gazette* has performed a public service in calling attention in a series of articles to the scandals connected with the sale of advowsons in the Church of England. The abuse of patronage by private contract and sale is not so serious as it used to be; a healthy public opinion has been aroused in many places, and the conscience of the Church is more alert. But it is still serious enough to demand searching inquiry and drastic measures of reform. The state of things disclosed by the *Westminster Gazette* can only be described as shocking. The word is not at all too strong. It is possible for snug livings to be bought as a safe financial investment, and the control of a cure of souls may pass from hand to hand like shares on the Stock Exchange. It is stated that "the maiden aunt, spinster ladies of all ages, and the wealthy wives of clergymen are usually the readiest purchasers of these rights of presentation. When the incumbent dies they present the man for whom the purchase was made. Nephews who would never secure by force of character or native ability the responsibility of a living are pitchforked into onerous positions. Rich wives nominate their husbands, and frequently these are quite unsuitable for clerical work." It is the whole system of private patronage

that is at fault. The wonder is that the bench of bishops has not risen up against it long ago. We are convinced that they could get their way in the matter if they were determined to fight vested interests in the name of religion, and they would have the whole force of respectable public opinion at their back. No one would be injured if the sale of livings was prohibited by law, and steps were taken to transfer all the rights of presentation from private hands to representative boards of trustees.

* * *

THE close association between almsgiving and religion still has a strong hold upon Christian sentiment. It can appeal for support to a long tradition and to the literal meaning of certain words in the New Testament. But the place of the churches in the modern world and the development of an intelligent civic consciousness have made revision of judgment necessary. When the alms of the church, given through its minister, are the token of deep reciprocal regard, nothing could be simpler or more human; but when they degenerate into a bribe, or the beautiful offices of friendship are expected to be crowned with a gift of money, to be followed on the part of the recipient by some form of religious observance, they are almost wholly pernicious.

* * *

In his weekly letter to the *Manchester Guardian* "Artifex" deals with this subject with much directness and commonsense.

"I am quite sure," he writes, "that such mis-called charity curses those who give and those who take. I could instance at least one case where a man of great personal power and attraction, who could beg almost any sum he wished to get, collected a tremendous congregation in a seemingly hopeless district. But when he, and his supplies of doles vanished, the congregation vanished also. I cannot think that while the apparent success lasted it can have been worth anything. And even when relief is given wholly without any religious test or condition, yet if it is given by a Church worker or a clergyman, there is always the feeling alike in the mind of the giver and of the receiver that some return in the way of attendance at church may be looked for and desired. And this does harm. I think it is Mr. Charles Booth who quotes the case of the decent working woman in a very poor district of London who, on being asked if she attended any place of worship or mothers' meeting, replied, 'Oh, no. We've been pretty bad off this last winter, but never as bad as that.'"

His practical suggestion is that the churches should bring all their knowledge and experience to bear upon the problem of helping those who are in need, but that the actual work of giving should be entrusted to a Civic League of Help.

ARE EARNEST MEN INTOLERANT?



RELIGIOUS people in many directions are on the brink of a great discovery. At present they shrink away from it a little doubtfully, partly because it is unfamiliar, but chiefly perhaps on account of the injury it will do to some of the spiritual values of the past. For a long time we have been familiar with religious earnestness combined with intolerance of spirit and narrowness of mind, and we have been inclined to forgive what we half suspected was ugly and un-Christ-like in its temper in our admiration for its moral heroism and singleness of aim. The quality which is emerging above the horizon is religious earnestness stripped bare of the old partnership and seeking for a new alliance with charity and mutual understanding. But is such a thing possible? To many people it seems like a contradiction in terms. The earnest man as we meet him in the pages of history or, often to our own discomfort, in the highways of modern life is the born fighter. He sees his own aim so clearly that his vision is blurred for everything else. He is so confident that he is right and all who oppose themselves are wrong that he is prepared to stake all he holds dear on the issue. The logic of his position is so convincing that they must indeed be fools and blind who do not agree with him. To him, the courage to be narrow is an essential part of loyalty. But are these the only terms upon which we can be in earnest? If charity and mutual understanding continue to grow, and grow they will, must we be prepared for the high passion of conviction to disappear? Are the days coming when it will seem like a setting back of the clock even to try to persuade men, and we shall settle down to make the best of the uncomfortable conclusion that we are all more or less right, and more or less wrong, and it does not greatly matter?

These are questions which the modern mind has to face, especially in the work of religion. And it can do so best by

challenging first of all the value either to truth or human welfare of many of the qualities which have entrenched themselves firmly in the admiration of religious men. Is it after all a matter beyond argument that the intolerance of good people is a point in their favour? Are vehemence of speech and dogmatic self-confidence of manner such sure marks of richness and serenity of faith that we should praise the men who possess them? Exclusiveness is an ugly word, and it is an ugly thing, and it can only be justified in obedience to some high and holy principle. In itself it is a sin against fellowship, and great indeed must be the promised blessing before we dare to pay such a price. In religion we must bring it to the bar of our highest conception of the love of God. In Christianity we must test it by the spirit of CHRIST. And when was the spirit of CHRIST one of exclusion? What human authority, however vehement and sincere, shall raise walls of partition or set bounds to the catholicity of his love? Through the study of the Gospels, and the crumbling of many old forms of doctrine, and the urgent needs of human life which fail to find a remedy in many of the old prescriptions, we are gaining a fresh and unimpeded impression of what that spirit really is, and it bids us accept this plain fact, that if we would be in earnest, it must be in a new way, without a trace of controversial bitterness and the desire to make heretics and outsiders of other men.

We know well that there is a form of tolerance which has about it the savour not of life but of death. The spirit of indifference creeps with its fatal paralysis over the intellect and will and chills every high affection of the heart. It can be tolerant simply because it does not care. There are also subtle temptations of the intellectual life which lead men along the primrose path of indifference. It is so easy to avoid the fateful step of making up our minds, and to play with argument and evidence until they lose all the edge of their meaning. The result is the tolerance of the kindly sceptic who condemns nobody because he is not certain about anything. But the charity and mutual understanding of which we speak are as different from these things as light from darkness. They neither confuse the intellect nor blur the conscience, and in their light all the noblest loyalties of the heart shine with a clearer radiance.

For they have their source not in, a superficial trafficking with appearances, but in a deeper apprehension of the essential values of life. The forms of earnestness to which we have grown accustomed must indeed be preferred to the spirit which cares too little for truth and goodness ever to strike a valiant blow on their behalf; but they are only a half-way house to something better. And this better thing is the discovery of a Divine Love which is "broader than the measures of man's mind," the sense of a purpose which we can never conceive as limited by human definitions. Walking with God is the best school of tolerance. The closer we come to the heart of CHRIST the more we grow in charity and goodwill.

It is thus a deepening of religion, and not its abandonment, which has produced this new temper of which we speak; and made men feel that they are on the brink of fresh methods and discoveries. All through the Christian centuries this larger spirit has existed, and it emerges again and again in the timeless utterances of devotion. But the mass of people had little understanding of its meaning, and those who possessed it were often condemned as heretics or shunned as men of latitude, who made light of the essentials of the faith. Now in these days it is coming to its own. There is a widespread craving for mutual understanding. There is the strong inhibition of Christian charity, as it springs up in the modest and good heart, upon many of the vehement and exclusive forms of propaganda in which religion has been wont to show itself. The new temper demands fresh methods, and the creative spirit is already active in our midst, breaking down barriers, opening up fresh avenues for common work, and making it natural for men to care less for differences of method and more for ultimate aims. Let us make no mistake. Earnestness is not chiefly on the side of the men who still blow dogmatic trumpets, and assure us as they hope for salvation that they stand immovably in the old paths. It is present far more richly where the spirit of exclusiveness and judgment has passed away, no longer blazing its narrow track through an unbelieving world, but diffused like the light with its gifts of health and gladness. These things are happening in men's hearts and in the world, not because they care for their own way of faith and worship less but because they love GOD more.

MIRACLES.

BY EDWARD LEWIS.

A PLAY by Mr. Gilbert Chesterton, entitled "Magic," was saved by a newspaper from what its friends thought an untimely end; and the resuscitation was celebrated by a public discussion upon the question, "Do Miracles Happen?" The séance was attended by not a few men of considerable repute, who forthwith proceeded to show that learning and reputation do not spoil the child-like heart by one and all offering a definition of the term "Miracle." Some one has said that such a procedure is characteristic of an undergraduate discussion. Some of the definitions were interesting. For example, Stopford Brooke defines a miracle as "something which never happened before, and has not happened since." This appeals to my fancy and flatters me, since on my demise I shall become a miracle; I have already happened once, but, if there is rationality at the basis of the universe, I shall not happen again, in spite of the Gospel of the Everlasting Return. The truth is that everything happens once, and nothing happens again. If all is in flux, there is no repetition. Everything therefore is a miracle, and *cadit questio*.

Mr. Chesterton provided another definition. "I should say that a miracle is anything happening in human experience, perceived by the senses, and therefore not disputed except by those mystics who dispute the evidence of the senses, which indicates that there is a will, or purpose, or intelligence behind the happening thing." Apart from the jibe, this is practically a very prosy epitome of Walt Whitman's familiar poem. The definition is simply an assertion of the spiritual basis of the universe. It makes the commonplace miraculous, and answers the question by making it meaningless. It is interesting to observe about this definition that, if it is valid, the more mechanistic and the less vital a thing is the more miraculous it is. An engine, for example, satisfies the definition perfectly; it can be perceived by the senses, and it gives indication of some will, purpose, or intelligence operating to produce it. In that it can be perceived by the senses, an engine is more miraculous than, say, the consciousness of Jesus, which cannot be so perceived; in that it evidences purpose, it is more miraculous than, say, the leaf of a tree which may or may not indicate purpose.

With all due respect, if definitions are necessary, it would scarcely be possible to frame two more unsatisfactory than those which have been quoted. On the other hand, it would not be easy to improve upon Dr. Warschauer's terse expression: "A miracle is a departure from the observed uniformities of nature, believed to be due to Divine agency." That is good, in its way. It suggests that our "uniformities" are observed uniformities, or uniformities so far as observed; intellectual constructions, which are tentative, limited, hypothetical; and therefore that the departure from them may be less in the fashion of a violation or an intrusion than the evidence of an as yet unrecog-

nised wider law, or broader synthesis. The miracle would cease to be such with the extension of knowledge. We sometimes say that a miracle is disorderly, a violation of a perceived order; but, as Bergson reminds us, that which we call a "disorder" may simply be an "order" whose law we have not yet discerned. Our "uniformities" and "orders" are patterns which the intellect cuts out in the phenomenal stream for the practical purposes of human activities; and therefore that which to our intelligence is "miracle" may be normal, natural, and orderly to the movement of life-reality. Indeed, a "miracle" is somewhat in the way of a practical warning to the intellect as it essays to guide us through the labyrinth of life; it says, "Go cautiously"; or "Be on the look-out."

It must be observed that we are here using the word "miracle" in a different sense from the popular usage. I understand that at a certain point in the development of germ-cells from the fertilised ovum a new kind of cell—a somatic cell—suddenly appears; I understand also that while the purpose of this change is clear, the cause and method of it is not understood. It is a wonderful, inexplicable process. But it is not miraculous; it is part of the orderly development of life-forms; and further physiological or chemical knowledge may make it all quite plain. The advance of such knowledge may also, possibly, explain the sudden appearance of what are called "mutations" in biological science, though in this case there is a tendency to hypothesise the explanation less in physiological and chemical causes than in some unaccountable, spontaneous, original movement of the life-force which energises within all phenomena. In a sense, this fact is more miraculous than the former; for some ulterior cause is postulated. But in that case the "miracle" would simply be a sign that the phenomenal order is but a partial, variable, impermanent manifestation of a profounder. Somewhat which might itself be an Order if we knew everything.

But these and such things are not what the man in the street means by a miracle; and it is the man in the street who has the chief interest in this question. When he thinks of a miracle, he thinks of the sun standing still, or the multiplication of loaves, or the alleged fact that Joseph had nothing to do with the birth of Jesus. And we ought to be perfectly frank with him. We ought not to take his word miracle and use it in a quite different sense from his own, and say "Of course miracles happen; they are continually happening"; neither ought we to say, "Miracles may happen, but they are not essential to our faith." We ought to say with simplicity and directness that the word miracle, in the sense in which he uses it, is a relic of a conflict between Science and Faith which is now practically effete; that his miracle is associated with the deistic conception of an outside, occasionally interfering, God in whom we no longer believe; that the Divine agency operates in the uniformity as much as in any real or apparent departure therefrom; that God is in the ordinary as well as in the exceptional, in the normal as much

as in the supernatural; and that so far as a thing is exceptional or supernatural it represents the limitations of our finite understanding, and not the whim or caprice, or dramatic instinct of a God who "could work miracles if He chose to do so." We ought to say that such a story as that of the sun standing still is either a childish explanation of a perfectly natural and scientifically explicable phenomenon, or is a fiction which could only be conceived under an astronomical theory which we no longer hold; that the story of the multiplying of the loaves is either a dramatised parable, or a piece of poetic imagination; that the Virgin Birth, full as it is of spiritual suggestion, is connected with the obsolete idea that human flesh is sinful in itself, and has nothing to do with the fact of parthenogenesis, as scientists use the term.

Why do we continue to mystify the man? Why do we pretend that there are mysteries where there are no mysteries, and so keep him from ever coming to the place where the real and truly religious mysteries lie?

BERGSON IN HIS LECTURE ROOM.

MUCH has been written recently about M. Bergson, and his new philosophy of Intuition. Our periodicals have published numerous articles upon him; his works have been translated into English, and his ideas have been widely commented upon. He has been discussed as psychologist, as critic of philosophical systems, and as creator of a new system, which promises to become the most popular of all. Many books about him are now available in our language, but not one, so far as I am aware, gives an idea of the man as he appears before his class of students. Having had the privilege of hearing recently the first of the great philosopher's new series of lectures, after his absence of some months in America, I venture upon a few impressions.

M. Bergson's lectures are given at the Collège de France, of which institution he is a professor. This college is not connected with the University, but depends directly upon the State. It has had many famous teachers before Bergson, of whom Renan was one of the most renowned. Its lectures are open to all comers without formality or fee. It holds no examinations and awards no diplomas, but exists to impart instruction to anyone who desires it. The hall where the famous author of "Evolution Créatrice" delivers his lectures is the largest of the college, but it is unfortunately much too small for present needs. By the use of very uncomfortable seats the authorities contrive that it shall accommodate about 350 people. There are no desks, but only small benches without backs where one sits almost touching the people occupying the rows in front and behind.

The published time of the lecture was 5 p.m., but on entering the hall at 3.30 I found the room almost filled with an

unwonted crowd listening to a lecture on economics. It was an interesting discourse on the function of the limited liability company in modern industrialism; but one felt that the minds of the majority of the members of the audience were not with the speaker. Other people kept quietly entering during the lecture, and by its end, at 4 o'clock, the hall was absolutely full. A few ardent sociologists quitted the room, but their places were quickly taken, and crowds of would-be hearers filled the aisles and surrounded the doors of the room.

The interest of the audience in the lecturer is proved by the fact that they are willing to wait an hour, or even two hours, to hear him. In appearance they are alert and keen, and should inspire any professor to do his best. The majority are evidently University students, men being more numerous than women. There are also a good number of older people—schoolmasters, and men and women of leisure, who wish to hear the most famous teacher in France. There are a few of those somewhat dirty folk who foregather in the Collège de France, as they do in our free libraries, for the sake of the warmth and the human society.

At the appointed hour the hall becomes silent as if by magic. Conversation and laughter cease, and the eating of chocolates and cakes comes to an end. In a minute or two the great man enters quietly into the hall hushed with expectation. He gazes a moment at the crowds before him, in the gangways and at the doors, even outside the windows of the lecture room, and then plunges directly into his subject. This is the same clever-looking, alert little man I saw at Oxford; but here, somehow, he appears bigger, perhaps because the hearers are of smaller stature than our English University men. He has the same distinguished face, almost bird-like with its aquiline nose and strongly marked eyebrows; the same piercing, excitable eyes and fine sensitive mouth; but his manner is entirely different from what I remember at Oxford. Whether he was awed on those occasions when he spoke in England by the presence of Oxford dons or whether he is sensitive to the inspiration of an enthusiastic and fully comprehending audience I know not; but on this occasion he was transfigured. In spite of his slight form and quiet manner he has a remarkably vigorous utterance. Certainly he is one of the best speakers I ever heard. I do not say he is an orator. Philosophy and oratory would, perhaps, go ill together. But his voice is of so fine a quality, his gestures are so well chosen, his subject is treated with such evident interest, even with enthusiasm; his occasional flashes of humour are so delightful, his illustrations are so apt, and given with such perfect finish; and then he employs no notes during the whole of his long discourse. It is not wonderful that he casts a spell upon his hearers.

No doubt his exterior qualities do much to explain Bergson's popularity in France. Many must hear him with delight who have not the slightest interest in philosophy or knowledge of it. But his distinction and personal charm cannot explain his almost world-wide success as a philosophical teacher. This must rest upon the

content of his teaching, and into the 80 minutes of his first lecture upon the "Method of Philosophy," he crowded facts and theories with embarrassing prodigality.

He began by a reference to the two great tendencies which have been manifest in philosophy from its very beginning. The first is the tendency to seek unity in existence. He traced this idea through the pre-Socratic thinkers, Plato, Aristotle, the Stoics, the Alexandrians, Spinoza, Fichte, Schelling, and Schopenhauer. He pointed out that most of these thinkers had retained the word liberty, but that they had sacrificed liberty itself. In the most highly developed type of each system, personality had no real existence, because the system necessarily determined each of its acts from all eternity. But while philosophy has attempted to unify and systematise, the human will has always protested against this practical denial of its reality. It has been continually conscious of the absolute independence of personality; but as soon as any thinker reflects on this liberty he is forced to return to the process of systematisation. Then followed a most interesting dialogue between the intelligence and the will, in which each faculty claimed its right as supreme. But M. Bergson maintained that there was something in will more essential than pure intelligence.

The protest has been made against this philosophical tendency to over-systematise life, more often by moralists and poets than by philosophers. And there has come a time in the history of thought when each system has been seen to present evident antinomies. When a fissure is discovered in the neat scheme of things arranged by the philosophers the day of the will arrives, and the doctrine of liberty is vindicated once more. The speaker compared the long effort towards philosophical systematisation to the geological process of the formation of sedimentary deposits, which are destined at rare intervals to be broken up by volcanic eruptions. So the ordered systems of philosophy had been destroyed three times in the history of human thought—by Socrates, by Descartes, and by Kant. The fourth upheaval, which is taking place in the present day, was left to the imagination of the hearers. M. Bergson did not say it, but he left the conclusion to be drawn, that he is the chief agent of another great movement aiming at the justification of the human will against the tyranny of the intelligence. So concluded an extremely intellectual criticism of intellectualist systems; and I escaped into the fresh air after three very crowded and physically uncomfortable hours. A. S. HURN.

MISS M. EDITH DURHAM will give a lantern lecture on "My Work among the War Victims in Albania" at Essex Hall on Monday, February 9, at 8 p.m. The chair will be taken by Mr. H. W. Nevinson, and a collection will be made for the Albanian Relief Fund. Tickets for the lecture may be obtained by forwarding a stamped and addressed envelope to the Secretary, Essex Hall, Essex-street, Strand, W.C.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

METHODS OF TRAINING FOR THE MINISTRY.

An American Report.

A COMMISSION on Theological Education was appointed under a vote of the American General Conference of Unitarian and other Christian Churches in September, 1911, but it did not get to work properly till 1912. The Commission consisted of nine members, and correspondence is given also in the report from the heads of four free theological colleges, including Manchester College, Oxford, England. The Commission included Professor Francis G. Peabody, of Harvard University, chairman; Professor Carver, Professor of Political Economy, Harvard; Dr. Crothers; Professor Foster, Professor of the Philosophy of Religion, Chicago University; and representatives from various parts of the United States, including ministers, laymen, and professors. The report *in extenso* extends over sixty-three pages; the report of the Commission as a whole occupies thirteen pages, the rest being taken up with communications from the Commissioners and correspondents. The inquiries of the Commission were concerned not so much with theological education in general as with the special conditions of colleges on the free basis. Needless to say the Commissioners have not approached the colleges as "critics," but as critics. The colleges wish to adapt themselves to the new needs of the churches, and one purpose of the criticism is to make the colleges truly attractive to the ablest and best young men. Professor Christie, Professor of Church History at Meadville (a college which is similar to our Manchester College), a member of the Commission, has prepared a comparative statement of the actual curricula of several such colleges, by request of the Commission. Professor Wilbur, the head of another college, gives a statistical study of the relation between college training and professional efficiency.

The report draws attention to the difference between free colleges and those founded on a church. The latter must give time and attention and labour to apologetic studies of a kind quite different from the work of the free college. "It must be admitted that this discrimination of purpose has not been generally and consistently made. The curricula of those schools to which candidates for the Unitarian ministry usually resort were originally constructed after the model of Evangelical institutions, with the same departments of study—Old Testament, New Testament, Church History, Theology,

and Pastoral Care—maintained as of equal weight and significance. Adaptation to the needs of a new world of thought has been made under the form of an earlier tradition. The expansion and enrichment which theology has received within the last half-century from many contributory sciences has not had adequate recognition, either in requirements of study or in methods of instruction." The report is emphatic in stating that "the School exists not primarily for the sake of its Faculty, but for the sake of the students. It is a vocational school, like those which train young men for the calling of the law or of medicine." As Professor Carpenter justly remarks: "We must have scholars; but, provided we understand their methods, we need not all be scholars." "The Faculty of such a School must be scholars of distinction, but they must also be men of spiritual power. . . . This condition of efficiency is all the more imperative where authority and tradition are subordinated to the immediate witness of the religious life." The report then adverts on attracting by subsidies students who may be well-meaning but who in ability are deficient; mental ability has been thought not to be necessary, or so necessary, in the ministry as in other professions: "and, as fast as this type has been drawn into the profession, the more virile, self-confident, and self-respecting have been repelled from it." The Commission deals faithfully with the arguments brought forward in defence of what it here attacks, but decides that "the quality, even more than the quantity, has failed to keep pace with the demands of the churches." In the free churches, it says, the minister must either lead or fail. There is a uniquely great opportunity here for "men of power, insight, vigour, learning, and vision"; "and, it must be added, there is a very limited opportunity for half-trained, sentimental, limp, or discouraged ministers." "The School of Theology which offers these supreme persuasions may have few students, but they will be worth having; and, where none but the best are welcomed, there the best will want to come."

As to practical suggestions for the teaching in the free theological college, "The Old Testament will be analysed with critical skill, but it will also be interpreted with spiritual insight. The New Testament will provide many fascinating problems of authenticity and relationship; but the fundamental task of the New Testament Department will be to transmit a spiritual tradition, and to rescue from the letter which killeth the spirit which gives life. The History of Religion, and of the Christian religion in particular, instead of being a colourless record of remote and unreal controversies, will become a dramatic picture of social and intellectual evolution, abounding in suggestive lessons for the modern minister." The Commission emphasises the need of studying the technique of preaching, but still adds, "It is important to learn how to preach, but it is much more important to have something much at heart which it is worth while to say." The teaching of the college, moreover, says the report, "should examine the principles and history of Christian symbolism, the psychology of

worship, and the relation of religion to education, music, and art." Sociology receives its due discussion and place—an important one.

A point not so unimportant as it looks is this: "The disciplinary studies," Dr. Crothers says, "belong to the college course" (*i.e.*, the undergraduate course at the university).

The report sums up that "new conditions call for a new kind of preparation." It adds advice as to the subjects which ought to be studied in the latter part of the university undergraduate course, before entering the theological college—sociology, German, &c. The report concludes with a paean on the theological calling if carried out in the terms and spirit of its recommendations.

It need hardly be added that other matters of interest and importance are dealt with within the covers of the report: *e.g.*, "student ministry" work, which is considered desirable, if not essential. Dr. Carpenter's communication is an explicit endorsement of the report as a whole, while he points out the importance of the study of literature, as does Dr. Fenn, Dean of the Harvard Divinity Faculty. The latter says truly, "To conduct public worship in such a way as to widen the horizons of life and impart the sense of human fellowship and divine communion is a central and significant task, and for this no other institution exists than the church, and no other profession than the ministry."

The head of Meadville College, Mr. Southworth, says that the minister of to-day is expected to have some knowledge of the following subjects, among others, "biology, psychology, sociology, political economy, ethics, pedagogy, modern literature, and history." "On the other hand," he continues, "there are many subjects which seem to have a rightful place in the theological curriculum that have no vocational value on account of the way in which they are taught. A course in Hebrew Literature, or New Testament Exegesis, or Church Doctrine, might be as devoid of religious significance as a course in the writing of Latin verse," and he adds more on the concrete object of ministerial training. "Attention has probably been too largely centred on the past, and not enough on the present." "Modern literature, portraying as it does the hopes and despairs of modern life, its unhealthful as well as its healthful tendencies, its idealism and its vices, will have such a place in the theological curriculum as it has not had in the past." Mr. Southworth insists that the theological teacher must be a *personality*, and that he will be a failure if he does not realise that he must "transmute learning into power," and "train self-directing personalities," and "give the zest and material for their work." "The instructor in homiletics is not the only member of the faculty who teaches men how to preach." Mr. Southworth insists that there must be co-operation between the college and the churches. "A company of theological students can render excellent service to the churches in their vicinity, especially the stronger churches, which may perhaps be able to give a financial return." Thus the student may learn. The college will turn its atten-

tion "less largely to scholastic problems and historic controversies." Mr. Southworth believes in "a radical modification in theological education, if not a revolution in its aims and methods."

Mr. Wilbur points out that it is the duty of the minister to "nurse" candidates for the theological college, and parents have the duty similarly; but, of course, this can only be done conscientiously when the career provides sufficient guarantees. Mr. Wilbur proves from statistics "that one's probability of gaining a permanent foothold in the ministry is increased from four to eight times by a full college and divinity course, rather than by anything less; and that one's probabilities of achieving distinction are similarly increased from six to twenty times"—there are, of course, exceptions. Ministers deficient in training ought to "make up" and ought to have the opportunities to do so. Mr. Wilbur says: "It is expected that the fully-trained minister of to-day will have mastered the philosophical foundations of religion, no less than the Biblical ones; that he will have a wide knowledge of extra-Biblical literature, ancient and modern; that he will have a just knowledge of the main non-Christian religions; that he will be a specialist in religious education; and that he will be competent to discuss questions of social well-being or social reform from the basis of a fundamental knowledge of the history and principles of economics and sociology. . . . The Philosophy and Psychology of Religion, the History of Religions other than Jewish or Christian, Religious Education, and General and Practical Sociology are to-day as indispensable elements in ministerial training as any others. I also think that, in addition to the subjects named, it would be of great profit to offer courses in the study of great religious or devotional classics, and of great works of literature (Dante, Milton, 'Faust,' the religious poets) dealing largely with religious themes, and that the study of religious music and religious art are worthy of, at least, an optional place in the curriculum."

ROBERT F. RATTRAY.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE ALBANIAN RELIEF FUND.

SIR,—I am indeed grateful to all who have answered so promptly to my appeal and contributed such a handsome sum; £200 was more than I dared hope for. The refugees, some 5,000, in Scutari are being cared for; but Colonel Phillips writes that the unfortunate creatures who are houseless on the mountains are beginning to die at the rate of twenty a day. The Rev. P. B. Kennedy, an American missionary, who is at work at Elbasan, writes very gratefully for the help I was able to send

him, and says he, as far as possible, is trying to give work as well as charity. He has been paying refugee women to make clothes which he and Mrs. Kennedy then distribute. The Government there is giving bread several times a week, and Mr. Kennedy and his wife are working at clothing the people, and have imported condensed milk for sick children. So far, he writes, he has clothed 2,142 people and given 300 wadded quilts.

I think these details will interest your subscribers. I will send a cheque at once to Colonel Phillips, and with many thanks to you and your readers, yours, &c.,

M. EDITH DURHAM.

116A, King Henry's-road, N.W.

January 27, 1914.

A CONTRIBUTOR who desires to remain anonymous writes to us as follows:—

"The reading of Miss Durham's article in THE INQUIRER brought back to me the tales I listened to fifty years ago about the aftermath of the Napoleonic wars in Central Europe. In the long winter evenings, and all of us leaning comfortably against the warm glazed tiles of the huge stove, an octogenarian great-uncle would give us an account of the stirring times of his youth—when the news came of the storming of the Bastille; how the Tuileries fell after the brave stand of the Swiss Guard; and how, a few years later, the French armies entered our mountain land, welcomed in some parts where feudal laws still prevailed, resisted in Berne and the forest cantons by men, women and children who had lived under democracy for centuries past; how towns were pillaged, villages burned, homesteads ruined, and the surviving left to misery and starvation. Many men being drafted away to supply levies for Napoleon's foreign wars, land got out of cultivation; bad seasons, the 'seven lean years' followed. The stress of want in the winters grew so great that less and less could be spared for sowing and seed-planting. Young and old were longing for the return of spring and new growth of food.

"The same great-uncle was to me such an inexhaustible source of folk-lore, traditions, apparitions, wood-sprites, and 'browny' doings of long, long ago, that it was but human that I should ascertain from my parents whether those war tales were things of living memory or whether 'the seven lean years' were those of Joseph in Egypt. Yes, they both told me, my own grandparents had been through those hard times when people were thankful to gather the young thistles along the hedges to be boiled for food, and when dandelion porridge was a delicacy. And in other parts of the country, where everything had been ruined by the foreign soldiers it was even worse; children would have starved to death had it not been for some large-hearted people, and foremost among them a schoolmaster, Pestalozzi, who gathered the orphan children round him in the forest cantons and in French Switzerland, and not only taught them, but fed and kept them in warm rooms in cold weather. 'And the new way he taught those boys and girls,' added mother, 'you will be taught when your school age arrives next

spring, for our old village schoolmaster—by now the oldest in the land—was trained in the teachers' seminary founded by Pestalozzi.'

"It is just thirty years ago this last week of January when a kind fate granted me at least a passing tramp's acquaintance with the classic shores of the Aegean, returning from the coast of Asia Minor *via* Athens, round Morea, past the Ionian Islands to Corfu, where, looking to the north-east, I could watch the sharp ridges of Albania covered with snow. The sky was beautifully blue, the sun shone brightly, but a keen cutting north-east wind swept across from those heights. In the valleys between those now often shelterless hills the innocent victims of the recent happenings in Albania are going through what happened in Central Europe a little over a century ago. The coming six to eight weeks, until Nature again brings forth her buds and green, are the most trying ones; but for a long time to come will apply that terse, almost cynically grim, but true, Italian proverb: 'Crepa, cavallo! l'erba cresce!' (Die, horse! the grass is growing.) Shall this happen again a hundred years hence, as it stands before us to-day, as it was a century ago? Will a loftier conception of what true religion means dawn over the human race? Or is it not true what they sing up there in Appenzell, in the open square, at the opening of their yearly 'Landsgemeinde':—

'All Life floweth out of Thee!
Pouresth forth in myriad streamlets
Through Thy worlds, and all proclaiming:
Lord, Thy handiwork are we! Lord,
Thy handiwork are we.'

"But of one thing we may be sure, for hill-folk do remember, and the mountain echo of noble deeds never dies out. As the name of Pestalozzi is revered to-day on many a Swiss hillside, so will be Miss Durham's in Albania, 'until the valleys are raised up and the mountains laid low.'"

THE CHAPELS IN WHICH MARK RUTHERFORD PREACHED.

SIR,—In consequence of the letters that have appeared under the above heading asking for information I feel I ought to make a few statements that may be worth considering, for I believe that Mark Rutherford preached in the Friars-street Chapel, Ipswich. Since the first request for information I have been through the chapel-records that are now preserved in permanent form, but I am sorry to say I can find no correspondence or entry referring to Mr. Hale White's visit. There is, however, just a possibility that the chapel secretary at that date, who was a keen collector of autographs, may have destroyed the simple letters that passed, and have just preserved the signatures. The secretary died a few years back, and his collection of autographs was sold and dispersed. But I have a recollection of Hale White occupying the pulpit for at least two Sundays about 1853-4. The strongest impression made upon me was by his extempore prayers; for at that time I was reading Shakespeare with keenness, and Mr. White's fine use of the quotation from "The Tempest"—"the

cloud capp'd towers, the gorgeous palaces"—remains in my mind. A bookseller of my own age in this town tells me that he quite remembers Mr. White. The book-seller, although not a member of the chapel, attended Mr. White's services at the request of a friend of his, a Mr. Smy. Now this Mr. Smy was a great admirer of Mr. White, and a member of the chapel. He was quite in favour of inviting Mr. White to the vacant pulpit, but the rest of the members thought the preacher too young.

The town of Ipswich shows features corresponding with those mentioned in the Autobiography. The river Orwell passes through the town, and the Gipping above the town. The endowment of the chapel at that time was just the sum named (£100). But the building itself is not of brick. It is plastered. However, the old houses surrounding the chapel are brick, so Mr. White may have relied on a general impression. A gentleman who was at this time a frequent attendant, but not a member, resided in Tanner's-lane, in the only fair-sized house in the lane, the rest of the neighbourhood being very poor. This gentleman would, at times, entertain visiting preachers. From his house it was quite easy to take a pleasant walk by the banks of the Gipping, and doubtless with visitors this would often be taken.—Yours, &c.

W. J. SCOPES

(Warden of the chapel for the past 50 years).
Ardath, Marlborough-road, Ipswich,
January 27, 1914.

THE CHILDREN'S WHITE CROSS LEAGUE IN DUBLIN.

SIR,—May we ask for your hospitality to report progress of the relief work of the Children's White Cross League in Dublin? For the past twelve weeks we have been able to look after some 1,000 mothers and their babies, thanks to Mrs. Rudmose Brown and her band of helpers, who convert daily the generosity of the press and public into bread and milk. Mrs. Brown now writes:—"Matters are in a most critical state here. The privations of the past 21 weeks are beginning to tell on the mothers and children who come under my notice. Those who have had a regular supply of food from here have improved immensely—babies who could hardly hold up their heads from weakness begin to take an interest in our doings—but still I have to turn away many with tears in their eyes and pinched, starved babies in their arms. . . . The various gifts have been so much appreciated, but more are urgently needed—clothes, too, especially boots for the poor mothers, many of whom come out of hospital with no boots and hardly any clothes. Up till now I have been able to supply each new baby with a small set of most needful clothes, and I badly need more children's left-off underclothing" (which should be sent direct to Mrs. Brown, 74, Thomas-street, Dublin).

We have to-day sent our last weekly cheque of £50, and unless further funds come in very speedily, we must close the centre on February 1, but we are very hopeful that Mrs. Brown's appeal will

touch many a heart, and open many a purse that cannot remain closed in the face of cold and hungry children.—Yours, &c.

JANE COBDEN UNWIN, Hon. Treas.
BARBARA TCHAYKOVSKY, Hon. Sec.
3, *Adelphi-terrace, London, W.C.,*
January 26, 1914.

THE RELIGIOUS FREEMAN AND CHRISTIAN THINKER.

SIR,—May I ask your courtesy and the publicity of your columns for a few words about the new monthly sheet issued under the auspices of the Liverpool District Missionary Association? The paper is intended for free circulation in the Liverpool district. It is not denominational in the sense of containing "News of the Churches" and the like, but is issued primarily to reach any religious seekers not within the sphere of one of our own worshipping communities. The hope is (1) that it may be read by our own members; (2) that these may be able to circulate copies among friends; (3) that it may prove a stimulus and aid in the systematic distribution of liberal religious literature in the neighbourhood of any congregation. In order to extend the area of its utility, it is proposed to offer copies, outside our district, at the rate of 1s. per 100, or 10d. per 100 for or above 500 copies, carriage forward. Thus a congregation can obtain 500 copies for 4s. 2d., 1,000 for 8s. 4d., which is the actual cost of mechanical production over the first 10,000 copies printed, with a trifling margin for packing. The size is 4 pp. 4to, on good paper. Sample copies have been sent to ministers, and will be forwarded to any one interested on application to Booksellers' Co., 70, Lord-street, Liverpool. Postal missions may have free any number they can effectively employ.—Yours, &c.,

H. D. ROBERTS.

123, *Bedford-street, Liverpool,*
January 27, 1914.

BOOKS AND REVIEWS.

THE SAMSON-SAGA.

The Samson-Saga, and its place in comparative religion. By A. Smythe Palmer, D.D. London: Pitman & Sons. 5s. net.

UNDER this title the writer of the volume under notice refers to the story of Samson, contained in the Book of Judges (chap. xiii.-xvi.); and his purpose is to apply to that story the "solar myth" theory in a form based upon the latest materials. Since the theory was first propounded that Samson was a Sun-hero, a great deal of fresh evidence bearing on solar mythology has been collected by workers in the field of comparative religion. Dr. Palmer, in his preface, modestly disclaims any other merit for his book than that which may be due to his advantage over previous scholars in respect of the available material; but not all scholars in the field of comparative religion write so clearly and pleasantly as he does. The book is

eminently readable, whether or not one agrees with its argument. The present writer is no expert in the field of comparative religion, and can only say how the book impresses him, without offering an opinion upon the real value of the evidence brought forward.

The author admits (Pref., p. ix) that "the very large number of confirmatory illustrations . . . out of the mythology, folklore and poetry of the most diverse peoples, ancient and modern, may seem to require some apology. They are really the staple of the book. Without them it would have no value. They are adduced under the conviction, which forces itself on every student of comparative religion and anthropology, that man everywhere and at all times formulates much the same ideas about the cosmic phenomena of nature, and often with the most striking resemblances of details. This is especially true of the sun conceived as a solar deity or hero. In no country is Samson quite a stranger." Samson, accordingly, may be called a particular case of a general principle, and the various details in the Biblical story are expounded only so far as they correspond, or seem to correspond, with features in the mythology of other peoples. The parallels are certainly striking and numerous, if they are all sound. But the author does not explain how all these various bits of solar myth came to be pieced together into a fairly compact story, whose intention was evidently not solar at all; nor does he explain how they came to be regarded, as they certainly were, as describing incidents in the life of a real man. He admits, indeed (Pref., p. vii), that "there is no reason to doubt that an historical personage, bearing this name, actually lived and fought and rioted in the fields of Palestine at an early period, and enjoyed a widespread reputation as a popular hero among the Israelites." This assurance, for the encouragement of those who are disturbed by the solar myth theory of Samson, is repeated later in the book. But it is left as a bare assertion. Nothing is pointed out as belonging to the human as opposed to the solar Samson. And, indeed, it is hard to see what there can be in the story to set to the credit of the human Samson when the author has finished with his solar hero. Perhaps there is nothing. But in that case, why not say so? Why keep up the pretence of a real human Samson at all? On the other hand, and all the more if Samson is a solar hero and nothing else, it ought to be shown how and when the original mythological character of the story was lost sight of, and it was taken to be the account of the deeds of a real man. It is easy enough, especially for an expert folk-lorist, to trace parallels of mythology in the most unlikely quarters, and all the easier when he has a theory to guide him towards what he is looking for. But his case is not made out until he has shown that the details to which he ascribes a solar origin cannot be explained on any other lines, and that these solar details can then be, and actually have been, translated from solar into human terms. That the story in Judges, xiii.-xvi. is to some extent coloured by solar mythology may well be true; but it seems to the

present writer much more probable that the Samson story, as a whole, derived its interest from the escapades of a real man than that an imported solar myth should have driven out every feature of the popular hero and left him only his name. Is it not reasonable to suppose that the early Hebrews would have more to say about a genial ruffian like Samson, who for some years outwitted and defeated his and their enemies, than about the sun which, like "the poor," was "always with them"? It is not here contended that every incident in the Samson story is historically true. No one would contend that all the exploits ascribed to Robin Hood actually happened. But in the one case as in the other, the human interest had its origin in a human being and not in a solar myth. Otherwise why should the story have been told, and, in the case of Samson, have been taken up into the history of the nation?

Dr. Palmer's book is highly ingenious, and shows on every page the evidence of wide reading; but to the present writer it does not carry conviction. The solar myth itself may be all that its devotees claim that it is, but one is sometimes inclined to wonder whether primitive man knew half so much about it as the learned scholars who are so sure they know just what he meant?

R. T. H.

"Who's Who" is a hardy annual, for it is in its sixty-sixth year of issue; but it is only in recent years that it has bulked largely in the public eye and become the indispensable *vade mecum* for all whose business it is to know about other people. Every year it grows in bulk (2,226 pages in 1913, 2,314 pages in 1914), and the great ones of the earth will have to cease to be quite so prolific or else settle down to the pleasant conviction that it is rather distinguished to be left out. For the journalist and the man of affairs it has its sober uses, but, unlike many books of reference, it is an amusing companion for idle moments, for it appeals equally to our need of solid information and our insatiable curiosity about all the world and his wife. (London: A. & C. Black, 15s. net.)

With its fourth number, *Poetry and Drama* completes its first year of life. It came into existence and has maintained itself in its present most attractive form as part of the enterprise of the Poetry Bookshop, under the leadership of Mr. Harold Monro. The quaint shop at 35, Devonshire-street, Theobald's-road, W.C., is a veritable oasis of the spirit in a world of mean streets, and *Poetry and Drama* is the messenger of its ideals in wider fields. The present number contains original verse by Robert Bridges, Thomas Hardy, Rupert Brooke, W. H. Davies and many others; a play "The Golden Doom," by Lord Dunsany; a study of Francis Thompson, by J. C. Squire; a chronicle of current English and French poetry, an annotated list of recent books, and many other beautiful and useful things. An urgent appeal is made for new annual subscribers (10s. 6d. post free), and the Editor hopes to double

his circulation. But he has another hope, which probably lies quite as near to his heart, namely, "that Poetry Bookshops will eventually be established in all the principal towns of England—not as institutions, but as houses of enjoyment."

THERE will probably be loss as well as gain in the amalgamation of the *British Friend* with the larger and more cosmopolitan undertaking to be known as *Present Day Papers*. "The journal," it is stated, "will bear an undenominational title, and will be without sectarian marks or badges, but it will be devoted, in fact dedicated, to the propagation of the message, the ideals and the spirit of the Society of Friends. Those who have accepted the responsibilities of the undertaking have primarily in view the spiritual growth and enlargement of Friends everywhere who are ready to go forward to larger things; and, secondly, the presentation of the vital and spiritual principles of Christianity to the wider circle of persons who have kindred views and hopes and aspirations. It will be an attempt to carry this spiritual type of Christianity into the thought and life of the world." Dr. Rufus Jones, of Haverford, Pennsylvania, will be the Editor, assisted by an Editorial Board of English and American Friends and a few others who are in close religious sympathy. Mr. Edward Grubb, 3, George-street, Croydon, will act as the agent for the paper in England. The first number, which has just been issued, contains several articles of value, but we hope that in future room will be found for some reference to the corporate activities of the Society of Friends, which are of no less interest to a large circle of readers than the able and devout discussion of more abstract questions.

PUBLICATIONS RECEIVED.

MESSRS. WM. BLACKWOOD & SONS:—The Religious Spirit: P. H. Waddell, D.D. 2s. net.

MR. T. WERNER LAURIE:—A Dictionary of Ecclesiastical Terms: John S. Bumpus. 6s. net.

MR. A. MARTIN:—Memories of Ministry: Alexander Webster.

THE NORTHAMPTON PRESS:—Apostolic Fallibility: S. H. Halford. 1s.

OXFORD UNIVERSITY PRESS:—Essays and Studies by Members of the English Association: Collected by C. H. Herford. Vol. 4. 5s. net.

MR. T. FISHER UNWIN:—Thoughts on Christian History: Hon. A. S. G. Channing. 7s. 6d. net. The Meaning of Christianity: F. A. M. Spencer, M.A. 2s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Home University Library, 1s. net per vol.: Common-sense in Law, Prof. Paul Vinogradoff, D.C.L.; Literature of the New Testament, Prof. G. F. Moore, D.D., LL.D.; Prehistoric Britain, Robert Munro, F.R.S.E.; Unemployment, Prof. A. C. Pigou; Problems of Village Life, E. N. Bennett, M.A.

MISCELLANEOUS.

Harvard Theological Review, Mind, The Cornhill, Contemporary Review, Progress.

A FULL report of the debate "Do Miracles Happen?" at the Little Theatre is being published as a sixpenny booklet by the *Christian Commonwealth*, Salisbury-square, E.C.

FOR THE CHILDREN.

JESUS, OUR TEACHER AND FRIEND.

IV.—THE HEALER OF DISEASES.

IN reading the Gospel stories about Jesus as preacher of the Kingdom of God and friend and helper of his people, we come upon many marvellous things, which he is said to have done, such as calming the storm upon the Lake or Sea of Galilee by the power of his word, and himself walking upon the water without sinking in. And it is told of him repeatedly, that by laying his hands on sick people, or by the power of his word alone, he healed them, and even brought back the dead to life again.

Must we think of these things as part of the actual life of Jesus? Was he in that sense a wonder-worker? It was natural, as I have already said, for the people of that time to believe, and to tell wonder-stories about so great and wonderful a man, and we are quite sure that many of the things told of him did not really happen in that way. The value of the stories for us is in part that they show how deep was the impression of personal power Jesus made upon his people. The stories are not all of the same kind. Some of them may have arisen through the misunderstanding of natural things, which the disciples magnified into marvels, and some by the turning of ancient poetic prophecies (such as Isaiah xxxv. 5, 6), or figurative language of Jesus himself, into stories of things he actually did. That might easily happen among those who believed him to be the Messiah, because it was the kind of thing expected of him.

Thus when John the Baptist sent from his prison to ask of Jesus, because he had heard of his wonderful ministry, whether he was actually the Christ (the Messiah), Jesus is represented as answering to the messengers: "Go your way and tell John the things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (Matthew xi. 4, 5). That may be meant to refer to actual works of bodily healing; but as the last words are of preaching good tidings to the poor, it may well be that the rest also is speaking in a figurative way of the light Jesus brought, by the power of his preaching and his personal influence, to those who had been blind to religious truth, the cleansing of the purer spirit he kindled in the hearts of men, the new eagerness and power to walk in the way of righteousness he awakened in them, the new life he gave to those who had been dead in sin or stolid indifference to the things of God. It is true to-day, as it has been through all the Christian centuries, no less than in his own lifetime, that Jesus does open blind eyes and make the deaf hear, and cleanses by his pure touch and rouses men to new and better life as they learn to follow him, and learn with him, in his spirit of love and trust, to do the Father's will.

But while that is so, a careful reading of the Gospels, with what we know of the later history and the lives of other men, leads us to think that one reason for these

many stories of wonderful works of healing is that Jesus did actually possess and exercise a power of personal control and healing, by which he was able, simply by the influence of his presence, his touch and his word, to bring relief to many people suffering from certain kinds of disease. If that was so, the stories would be sure to be exaggerated and multiplied, and many impossible things would be told of him; but the truth at the back of it all seems to be that it was especially in cases where people were suffering from nervous and mental disorders that he was able to help. The poor sufferers are called in the Gospels demoniacs, possessed with devils or demons, and the people thought that such affliction was the work of evil spirits. What Jesus did was by the commanding power of his pure, loving, and noble nature, first to quiet and so in many instances to cure these unhappy ones. We cannot tell exactly how far this power went, but clearly it was very wonderful, and it is not in Jesus alone that it has been found.

Let me give you an example of a very striking kind, parallel to some of the Gospel stories, from the life of a great religious teacher of a later time and of our own country. George Fox was a young man of twenty-five in the year 1649, the first year of the Commonwealth, after the execution of King Charles I., and had already for some time been bearing his testimony among the people to the inwardness and the spiritual power of true religion. He had been in prison in Nottingham, and when he was set free, he tells us in his Journal, "I travelled as before, in the work of the Lord. And coming to Mansfield Woodhouse, there was a distracted woman under a doctor's hand, with her hair loose all about her ears; and he was about to let her blood, she being first bound, and many people being about her, holding her by violence; but he could get no blood from her. And I desired them to unbind her and let her alone; for they could not touch the spirit in her, by which she was tormented; so they did unbind her. And I was moved to speak to her, and in the name of the Lord to bid her, *Be quiet and still*; and she was so. And the Lord's power settled her mind, and she mended; and afterwards received the truth, and continued in it till her death."

This is one example, and there are many others in the lives of men of commanding power, down to our own time (Father Mathew, the great temperance worker, is one of these), from which we may see very vividly, I think, how that power of Jesus may have been exercised among his own people. If you read Mark i. 21—ii. 12, remembering the scene in Fox's life, I think you will be able to picture more clearly what actually took place. You will see how the people crowded round Jesus to be healed, how they trusted his power, and begged his help, and how, because he had compassion on them, he did what he could. But that was not the chief work for which he came, and he did not want it to be the chief thing for which the people cared. More than once, when he had healed a man, he told him to go away quietly and thank God, but not tell about it in public, for he did not want that excitement among the people to grow; and often he withdrew himself to a quiet

place, to rest and be alone with God. It was the inward truth of the Kingdom of God that he wanted most of all to bring home to the people's hearts and lives.

V. D. D.

ERRATUM.—In last week's article, l. 10 from the end, for "self-peacefulness" read "self-forgetfulness."

MEETINGS AND GENERAL NEWS.

THE TEMPERANCE MOVEMENT IN SWITZERLAND.

WOMEN'S WORK IN ZÜRICH.

THE visitor to Zürich who interests himself in the every-day life of the town soon notices amongst the many inns and restaurants some that bear the name: "Alkoholfreie Wirtschaften." On inquiry he is told that they were conceived and are carried on by the Zürcher Frauenverein. On entering any of these restaurants one finds oneself in an atmosphere of wellbeing even before one takes a place at one of the small tables. The waitresses, who are called Saaltöchter in Switzerland, are bright, intelligent-looking girls, who at once introduce one to the ways of the establishment. You buy a metal token, which represents a cup of tea or coffee, or cocoa. You go up to the buffet and choose bread and butter, or cake, or whatever you fancy; and for the cost of 3d. you can enjoy an excellent cup of coffee and bread and butter, while another penny gives you a slice of wholesome cake, baked on the premises in a kitchen replete with all the aids to scientific cooking which the heart of woman can desire. At dinner time you find various rooms set apart for diners with lighter or heavier purses. For 5d. you can have soup, meat and vegetables, and fruit. If you are a vegetarian you are catered for. There are dinners at 7d. and 9d., and for the person of luxurious habits at 1s. All the food is good, and there is wholesome variety. The tables are attractive with flowers, and blue glass jugs for water; on the walls you may read quotations from the poets. No wonder one feels at home in such inns.

And who are the people who frequent these places? All sorts and conditions of men and women. In the larger establishments rooms are set apart for people who dine more expensively, for those who have the shilling dinners; but in the rooms where one spends only 5d. for one's dinner you may find working men side by side with parsons, students, artists; while in the rooms for women, teachers, shop assistants and working women are dining together. Even school children whose mothers are at work find their way to the dining room, where they are properly cared for, their parents knowing that this will be the case. The Wirtschaften are frequented all day long. In the evening some of the rooms which are required for dinner are set free for other uses, and are often engaged for social purposes. No gratuities are allowed. This gives dignity to the Saaltöchter, who are made to feel by the management that they are helping forward

a social work which is gradually influencing the lives of many people. There is never any thrusting forward of the underlying idea of making life better and more worth living by the elimination of the use of alcohol. You are simply served admirably, and with the best of food and drink, and you are grateful for all that is done for you.

Whose is the master-mind which directs this movement? That was the question which presented itself to me at once. I was told that Frau Professor Orelli had been one of the first to take up the question: How to stem the tide of alcoholism which brought disaster to so many. I wrote to her for reports, and she very kindly came to see me. It was a great privilege to meet this modest woman, who said very little about the important share she has had in this movement; but it is easy to guess that she is the soul of it all. A look into her face reveals much, and when I visited some of the Wirtschaften her name was the "open Sesame" to every part of the establishment. She has made this movement her life-work, and she is the inspirer of like-minded women who have joined themselves together as members of the Zürcher Frauenverein.

The history of the movement is of interest. In the summer of 1897 a committee of ladies, anxious to do something in the fight against alcoholism, held a bazaar in order to raise a sum of money which should enable them to start a café. They realised a little over £700. In order to extend the usefulness of the effort they were making, the Committee formed an Association, which took the name "Women's Union for Temperance and Social Wellbeing." In December the café was started. It could accommodate 60 guests. Mrs. Orelli, in her sketch of the movement, says: "Now began our apprenticeship. From the very first day we saw much that required changing, both in management and equipment; but during this wholesome phase of our development, when we were keen to detect drawbacks, we were never without sympathisers. The public did not find fault with our many imperfections, and the café enjoyed such popularity that we were forced to consider the opening of other places. We could not afford high rents, and several inns which would have been suitable were in the hands of the brewers. In spite of all difficulties, however, we were able in the spring of 1899, in only a little more than two years from the time of starting, to open our fifth establishment." It was this desire to learn and to serve which has been the secret of success. To-day the Frauenverein manages 12 restaurants, seven of which are in buildings owned by it. These buildings are centrally heated, and the kitchens are equipped with steam apparatus, some of which owes its conception to the nimble minds of members of the Committee. In one of the inns I saw an immense electrically-heated oven baking the wholesome and delicious fruit cakes which tempt the buyer at the buffet.

In the Volkshaus on the Helvetia Platz the restaurant is on a grand scale. It is in the middle of the homes of the working-class population of Zürich. It was there, in the large hall, that August Bebel lay in state. The Volkshaus is the meeting

place and social centre of the workers. The various trade unions have their committee rooms there, and the Pestalozzi-Verein has established a library and reading room in the building. It was a brave thing for the women to undertake the working of the restaurant of such an important place. It was done at the urgent request of the trustees of the Volkshaus. The high rent which the Frauenverein agreed to pay to the trustees, nearly £600 a year, enabled the latter to complete the building, and the women contributed nearly £450 towards the completion of the rooms, and they also expended nearly £1,200 on furnishings. The result justified the daring step taken. The large, lofty, airy rooms, with their polished oak floors, hold 300 people, and the earliest guests arrive at 5.30 a.m. The women have the satisfaction to know that they have helped in the erection of the People's House, which may be justly called one of the grandest aids to social wellbeing.

One more of the establishments requires special notice, namely, the Kurhaus Zürichberg. Situated on one of the loftiest points near Zürich—it is 2,130 ft. above the sea—it commands a magnificent view of the town, the Limmat Valley, the lake, and the mountains. At the back of the building is an extensive wood. In the front of the building and at one side of it there is a wide terrace with awnings, which is often crowded with visitors from the town who come here for afternoon tea or coffee. The Kurhaus can accommodate 60 guests, and there are 30 employees living in the house. The charges for visitors who remain at least 5 days are from 3½ to 4½ francs per day; for service and light 2 francs per week are charged; and in winter 2d. per day for fires. No gratuities are allowed. Only people who are in need of rest and lovers of Nature are welcomed; invalids, who require nursing, cannot be received. When the demand for rooms exceeds the supply Swiss people have the preference. In summer the Kurhaus attracts crowds of people from the town. On Sundays the number may be from 1,000 to 4,000. For these provision is made in the adjoining wood, where tables and seats are placed under the trees, and food and tea and coffee are served from several buffets. Whole families come, and for the children there are open spaces for games. It was on a Sunday last September that I saw the terrace and the wood given over to a most orderly crowd of people who were spending the afternoon there. Amongst them I met Frau Orelli, whose face beamed with pleasure. She was especially pleased to see so many children and young people there. The view from the grounds of the Kurhaus was unusually clear—the snow mountains stood out clearly against a blue sky. One of the men whom I spoke to was eager to point out the Titlis, Tödi, and Glärnisch.

One word more about the financial aspect of this great enterprise of the Zürcher Frauenverein, which is not the least interesting part of the whole matter. The *inns* pay because they are carried on in an absolutely businesslike manner. The buying is watched over and guided by a special committee. Everything must be of

the best—the best being in the long run the cheapest. The milk—about 2,000 quarts daily—comes from the United Zürcher Dairies, who charge the highest price for milk. They are under scientific milk control, and their farms are thoroughly inspected. Not only is the buying done in a thorough manner, but all the cooks and serving maids see that there is no waste anywhere. Further, there is a strict system of book-keeping and a constant supervision by ladies of the Committee. This enables the management to see what prices must be charged in order to have a sufficient surplus for current expenses. In the year 1911 the business expenses amounted to 41.3 per cent. of the gross receipts. The cost of food sold to guests is not included in business expenses. All the bills are paid on delivery or monthly, and no credit is given.

The employees deserve a chapter to themselves. In December, 1894, the café was commenced with three persons. Now the Association employs 400 girls and married women. Only a few men are employed as porters. On Sundays 50 extra helpers are required on the Zürichberg. A few women inspectors supplement the voluntary work of the members of the Association. A secretary, too, is required. The employees live either in rooms in the inns themselves, or in specially provided hostels. I saw the large flat at the Volkshaus, with its balconies and cosy sitting-room, and its comfortable bedrooms, bright with flowers and pictures. The greatest care is exercised in the choice of the *personnel*. Girls are made to feel that they are helping forward a great movement for the betterment of social conditions. It is hardly necessary to say that proper provision is made for times of sickness. Educational opportunities are arranged for, and every member of the staff has three weeks' holidays in the year. The working hours are 10, in some cases 9, and the cooks only work 8 hours a day.

In order to further the spreading of *Alkoholfreie Wirtschaften*, the Zürcher Frauenverein affords opportunity for the practical training of manageresses. Only ladies who are over 25 years of age, and who are willing to take a hand in any work that may be required of them, can be received. Intelligence and good character are essential, and especially an open mind which recognises the urgency of this social work. Without such qualifications faithful devotion is impossible. The apprenticeship covers from six to twelve months. Board and lodging are free; after a probationary period of two months a small salary is given. Women who wish to devote themselves to such work could not do better than spend six months at Zürich.

JULIE RAWLINGS.

THEISM AND WESLEYANISM.

(FROM A CORRESPONDENT.)

LAST Sunday we were present at two functions which offered sufficient contrasts to set us thinking.

At Essex Hall the Brahma Somaj was celebrating its anniversary. In the morning the service had been conducted in the native tongue, but in the afternoon English friends were invited, and Dr. Walsh, of the Theistic Church, was the

speaker. It was pleasing to see the number of young Hindoos present who acted the part of hosts very gracefully, and several ladies in their native costume—some accompanied by their children—added variety to the scene. Sir Krishna Gupta presided, and in his opening speech gave a brief history of the Brahma Somaj. He acknowledged that it had not grown in numbers recently, but found satisfaction in the fact that orthodox Hinduism had been influenced by their teaching. Dr. Walsh, in like manner, had to admit that Theism, as represented by his Church, was hardly so strong as formerly, but he was not prepared to find consolation in the same way as the Chairman. Referring to the Kikuyu controversy, he pointed out that the programme of the broadest party contained professions which no Theist could accept. His correspondence had shown him that there were various Theistic units scattered about the country—couldn't they be focussed at occasional gatherings? He spoke approvingly of the Triennial Conference of Religious Liberals which seemed to have reached high water mark at Berlin in 1910. Any one who has conversed with Dr. Walsh must be conscious of his tender spiritual nature, but, if we may be excused the remark, he seems hardly at home in his new clothes yet. In other words, he is too much concerned at present with the apology of Theism rather than the presentation of its inner content whereby alone souls must be won. We make this remark in view of the problem we have to put.

Passing up Kingsway shortly after 6 p.m., we saw people beginning to assemble at Kingsway Hall, and that the Rev. J. E. Rattenbury, who had recently returned from Rome, was preaching on "The Eternal City." We remembered that we had never seen the new hall, and that when very young our nurse had introduced us to Methodism, so we joined the ingoing congregation. The interior is not unlike a modern sumptuous music-hall, but with only one gallery. A large organ, choir seats, and pulpit take the place of the stage. At 6.30, when a short religious concert begins, the hall was nearly full; at 7 o'clock camp stools were in evidence. An air of geniality filled the place; happy looking sisters, in tight-fitting becoming costumes, flitted here and there giving smiling greetings; among them Mrs. Price Hughes, not looking much older than seven years ago when we last saw her. The opening services do not call for much comment. The hymns were old favourites. We sang "O for a thousand tongues to sing," and as we were nearly 2,000 it was all right. The tune, with its repetitions and little runs, could not have been ventured upon by any other body, but every one sang it. Of course the symbolism was hardly to our taste, but we remembered that the words were symbols. The collection and notices found their place after the lesson. Then—all business matters being discharged—a deeper note was sounded in the prayers which followed. It consisted in a simple powerful plea for forgiveness and communion, eliciting here and there murmured approvals. Following up the tender chord thus struck came

a hymn in softer key, "In heavenly love abiding." This time we had to make no reservations.

Mr. Rattenbury is an orator with much of the art of the mid-Victorian period. There were long descriptive passages delivered in rather high staccato notes which seemed to demand all the forces of the speaker, though he ever kept himself well within control, and then, using a deeper register, he would drive home the lesson or appeal in low deliberate speech. The sermon, which took about forty-five minutes to deliver, was simple in construction, and was free from quotations from modern authors. Based upon Heb. xi. 10, the speaker showed how the patriarchs and prophets always laboured and lived in the faith of a heavenly city or state that was to be. Then he urged that this spiritual city was virtually the only real one, for history showed how material ones crumbled and fell. Then came some interesting reminiscences of his recent visit to Rome, and finally the application for which we were hardly prepared. This city of God was to become real, and real in *this* world by the power of Jesus. Savonarola had inscribed in Florence, "Jesus is King of Florence," but another hand had wiped out the last word, and added "Kings and Lord of Lords." It is easy, said the speaker, to put such general inscriptions up, they mean nothing; it is done in London. But can we make Jesus King of London? Will the merchants and the stockbrokers accept the ethics of the Sermon on the Mount? This must be our object. Faith in Jesus meant faith in all that is true and good and lovely. Thus the discourse ended on a practical note. A communion service followed, to which all who loved Jesus were invited.

What is the dynamic of Wesleyanism? It is very simple. "Are you sick of yourself O solitary Soul? Have you found out that there is no lasting satisfaction in all your self-seeking, your worldly desires and ambitions? Are you weary of sinning? Then come to me, open your heart and receive me. Give up all your striving, be guided by my gentle sway. I love you. I gave my life for my brethren; abide in me. I overcame and my strength will flow into you." And the soul that yields finds peace. Responding to the ideal love itself becomes lovely and seeks to do lovely things. Its joy is fellowship with others who share the same experience.

What is the dynamic of Theism, especially if it deprives itself of the Christian tradition? It will not find it in criticism or science or abundant learning! So far only one man has been able to popularise Theism. Theodore Parker and his writings are waning in influence, while the words of the Gospels still burn into souls. The subject is too great for this article, but it may be urged that if the doctrine of the Son be dropped, the doctrine of the Holy Spirit must be made forceful.

There is a large Fellowship meeting at Kingsway in the afternoon. A leaflet was put into my hands bearing these arresting words: "Fellowship is heaven; the lack of it is hell." Though the Churches may complain of waning

numbers, Kingsway is hardly likely to do so, and though Wesleyanism may cling to its old hymns, yet, judging by Mr. Rattenbury, its teaching is adapting itself to the spirit of the age.

SHEFFIELD AND DISTRICT ASSOCIATION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE annual meeting of the Sheffield and District Association of Unitarian and Free Christian and Free Congregational Churches was held at Upper Chapel, Sheffield, on Thursday, January 22. In the morning a paper was read to a meeting of local ministers by the Rev. K. Bond (Chesterfield), and the sermon at the afternoon service was preached by the Rev. R. Nicol Cross, of Mill Hill Chapel, Leeds. In the course of his sermon Mr. Cross pleaded for a return to the belief in the real presence and working of God. Unitarians had gone beyond orthodoxy in some of their ideas about the character of God, but they had fallen behind it in what was more important in their capacity to lay hold of the power of God. Too often their ministers felt that their congregations instead of being actively sympathetic were non-committal, neutral, and cold. The whole of the responsibility did not lie upon the ministers; the congregations and the members would have to share it with the ministers. A man who was content to spend all the week in the secular world with secular thoughts and pursuits was not going to blossom out into a flower of religious culture and sainthood on the Sunday. Unitarians must return to the evangelical note. They might yet have a revival in Unitarianism, grotesque though the supposition might appear. They needed a return to emotion, not crude emotionalism but legitimate emotion, which was the natural result of great ideas firmly grasped and clearly appreciated. For some reason Unitarianism had been about as afraid of emotion as an inexperienced horse was of a steam engine. They could shout at football matches or horse races, and they could sing and dance for no other reason than that it had been arranged that they should do so, but the thought of God as their friend and helper and the thought of the final conquest of good over evil—those great ideas they were expected to entertain and feel and appreciate and yet let their pulse continue to be normal. Emotion was a perfectly natural and legitimate accompaniment of all mental life.

After tea, which was served in Channing Hall, the business meeting was held, presided over by Alderman A. J. Hobson, J.P., and the reports of the secretary, the Rev. A. H. Dolphin, the treasurer, Mr. T. Beaumont, and the district minister, the Rev. T. Anderson, were read. The work done during the year has been of a satisfactory nature, and thanks were accorded to the lay preachers who had conducted 139 services in the churches and chapels of the district within the past twelve months. Mr. Edward Bramley was elected the new President of the Association. Alderman A. J. Hobson again presided at the evening meeting when addresses were delivered by Messrs. W. G. Turner, W. R. Barclay, the Rev. F. Coleman (Yorkshire Union), Mrs.

W. Laycock (Women's League), the Rev. H. W. King (Rotherham), Mr. J. Dungworth (Lay Preacher) and the Revs. T. Anderson, C. J. Street, and A. H. Dolphin. The chairman referred to the burden imposed by the building of new churches, but added that the same spirit which had animated the congregation at Mexborough was inspiring the efforts being made on behalf of the new church at Upperthorpe, towards the building of which nearly £5,000 had been raised. He hoped the church would be far advanced towards completion a year hence. A striking feature of the evening meeting was the admirable music given by a united choir with Mr. Arnold Bagshaw at the organ.

ALBANIAN RELIEF FUND.

WE have received the following donations in response to Miss Durham's appeal on behalf of the Albanian peasants, in addition to the sum we acknowledged last week:—

	£	s.	d.
Amount before acknowledged	158	2	11
C. H. Bache	1	1	0
J. Bredall	1	1	0
Miss Bowring	1	1	0
E. B.	1	1	0
E. D. C.	1	0	0
Per the Rev. H. Dawtrey— (Dundee Free Religious Movement)	1	10	0
D.	2	2	0
Mrs. J. Evers	1	0	0
Miss Eleanor Garrett	5	5	0
A. E. H. £2 2s., J. H. £2 2s., E. F. A. 5s., B. A. 3s., J. H. S. 2s. 6d.	4	14	6
Miss I. M. Hervey	1	0	0
Charles Isaacs	1	1	0
F. A. J.	10	0	0
J. Johnson	1	1	0
M. B. L.	2	2	0
Miss Lalor	1	1	0
Arnold Lupton	5	0	0
R. H. and E. M.	1	10	0
Mrs. Robinson	5	0	0
Miss C. Scott	3	0	0
T. B. Taylor	2	2	0
"West Kirby"	1	0	0
Mr. Alfred Wilson	3	3	0
A. M. Z. (Dover)	1	0	0
J. C. Ledlie 5s., Dr. Rigg 10s., per Dr. Rigg 1s., Miss Cecilia Jevons 10s., Anonymous 4s., Miss Helen Evans 5s., E. Russell Evans 5s., M. D. 2s. 6d., Readers of THE INQUIRER (Hull) 5s., Mrs. Geldart 5s., Miss D. G. Langelaan 3s., Miss A. Entwistle 10s., X. Y. Z. 2s., the Rev. J. C. Ballantyne 5s., Aberyst- with Congregation 10s., L. P. 10s., "Elgie" 3s., A. Weeks 5s., "F. B., Streatham" 4s., Louisa Hibbert 5s., Anonymous (Letchworth) 1s., "Oban Street" 2s., N. H. and M. W. I. 5s., Mrs. Horace Lewis 10s., Children's Benevolent Fund, Memorial Church Sunday School, Liscard, 10s. 6d., the Misses Lucas 10s., A.T. B. 10s. ..	7	18	0

Total .. £223 16 5

Further donations may be sent to the Editor, 23, Cannon Place, Hampstead, or to the Union of London and Smith's Bank, College Crescent, South Hampstead, N.W.

AN interdenominational gathering took place in the old Town Hall, Leicester, on Friday evening last, when the Rev. Will Reason, M.A., gave an interesting and stimulating address on the duty of the churches in the face of modern problems. At least five denominations were represented, and the chair was taken by the Vicar of Belgrave, who cordially welcomed the suggestion of a local association, and proposed the appointment of a committee. This was done, and a member of the C.S.U. was elected secretary.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ballymoney.—We regret to announce the death of Mrs. David Matts, widow of the late Rev. David Matts, formerly minister of the Non-Subscribing Presbyterian Church, Ballymoney, which took place at the residence of her nephew, West Bromwich. Mrs. Matts, who was 81, was greatly esteemed by the congregation to which her husband ministered in Ireland, and her loss will be felt by a large circle of relatives and friends. The Rev. D. Matts, who retired from the ministry a little over 12 months ago, after 47 years' service, and went to reside at West Bromwich, died last November.

Birmingham.—On Tuesday, January 20, a meeting of the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties was held at the Church of the Messiah, Birmingham. There were present the following ministers:—Messrs. Austin (in the chair), Evans, Shelley, Smith, Thomas, Topping, Warnock, Brettell, Gibbon, and I. Wrigley (hon. secretary). The Rev. E. Glyn Evans, of Dudley, gave an exposition of "The Laughter Corrective," as set forth by Bergson. An interesting discussion followed. At the close tea was provided by the friends of the Church of the Messiah, and speeches were made by the Revs. W. G. Topping, E. Glyn Evans, A. H. Shelley, and J. Worsley Austin. Mr. Shelley gave thanks on behalf of the ministers for the kind hospitality that had been shown to them, and Mr. Byng Kenrick briefly replied.

Bolton.—On Saturday, January 25, the annual reunion and welcome meeting was held in connection with Unity Church. After tea the chair was taken by Mr. W. Taylor, one of the superintendents of the school, in the unavoidable absence of Mr. Stephenson, the chairman of the congregation. He spoke encouragingly of the work, while appealing to his fellow-members and friends to continue in their efforts to support a live church, and to maintain the great traditions of the past, the Rev. R. H. Lambley, of Norwich, and Mr. Arthur Hardman emphasising his words in subsequent speeches. The minister, the Rev. Edward Morgan, then extended a welcome to the 40 new members who had joined during the year. The annual Christmas Fair, in connection with the church, was one of the most successful held for years, over £240 being cleared.

British League of Unitarian Women.—A conference of the London branch secretaries of the League was held at Essex Hall on January 21, Mrs. Alfred Wilson, chairman of the Executive Committee, presiding, when a discussion on the formation of junior League

branches was opened by Miss E. Rosalind Lee, of Stourbridge. Miss Lee, in the course of an interesting paper, suggested certain ways in which the religious education of girls in the churches might be stimulated, and urged that the idea of a preparation class for young people who wish to become members of the congregations, and of junior branches of the Women's League being formed whose members could organise study circles, help in the Sunday schools or at Happy Evenings, and engage in temperance work and other church activities, should receive encouragement. Mrs. Claxson Drummond and Miss H. Brooke Herford also spoke, and the various secretaries present reported upon the work which is being done by their own branches.

Leeds.—Mr. F. G. Jackson, hon. secretary of Mill Hill Chapel, writes to say that the committee which is entrusted with the duty of looking after the evening congregation is desirous of getting into touch with the casual attenders at the evening services, and any information as to the methods of doing this which have been found satisfactory at other churches would be gratefully received.

Liverpool: Bootle.—On Monday afternoon, January 26, a meeting, which took the form of an "At Home," given by the minister, the Rev. W. Short and Mrs. Short, was held in connection with the Ladies' Work Society, when an address was given by Miss H. Brooke Herford on the functions of the Women's League. There were over 40 present, and the society pledged itself to co-operate in the work of the League.

London: Blackfriars Mission.—The Rev. W. J. Piggett writes:—"Acknowledging that the difficulties of my situation are not singular, I beg a little space as one of the missionary ministers of London to plead the cause of some nearly destitute men and women, able to work, willing to work, but so far, owing to seasonal trade and other causes, without work. If any of your readers could send me news of odd labouring jobs I should be very glad indeed to bring the work and the workless ones together. Then I wish to appeal for one or two ladies and gentlemen who would give up a Monday morning to the duties of collecting for our Blackfriars Provident Bank, for we are short-handed, and sickness has increased our difficulty. Finally our Old Boys' Club hangs like Mohamet's coffin, for lack of a trained, educated, and athletic lover of lads who would give himself to this work. We have the boys, the room, and the necessary equipment; all we need is the man. May he soon appear, for the need and the opportunity is a very great one."

London: Lay Preachers' Union.—At the meeting held on January 26 the Reading Circle continued its study of 1 Corinthians; and a sermon on the chapter which had formed the basis of discussion was preached at the ensuing meeting of the Union by Mr. Percival Chalk, the first member of the Union to become a Pioneer Preacher. After the service favourite religious passages were read by members, the selections being taken from the works of Carlyle, Emerson, H. Jeffs, Thomas à Kempis, Martineau, Theodore Parker, and the Book of Isaiah. Occasion was taken by the Rev. W. H. Drummond to commend to the notice of members the book of devotional readings recently compiled by the Rev. J. M. Connell.

London: Woolwich.—The annual meeting of the members of the congregation of Carmel Chapel took place on Wednesday evening, Mr. T. T. Handcock presiding over a very fair attendance. The reports and balance-sheet were adopted, regret being expressed at the departure some two months ago of the Rev. Fred and Mrs. Brockway, and it was decided to send them a letter of greeting and good wishes in their new sphere at Moretonhampstead. An increase was reported in the attendances at the Sunday evening services,

as also in the Sunday school. Officers and committee were appointed for the ensuing year, Mr. William Morgan being unanimously re-elected secretary, and Mr. W. H. Smith treasurer, with Mr. Handcock as chairman of the Church Council. The presence of the Rev. J. Arthur Pearson, as representing the London District Unitarian Society, was very helpful, and highly appreciated. In a homely speech, after the routine business, the district minister remarked on the neat and cleanly aspect of the schoolroom (due to the devoted attention and care of some of the lady members of the congregation), and expressed himself as particularly pleased with the excellent spirit and encouraging tone of the proceedings that evening.

South East Wales Unitarian Society.—The quarterly meetings were held in the Unitarian Church, Pontypridd, on Monday, January 26, when delegates were present from each of the affiliated churches. The president, Mr. John Lewis, Pontypridd, presided over the proceedings. At the Executive Committee, held in the morning, the treasurer, the Rev. Simon Jones, B.A., presented his statements of accounts for the financial year ending December 31, 1913, with a balance in hand of £8 3s. 1d. The Executive Committee reported that arrangements had been completed with the Rev. E. S. Russell, B.A., to hold an eight-days' mission in some of the churches. At the general business meeting of delegates held in the afternoon, very encouraging reports were submitted by several of the affiliated churches, while the Sunday-school sub-committee had a very interesting report to present regarding the graded Sunday-school lesson system now adopted by several of the Sunday schools. The Rev. W. Lucan Davies was welcomed into the Society on taking up his work at Newport. The Merthyr and Dowlais churches are contemplating giving a trial to the system of grouping by electing a joint minister. A resolution was adopted urging the Government to further amend the Criminal Law Amendment Act, 1912, by raising the age of consent to 18. At the close of the business meeting a conference was held on "Alcohol and Efficiency." In the evening a religious service was held in the church, the Rev. Joseph Wood being the preacher.

Stalybridge.—The annual meeting of church members was held at the close of the evening service on Sunday, January 25, Mr. W. Thompson (warden), presiding. A very satisfactory report was presented which stated that 25 new members were enrolled during last year, of whom 22 were from the Sunday school. The total membership at the end of September was 270 adults and 48 juveniles. While attendances at the morning service still left much to be desired, those at evening service showed a marked improvement, and large and enthusiastic congregations assembled on all special occasions during the year. The Sunday school and its institutions are in a flourishing condition, and continue to do good and useful work. The minister, the Rev. John Ellis, was congratulated on entering on the second year of his ministry, and appreciation of his work was signified by an increase of stipend. A scheme for celebrating the jubilee of the church in 1915, which involves improvements to the organ, or a new organ, erection of new choir stalls, building of vestries, installation of electric light, new hymn and service books, and general renovation, at a cost of about £900, was submitted, and will be decided at a special meeting to be held on February 4.

West Kirby.—A congregational meeting was held in the Christian Institute on Wednesday evening, January 21, to welcome the Rev. Charles and Mrs. Roper on their settlement at West Kirby. The meeting was largely attended, amongst the guests from a distance being the Revs. J. Collins Odgers, B.A., H. D. Roberts and Mrs. Roberts, T. Lloyd Jones and Mrs. Jones, J. E. Jenkins and Mrs. Jenkins,

A. E. Parry, S. H. Street, B.A., and Mrs. Street, D. Jenkins Evans, F. Hall, W. Short, B.A., and Mrs. Short, and A. B. Bateman (Wesleyan minister) of West Kirby. The chair was taken by Mr. A. L. Richman, who cordially welcomed the new minister; and Mr. G. Dalby read apologies for absence from various friends and well-wishers. The Rev. H. W. Hawkes, as late minister, offered on behalf of himself and the congregation a hearty welcome to Mr. and Mrs. Roper, and congratulated them upon coming to a place where the social atmosphere is friendly, and where the people are warmhearted and broadminded. He especially welcomed the presence of the Rev. A. B. Bateman as a mark of the growing consciousness of underlying unity in the midst of doctrinal diversity, a promise of the truly catholic church of the future. The Rev. A. B. Bateman extended a fraternal greeting to Mr. Roper, and also voiced the underlying unities of religion. In face of the too prevalent sin and indifference of society, he said he welcomed any man who would work for the kingdom of God. Miss Gotthardt spoke on behalf of the Sunday school; the Rev. H. D. Roberts on behalf of the Liverpool District Missionary Association; the Rev. J. C. Odgers, president of the Association, on behalf of the ministers of the district; and the Rev. T. Lloyd Jones. Mr. Roper replied in suitable terms, and said he was especially glad to see so many friends representing orthodox churches. In seeking a new settlement he had been anxious to find a band of worshipping people, no matter how few they might be, who were really enthusiastic about the religious faith they professed, and who were willing to co-operate earnestly with their minister in the varied work of the church. He regarded religion as something far larger and more important than mere doctrinal belief, namely, the living of the Christian life, and helping our fellows to become in every possible way truer and nobler children of God. Though the population of the community in which their work lay was comparatively small, he believed that within limitations, and on foundations already laid, a worthy achievement was possible, and he sincerely hoped that he would find himself and his church working in hearty co-operation with all the other churches in West Kirby, towards the spiritual uplifting of humanity and the establishment of God's kingdom.

NOTES AND JOTTINGS.

THE LATE MRS. WILLIAM MORRIS.

Lady Burne-Jones is now the sole survivor of the three women who were most intimately associated with the Pre-Raphaelite Brotherhood—herself, Mrs. Rossetti, and Mrs. William Morris, whose death has just taken place. Mrs. Morris, owing to her delicacy of health, was much of an invalid for the greater part of her life, and only known, therefore, to a comparatively small circle; but her extraordinary beauty has been made familiar to the world by Rossetti, for whom she sat repeatedly for some fifteen years after their first meeting. She was a woman conspicuous for her kindness, good sense, and girlish love of fun. She occupied herself constantly with exquisite embroideries after designs made by her husband, her eye for colour being as unerring, either by nature or training, as that of Morris himself. A piece of her work was shown last year at Ghent, but she was not anxious for notoriety, and became famous almost against her will through the paintings

which portrayed her fine features, masses of dark hair, and beautiful hands.

* * *

The following passage from the Memorials of Edward Burne-Jones describes how she first met William Morris. "It was in the last days of the Long Vacation that Morris first saw Miss Jane Burden, who afterwards became his wife. She had been born and brought up in Oxford, and her beauty was of so rare and distinguished a type that one would have thought it impossible for Morris to have missed seeing her face during the time he was at College; but fate reserved the meeting until now, when, as it is said, 'by chance,' being at the theatre with Gabriel, Edward, and Hughes one evening, he saw her in a box above them, and so the story began. A pen-and-ink drawing of her by Rossetti (the one now in the Dublin National Gallery) was brought by Edward to Beaumont-street for us to marvel at, and future acquaintance with the original proved to us that it was a faithful portrait as well as a beautiful work of art. Morris's portrait of her also in his poem of "Beata Mea Domina" was equally true."

THE EDUCATION OF WOMEN.

At the annual prize-giving at the High School for Girls, Bridlington, the Head Mistress, Miss Edith Drummond, spoke some wise words on the subject of women's educational needs. "I suppose it is because women's education is still young," she said, "that the belief yet lingers that in many cases we should be better without it. I wish we could banish for ever the curious idea that because a girl has not to teach she need not be educated. And yet I have had it said to me again and again. I am told that because she has not got to get her own living she might as well leave school when she is sixteen, and I would repeat what I have said many times before, that we cannot value education by its money-earning capacity. If a girl is to go home she will have little time, perhaps little chance, and quite possibly little inclination for further intellectual development, and what right have we to neglect one whole side of her nature? I said a moment ago that medical and educational experts have agreed in the advisability of postponing all pressure till after sixteen, since up to that time the physical development is the side that needs most careful consideration. Possibly at the beginning girls' public schools suffered by attempting to copy too closely curriculum, examinations and methods of boys' schools, but at all events we are beginning to recognise now that it is only after the physical development of girls is more or less complete that the intellectual can go forward."

* * *

"It is for this reason," Miss Drummond continued, "that I would say confidently that it is after sixteen that the most important part of a girl's education comes, and that the doors are being opened for her into those wide worlds of knowledge and of beauty of which many women remain ignorant all their lives. I would plead very earnestly, as I know I have done before, with all those who, for no

particular reason, take a girl of sixteen away from school. In many cases they are shutting her off from a joy to which she has a right, from a whole world of wider horizon which might have been hers. Sometimes it means a little sacrifice for the mother—her companionship for the time being, but all I can assure them is that it is worth while. We hear constantly that times are changing, that girls are not what they used to be, that what satisfied their mothers will not satisfy them, and a great deal of this is true. And it has its good side, too. But these two things that I have been speaking of will become, I believe, more essential than ever. More and more will social service of some sort be demanded from the individual, while the worlds of intellect and of spirit are now no longer the privilege of the few, but the right of the many. It is incumbent upon us to see that the young receive what is theirs. It is for us to

Keep the young generation in hail,
And bequeath them no tumbled house."

A MEMORIAL TO CANON BARNETT AT OXFORD.

The Oxford memorial to Canon Barnett is very appropriately taking the form of the establishment of a permanent centre of social and economic studies, and a house has already been acquired by a provisional committee, to be known as Barnett House, which will lend itself admirably to the purpose if sufficient support is forthcoming. The house would, the *Manchester Guardian* points out, provide proper facilities for social and economic studies in Oxford, and a specialised library, which has long been needed, would be a main feature of its equipment; it would serve as a centre for different movements connected with social service, and form the headquarters of the work of the Tutorial Classes Committee in Oxford.

THE MIND OF THE SAVAGE.

The Oxford undergraduate need not feel hurt at the comparison made by Mr. McDougall at the Royal Institution between his brain and that of the savage of the interior of Borneo, if it is really true that the old ideas about the brain of the savage are inaccurate. The lecturer argued that civilisation seemed to be due rather to favourable accidents of physical and geographical conditions than to the superior mental endowment of the civilised races, and, indeed, the scientific world, he said, differed from the rest of the civilised world more than the rest of the civilised world differed from the savage. Continental anthropologists took the view that the mental endowment of the savage was not logical, but pre-logical, and operated not by the rational mode which characterised civilised man, but by curious processes in which tradition, emotion, and mass suggestion played a predominant part. It seemed, however, that the savage mind was not indifferent to the laws of logic but to the laws of mechanistic science, and the same indifference might be found in civilised man not merely in the superstitions of peasantry, but in the belief in luck, omens, mascots, unlucky numbers and the like which was common even among cultivated people.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

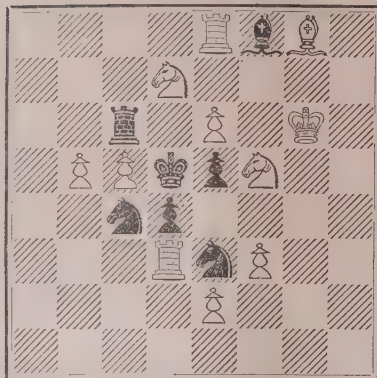
JAN. 31, 1914.

✉ All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 42.

By PHILIP H. WILLIAMS.

BLACK. (7 men.)



WHITE. (11 men.)

White to play and mate in two moves.

SOLUTION OF No. 40.

1. Q. R5 (key-move).

Correct solutions have been received from Rev. I. Wrigley, E. C. (Highbury), F. S. M. (Mayfield), Geo. Ingledew, A. J. Hamblin, W. T. M., Rev. B. C. Constable, R. E. Shawcross, D. Amos, A. Mielziner, E. Wright, and W. E. Arkell.

Of No. 39 from Walter Coventry, R. E. Shawcross, H. L., Rev. B. C. Constable, W. E. Arkell, E. C. (Highbury), W. S. B., R. B. D. (Edinburgh), F. S. M. (Mayfield), D. Amos, A. J. Hamblin, Rev. G. Pegler, Dr. Higginson, Geo. Ingledew, W. T. M.

ANSWERS TO CORRESPONDENTS.

WALDEMAR THAU (Chesterfield).—Le coup 1. F. 8CD n'est pas juste. Les Noir jouent 1.... C. pr P, et les Blancs ne peuvent pas donner le mat. Il faut examiner le No. 41 de nouveau.

E. WRIGHT.—Position of No. 37 as follows: White K at h6; Q at b7; R at g5; Kts at e6 and h3; Ps at e2 and d2. Black K at e4; Q at a7; B at b2; Ps at d6, d5, e5, and h7. Two moves.

A. S. RODGERS.—Black will play 1.... Q. K6, ch.

Our No. 40 has proved most elusive; those whose names do not appear will do well to study the position again, so as to find out wherein their suggested keys are defeated by correct play. 1. Q. R5 is the ONLY correct solution. Although a very old problem, it has successfully withstood the test of analysis, and is perfectly sound. Our No. 42 is one of my earliest attempts at composition, and was described as a most elusive position. It defeated many solvers when it first appeared.

Now Ready for February.

Price One Penny.

THE SUNDAY SCHOOL MONTHLY.

A Magazine for Unitarian and other Liberal Religious Teachers.

CONTENTS.

Editorial.

Lessons for the Month:

- I. Great Prophets are Inspired.
- II. The Great Teacher and His Message.
- III. What Jesus Teaches about God.

IV. His Teaching about Man.

Junior Department—T. M. Falconer, B.Litt.
Senior Department—C. M. Wright, M.A.
Primary Department—Ruth New.

Our Story Pages.

By the Way.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

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LONDON, SATURDAY, FEBRUARY 7, 1914.

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THE ANNUAL GENERAL MEETING of the Contributors and Friends will be held at Dr. Williams' Library, Gordon-square, London, W.C., at 12.30 p.m. on Wednesday, February 11, 1914, to receive the Report and Accounts, elect three Managers, appoint Officers, and transact other business.

At the close of the Annual General Meeting a special General Meeting will be held to consider, and, if approved, to pass certain alterations in the Regulations for managing the Fund which have been considered and approved by the Board of Managers.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 8.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT, M.A.; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. P. CHALK; 7, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Rev. J. LIONEL TAYLER, M.R.C.S. Evening subject, "Religion and Science—Body and Soul."
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. G. CARTER; 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Miss AMY WITTHALL, B.A.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; and 7.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. P. CHALK.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. WOODING, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. D. W. ROBSON, B.D.; 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. H. S. SOLLY, M.A.; 6.30, Rev. C. HARGROVE, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's Chapel, Castle-terrace, 11, Rev. RAYMOND V. HOLZ, B.A., B.Litt. (Oxon.).
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11, Rev. J. W. SAUNDERS, M.A.; 6.30, Rev. L. P. JACKS, D.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. L. P. JACKS, D.D., LL.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. W. G. TARRANT, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
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 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPTOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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DEATHS.

BARNES.—On January 31, at 22, Park Hill, Ealing, Ellen Nevison Barnes, the beloved wife of Alexander Barnes.

TOULMIN-SMITH.—On January 24, suddenly, at his house near Moscow, Russia, Arthur Toulmin-Smith, greatly respected and beloved, aged 66.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N. W.

NOTES OF THE WEEK.

A LARGE and representative meeting was held at the Mansion House on Wednesday afternoon in support of the fund for the commemoration of the 100 years' peace between our country and America. The presence of the Prime Minister on the platform gave it special significance. In the course of his speech Mr. Asquith pointed out that the Treaty of Ghent was not so much a diplomatic instrument as the creation of popular feeling, and that was the reason why since 1814 peace had been unbrokenly maintained. "It is not," he said, "that there have not been during those 100 years occasions, and frequent occasions, upon which matters of controversy have arisen between the two peoples—controversies about territorial adjustments, controversies upon matters which as history shows are as much or even more apt to lead to actual warfare—controversies upon points of honour. Those controversies have from time to time aroused deep feelings and caused strong resentments and led to a great effusion of diplomatic dialectics. I do not think I am exaggerating when I say that if controversies of that kind arising upon such matters and so conducted had taken place between any other two peoples in the world, they must, in all human probability, have led to effusion of blood. It is not so between us and the United States of America. And why? Not because there is any special sacrosanctity in the Treaty of Ghent or any other piece of parchment which is covered with diplomatic ink, but because the deep-rooted feeling of which the Treaty of Ghent was, perhaps, the earliest formal embodiment has, year by year and generation after generation, grown and solidified

until we two great kindred races have come to feel that the shedding of one another's blood, in any cause, for any difference, would be a matter diverse not only in degree but in character, to the outburst of war between any other two nations in the world."

* * *

At the same meeting Lord Bryce emphasised the fact that there was no war which could not be avoided if the nations wished to avoid it. In the case of the long artificial frontier of 3,000 miles between the United States and Canada, where rivers meandered from one country to the other, where the boundary line ran through lakes, there were endless questions in regard to fishing, navigation, irrigation, and the use of water power out of which a war might be created if the greatest care and good feeling were not exercised on both sides. All those difficulties had been avoided by the sense in both countries that it was their highest interest to avoid a breach of the peace. "In 1817," Lord Bryce continued, "not long after the end of the war of 1812, an agreement was made by an interchange of Notes that there should in future be on Lake Ontario one vessel kept by each nation, not exceeding 100 tons burden and armed with one gun, an 18-pounder. On the Upper Lakes there were to be two vessels of the same size and the same gunnery strength. That Note, determinable upon six months' notice by either party, had remained as the bond of security and assurance of friendship, a pledge of peace between the two nations ever since. Yet the great mercantile marine of the United States on the Great Lakes were not afraid of a sudden descent of Canadian vessels upon them, nor were the Canadians afraid of the sudden descent of an armed fleet upon their shores. Let them hope and trust that the value of the example which the two countries had set in being able to live without armaments directed against one another would arouse the sympathy of other countries, that it would be an

example all over the world to those who in every nation seek peace and ensue it."

* * *

In the discussion of the German Naval Estimates in the Budget Committee of the Reichstag on Wednesday Admiral von Tirpitz stated that no positive proposals had yet been made on the subject of armaments by Great Britain to Germany. Should such proposals be made, they would assuredly be examined in a spirit of goodwill. He proceeded to give some interesting figures regarding the recent increase in naval expenditure in Germany, Great Britain, France, and Russia. The expenditure of Germany in the past five years had increased by 55,000,000 marks (£2,750,000), while that of Great Britain, which already had a fleet twice as strong as that of Germany, had increased by 216,000,000 marks (£10,800,000), or four-fold, not to speak of the 60,000,000 marks (£3,000,000), which it was expected would be included in the Supplementary Estimates. Furthermore, the Naval outlay of France had increased by 134,000,000 marks (£6,700,000)—namely, 2½ fold, and that of Russia by 302,000,000 marks (£15,100,000), or 5½ fold, and that only exclusively for the Baltic Fleet.

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In the same debate Herr von Jagow, the Secretary of State for Foreign Affairs, said that the relations with Great Britain were really good (*recht gut*) and were continuing to develop on lines of *rapprochement*. He considered that public opinion was very different from what it had been a few years ago. In both countries there had been an increasing feeling that in many questions they could co-operate and that their interests in many cases touched one another. The recent negotiations in London on Balkan affairs were an illustration of this, and had helped to convince people in Great Britain that Germany was not pursuing any aggressive policy. The relations between the two Governments were loyal and based on mutual conciliatoriness.

IN view of these omens and prophecies of peace several passages in Sir Edward Grey's speech to the Manchester Chamber of Commerce on Tuesday will be read with a feeling of disappointment and misgiving. He held out no hope of any slackening in the competitive race, and argued that while any large increase in the building programme of any great country in Europe has a stimulating effect upon the expenditure in other countries, it does not follow that a slackening in the expenditure in one country produces a diminution in the expenditure of another. And so apparently we must fold our hands and do nothing. "While British naval expenditure," Sir Edward Grey tells us, "is a great factor in the naval expenditure of Europe, the forces which are making that expenditure necessary are really beyond our control." This is a confession of political fatalism and impotence of a most alarming kind, especially on the lips of a statesman who has warned us already that our whole civilisation is in danger of being engulfed unless the nations cry halt to their mad rivalry. It is a position, however, which we find it impossible to accept. Nations are not the puppets of a blind fate which first fills them with madness and then drives them headlong to their ruin. They can still be guided and saved by great men. We have heard enough of these dark warnings in recent years, combined with a sort of sad and despairing homage to pacific intentions and ideals. What we need is a leader who has confidence in his own power to control the forces which are dragging us back into barbarism in the interests of peace and goodwill and all the higher aims of Christian civilisation.

* * *

We desire to join in the chorus of congratulations to the *Westminster Gazette* on reaching its majority last Saturday. It has won a high and distinguished place of its own in English journalism, and proved to an unbelieving world that an evening paper need not descend to sordid and unworthy devices in order to win the popular ear. In F. C. G.'s inimitable cartoons it has disseminated political humour far and wide without one touch of vulgarity or spleen, and added much to the gaiety of nations. In its feeling for literary style and its interest in the higher movements of thought, it has worked consistently for the enlargement of the mental horizon, and Nonconformists will remember gratefully how often their movements and ideals have been reflected with just appreciation in its pages. Some readers may complain that in the midst of thorny questions it has tended to tread the middle path and to represent the spirit of moderation in all things; but in a world of heated partisans we owe much to those who crave chiefly to be just, and realise that it is not always necessary to repel an adversary in order

to attract or inspire a friend. It is no small triumph that so many Conservatives have been able to read the *Westminster Gazette* with pleasurable disagreement.

* * *

WE are glad to see that serious steps are to be taken to put a stop to the scandal of the sale of advowsons in the Church of England, to which we called attention last week. An important committee has been formed "for promoting amendments of the Benefices Act, 1898, and other statutes affecting the transfer of advowsons and registration of benefices." The proposals of reform include the establishment of Church patronage boards in every diocese, and a provision that it shall be unlawful for any owner of an advowson to transfer his right of patronage except to the board of the diocese or to some other public patron. All this is good as far as it goes. The worst scandals of sale would disappear, but the root of the evil, private patronage with its attendant abuses, would remain, whenever the present patron prefers to retain his rights. It would be much better if the whole question of the expropriation of the private patron were taken in hand. So long as he exists the interests of the parish will often be sacrificed to personal whims, favouritism will reign unchecked in many places, and there will be dismal incompetence in spiritual work.

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A STRONG committee consisting of ten clergymen and sixteen laymen has been appointed by the Archbishops of Canterbury and York in accordance with a resolution passed at the meeting of the Representative Church Council last July. The scope of its work is indicated by the terms of the resolution, which was as follows:—"That there is in principle no inconsistency between a national recognition of religion and the spiritual independence of the Church, and this Council requests the Archbishops of Canterbury and York to consider the advisability of appointing a Committee to inquire what changes are advisable in order to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion."

The personnel of the committee, which includes the Bishop of Oxford, Mr. Balfour, Lord Hugh Cecil, Canon Masterman, the Rev. W. Temple, and Mr. A. Mansbridge, will ensure serious public consideration for any proposals it may have to make, and the desire for spiritual independence is one which is worthy of the deepest respect and support.

* * *

AT the same time the suggestion that the Church of England can retain its distinctive and highly privileged position as a national church in a position of greater independence than it possesses at present raises at once a

whole crop of difficult questions. The danger of a total misconception of the realities of the situation are seen in the following editorial comment in the *Times*: "The overtures for union between the two great Churches in Scotland are largely concerned with problems not altogether dissimilar to those to be submitted to the Committee. There is no reason why in England Churchmen should not share the hopes of success which now inspire the leaders of Church and nation across the Border." The suggested parallel seems to us more misleading than helpful. England is in no sense homogeneous in religion as Scotland is. Much that is most powerful and original in English Christianity stands outside the Church of England. The great bodies which sprang out of the heart of Puritanism are true and worthy expressions of national life on its religious side. The claim that one body of Christians is concerned more than the others with "the national recognition of religion" is one that they cannot admit, however peacefully they may seem to acquiesce in their continued exclusion on solemn occasions of state. But if the whole question is to be re-opened, and the Church of England is to win the greater spiritual independence which she craves, the exclusive claims of the past will have to go, and she will have to take other religious communities into partnership in the task of representing national religion, which she is quite unable to perform alone.

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THE Dean of St. Paul's is nothing if not bold and original in his utterances. Even when he runs full tilt against the pleasant optimism which supports many good men in the battle of life, he searches out our weak places and is singularly provocative of thought. In a lecture at Sion College on Tuesday, which has been widely reported in the press, he reminded his hearers that there was real danger of an acute secularisation of Christianity when the pulpit paid more attention to social reform than to preaching the Gospel. He also warned them against the dangers to religion of the anti-intellectualist teaching of the day. He himself distrusted it profoundly, and he thought it would be a misfortune if the valuable lessons which science had taught us in the last hundred years, the marvellous emancipation which it had wrought from all kinds of dark and terrible superstition, were to be in any degree threatened by a recrudescence of an earlier belief in a law of nature which was not uniform, and which was liable at any time to be broken. In view of the rhetorical and ignorant self-assertiveness of the revolt against science in some quarters at the present time, and the delusion that it is all in the interest of Christian faith, we admire the candour of Dr. Inge's description of it as "a mere shallow backwater."

SPECIAL alarm has been aroused in the Congregation of the Index by the teaching of Maeterlinck's book "La Mort" which was published recently in an English translation with the title "Our Eternity." As his other books are supposed to display the same evil tendencies they have all been placed on the Index, and Roman Catholics are consequently forbidden to read them. The futility of such enactments is obvious to all who do not wear ecclesiastical blinkers. No attempt is made to deal with the great mass of modern literature. It would clearly be impossible to do so. Now and then some special author is chosen for condemnation, and the only result is that he gains a big advertisement. As M. Maeterlinck points out in the present case, it will be very good news to his publisher.

* * *

WE feel that there should be some tribute of national gratitude to the University of Manchester for electing Lord Morley as its Chancellor, for few men could fill the office with such dignity and none is so skilled as he in speaking words of far-reaching wisdom even on ceremonial occasions. At the opening of the extension of the Christie Library last week he discoursed delightfully on the spread of learning and the use of books. Our clerical readers will forgive us for quoting the following tribute to the matchless charm of Goldsmith: "I think that critic was not wrong who said . . . that Oliver Goldsmith with his 'Vicar' did more for what is best and kindest in human nature and in human life than a hundred preachers and a thousand sermons." And here is another passage which we have marked for remembrance: "A great library is a warning, a rebuke, a lesson to those unlucky people whose minds are constantly unable to hold more than one idea at a time. A great library is or ought to be a check on that impulse which belongs to the old Adam in us, that frightful impulse to rush to take angry sides at five minutes' notice on the most important and delicate questions that may happen to be raised in the morning or evening newspapers. A library checks that impulse. A library is a place for learning, but let one hope that a library is also a place for unlearning. The sages say that the great difficulty of life is not to learn but to unlearn."

* * *

WE publish to-day the first of three articles by Dr. S. H. Mellone on "Authority and Freedom of Thought," in which he takes up an attitude of strong and critical opposition to the anti-theological prejudice of Professor Bury in his recent sketch of the history of Freedom of Thought. The subject is one of great importance for religious people, and we commend Dr. Mellone's treatment of it to the earnest consideration of our readers.

AUTHORITY AND FREEDOM OF THOUGHT.

I.

THE volume on the "History of Freedom of Thought" contributed to the Home University Library by Mr. J. B. Bury, Regius Professor of Modern History in the University of Cambridge, may be taken as an indication that the question involved in the title of this paper, so far from being obsolete, is one of the most living questions of the day. We propose, therefore, to suggest the outlines of a point of view from which the problem of Authority and Freedom, as it shapes itself at the present time, may be approached. It is not our purpose to review the book, but to take it as a text. We cannot do that, however, without commenting freely on the point of view adopted by Mr. Bury himself.

We may justly welcome Mr. Bury's wholehearted opposition to any kind of coercion in matters of opinion. "A long time was needed to arrive at the conclusion that the coercion of opinion is a mistake; and only a part of the world is yet convinced. That conclusion, so far as I can judge, is the most important ever reached by men" (p. 14). Religious liberty he rightly treats as an important step toward complete freedom of opinion (p. 92 ff.); "freedom of thought, in any real sense, includes freedom of speech" (p. 8); and, agreeing in this connection with a forcible observation made in his recent Essex Hall lecture by the Rev. Alexander Gordon, the author observes that mere toleration means incomplete religious liberty (cp. p. 112).

These are first principles of civilisation and progress; and those who inherit the tradition of the Churches of the Open Trusts may well feel this is an especial way. These are the things for which our forefathers struggled and sacrificed. And we do feel it; but in this age, in this twentieth century, we are being forced to see that there is another side to it all.

Freedom, in the sense of "freedom from . . ." is of no intrinsic value at all. The value of Freedom depends on the use that is made of it. A man in the full enjoyment of liberty may be, and sometimes is, a pig in morality and in intelligence a fool. Liberty in itself and by itself is a purely negative conception. It means that certain things, certain kinds of compulsion, are absent. Artificial obstacles to the expression of human life and thought are admittedly an evil; but when all these are taken away the essential thing is no nearer being secured.

The truth is, that Mr. Bury, and many other enthusiastic advocates of Liberty, base their whole position on a positive conviction of how that liberty ought to be used. And more or less consciously, more or less explicitly, their advocacy of liberty is an advocacy of a special purpose to which they think liberty ought to be devoted; and the fact that it can be so devoted is the chief reason why they advocate it.

This is especially evident in the case of Mr. Bury. He writes in a temper of extreme hostility to all forms of Christianity. A reviewer in the pages of this journal has already most justly observed that "it is not for nothing that the author has edited the 'Decline and Fall' and drunk deeply of its spirit. He is a second Gibbon, alike in the vast range of his historical knowledge and in the anti-Christian prejudices which he has wrought into the very structure of his work."

The result is that the work before us belies its title. It is not a true history of freedom of thought. It is a history of the destructive criticism of religious belief. When "liberty" is advocated, this is what is meant. We are shown the supposed triumph of "the spirit that eternally decies" in the realm of religion. To the free thought, which is positive and constructive, little reference is made. Take the case of James Martineau. Why is he not referred to? He devoted his great powers not only to a penetrating destructive criticism of orthodox Christianity, but to the defence of a theistic interpretation of the world, just at the period when science, flushed with victories unequalled in the history of human thought, was pushing beyond her mark and claiming once for all to dictate materialism to the mind of the age. Martineau used his freedom in a way which the author does not approve; therefore he is unworthy of mention in a history of "freedom of thought." The evident spirit of the book compels us to assume that this is the reason; and that for a like reason no mention is made of the work of such men as James Ward, Eucken, Bergson, William James. Some light on such omissions is seen in a contemptuous footnote (p. 230) where the author says:—"As this is not a history of thought, I make no reference to recent philosophical speculations (in America, England, and France) which are sometimes claimed as tending to bolster up theology; but they are all profoundly unorthodox." You may, therefore, be a "thinker," and even have the merit of being "profoundly unorthodox," and yet have no place in a history of "freedom" of thought if you have ventured on a constructive treatment of the fundamental ideas of religion! We wonder whether—if the men whom we have named had been militant agnostics—room would not have been found to chronicle their work, even in a brief and brilliant sketch which takes as its field the whole course of Western civilisation from the time of the early Greek thinkers to our own day.

Such an interpretation of "freedom of thought" is one-sided and narrow in the extreme. The simple truth is, that this book, contributed to a deservedly popular series by one of the greatest scholars in an ancient and famous university, is a partisan pamphlet—a manifesto of the hatred and contempt which the author feels for Christianity.

It is not possible within our present limits to quote the numerous passages which might be quoted in proof of the statements which we have just made. We must repeat that this bitter partisan prejudice affects and distorts the author's view of almost every fact to which he

refers in the history of the Christian Church. Allowing for the effect of this extreme bias, there remains a definite point of view, standing in direct opposition to that which we desire to defend. This opposition comes to light most fully in the use to be made of the cardinal terms, "Reason" and "Authority."

In the two chapters dealing with the growth and progress of "Rationalism" in the seventeenth, eighteenth, and nineteenth centuries, special stress is laid on the destructive work of thinkers like Hobbes, the English "Deists," and the Continental writers who were influenced by them. Now the so-called "Deists," while rejecting much in current Christianity, held more or less definitely to Theism; hence the attacks which were made on the surviving Theism of the Deists are carefully chronicled; and in this connection the critical work of Hume and Gibbon is fully described and extolled. The supposed anti-Theistic implications of nineteenth century science are exhibited with enthusiasm (p. 178 ff.); and attention is directed exclusively to those writers and influences which worked destructively on one or other of the elements of religious belief—particularly on the fundamental ideas of God and the Soul.

This, then, is what is meant by the "triumph of Reason in the nineteenth century" (p. 225). This indicates the meaning of the term "Rationalism" as used by Mr. Bury and others of his way of thinking. Only one of them, so far as we know, has been candid enough—we had almost said, honest enough—plainly to define the word in this way. Mr. A. W. Benn, in his "History of Rationalism," states that by "Rationalism" he means nothing more or less than the destruction of religious belief—the "old-fashioned artillery," as he significantly calls it, of purely negative criticism.

More than 80 years have passed since Carlyle wrote these words: "Cease, my much-respected Herr von Voltaire, shut thy sweet voice; for the task appointed thee seems finished. Sufficiently hast thou demonstrated this proposition, considerable or otherwise: That the Mythus of the Christian Religion looks not in the eighteenth century as it did in the eighth. Alas, were thy six-and-thirty quartos, and the six-and-thirty thousand other quartos and folios, and flying sheets or reams, printed before and since on the same subject, all needed to convince us of so little! But what next? Wilt thou help us to embody the divine Spirit of that Religion in a new Mythus, in a new vehicle and vesture, that our Souls, otherwise too like perishing, may live? What! Thou hast no faculty in that kind? Only a torch for burning, no hammer for building? Take our thanks, then, and—thyself away."

For "Herr von Voltaire" read any one out of a number of distinguished modern names, and for "eighteenth" century read "twentieth," and the message comes home to ourselves, as not less but more needed now than when it first was uttered.

S. H. MELLONE.

(To be Continued.)

CENTRE AND CIRCUMFERENCE.

BY EDWARD LEWIS.

IN the practice of life it is a good rule to take care of the Centre and let the Circumference take care of itself. One may at once confess that, among us, the rule is more often honoured in the breach than in the observance. The outside of the cup and the platter is usually the concern of respectable people. Instead of constantly fortifying and flushing the centre, most of us go tinkering away at the twists, flaws, weaknesses that lie towards the circumference of our lives. And so "not a few are weak and sickly among you."

As Rabindranath Tagore reminds us, "Life never takes Death seriously. It laughs, dances and plays, it builds, hoards and loves in death's face." A general view of creational life would represent it as a great river, or a fountain breaking perpetually forth into manifestation; at the centre, it is vital, urgent, pure, direct, simple like the mid-stream; but shoreward, towards the fringe, it shows twists, vortices, backward eddies; there are a myriad mistakes, failures, deformities, abortions; there is a heavy flotsam of abandoned forms; but life as a whole does not take these things seriously. It continues to pour itself forth at the centre. Sometimes it seems to mend its flaws, and redeem its failures, as it goes along; who has not seen a vortex drawn by a kind of suction towards the mid-current, and swiftly unravel and disappear at the first touch of the strong central waters? But the things which life cannot mend in this fashion, or cannot discard, it carries along with it.

It is sometimes remarked that Jesus had very little to say about human weaknesses and sins. Some try to explain this fact, others to explain it away. The best thing to do is to acknowledge the wisdom of the method. The main business of Jesus was to energise a central spiritual life. He was not in the world to point out weakness in men, but to educe strength. He healed diseases and witheredness, whether physical or moral, not by the external methods of the physician or the surgeon, but by fortifying the spiritual energies in the soul. Over and over again he said that men were made whole by their faith, that is to say, by their self-identification with Life, Love, and Goodness as they found it manifested in him. He did not stand in the marketplace and cry, "Ye sinners!" but rather "Ye children of your Father." The people he combated were those whose formalism made spiritual life impossible. He drew the emphasis away from the "thou-shalt-nots" of the Decalogue, and placed it upon the "thou-shalt" of the greatest commandment of all. The Decalogue had, indeed, looked towards human weakness and sin, but Jesus looked towards the establishing of a central love-life, Godward and manward, in the heart. Long after his death they said that he had come into the world to "remit sins."

He himself said that he came "that the world might have life."

Are we prepared to acknowledge the wisdom of this, and honour it in the practice of personal life?

Our lives are somewhat like a river, also; there is a mid-stream, and there are shoreward parts where the waters begin to feel the drag of the land. We have our inward life with the freedom of the spirit; but the further away we move from this centre the more we come under the drag of our mortal material circumstance. We experience this drag in our minds as intellectual doubt; in our bodies, as the thralldom of earthward desire; in our circumstances, as custom, habit, convention, world-entanglement.

One says, "I would live the Life, but there is this serious doubt in my mind; I must settle it first"; so he turns aside from the main stream of his life to unravel this knot; only to find that it is characteristic of such tangles in the mind that one leads to another, creates another. It is as if the spirit of the river should leave its strong waters at the centre, and busy itself with trying to unravel the twists, or smooth out the eddies, near the banks; the only possible result would be that the whole stream would become more sluggish, and the difficulties would multiply. You must solve your doubts, not by turning aside to attend to them, but by going forward; *solvitur ambulando*, if at all; and, if they won't unravel, fortify the main stream of your positive, active, onsetting love-life, and carry them along with you. This is another variation of the "telescope to the blind eye" theory. It satisfies the pragmatist test better than any other. All lives that are central, strong, and vigorous and forward, carry along with them in their sweep a hundred submerged possible difficulties; the difficulties only show themselves when you allow the centre to become weak.

Another says, "I would live the Life, but I am full of weakness; my body is a nest of frailties; I must first mend my habits, refine my virtues, eliminate my vices, get rid of this body of death." And so he spends his painful days in tinkering and patching away at his foibles, faults, flaws, funny idiosyncrasies and tricks, mistakes, follies, sins, and what not; he bemoans his lostness and his sinfulness, he is always trying his temperature, gets weary and exhausted. He is a sick man, and remains a sick man. Why cannot he leave these things alone? Why cannot the Church tell him that he must leave them alone, and get to the centre? Why cannot he be told authoritatively that there is a divinely natural forgiveness in life for the man who "loves much"? Why is the Church the slave of respectability and conventional morality? A man has no business to be pottering away in the shallow waters near the bank, when he might be living a strong healthy life at the centre. Let the sweep of the river drain the marshes. Deepen the bed of the river, get your life into central flood, and the stagnant pools will dry up. The sap withdrawing on to the centre causes the leaves to fade, and uprising again to newness of life it pushes the dead things off. Fortify the centre, assert yourself, affirm life, love more, and more passion-

ately; say "yes" to Beauty, Goodness, Power, and particularly to these as they are within yourself, and the crooked will become straight, the dead will fall away from you, and, even if they don't, you will be able to carry them along with you until the day when heavenly death shall deliver you from the body.

A man who tries to make others feel ashamed of themselves is a bad man. A preacher who is for ever pointing people to a scrutiny of their weakness and sins doesn't know his Master's business. God must get very weary of the man who is perpetually seeking His presence in order to lay bare his weakness and confess his stupidities. A Church which lays stress on these things is a machine for the fashioning of weak lives.

RELIGION AND THE PALETTE.

RELIGIOUS art is a memory. Born of the patronage of the Church, it faded as the world adopted the painter and attracted, him from madonnas to duchesses. The saints of the Primitives now dwell in the quiet atmosphere of the museum, their ancient sanctity vanished, prayers no longer stimulated by them, and their only remaining devotees the students and critics of their technique. Does this mean that painters were once religious but are so no longer? Or that the religion of the artist has found other avenues of expression?

A recent book of letters sets one thinking about this. They were written by Vincent van Gogh, one of the most vigorous spirits among the Post-Impressionists—letters of genuine intimacy, written only to his brother and to one friend, with no thought of advertising a method or defending a movement, but simply with the intention of saying just what he was doing day by day, and of sending the kind of thoughts that came to him as he was at work. In the casual confessional of a private letter he may write as he likes, repeat himself without apology, utter the half-thought-out theories or criticisms that are the delight of conversation and the dread of the literary man. There is a touch of the directness and vivid colouring of the school to which he belonged, a terse handling of artistic facts and ideals, that is as much the mark of the real writer as of the painter, and is a refreshing contrast to the luxuriant verbiage and profound vacuities of the defenders of Post-Impressionism. Without intending to be anything of the kind it becomes the note-book of the movement, filled with swift, strong sketches of the aims of a group of eccentrics who were almost excessively in earnest, accounting themselves missionaries to a world that had lost all sense of truth and the power to see primitively—that stimulating illusion of all those who are of the Apostolic Succession.

Now this sketch-book, that is more unconsciously self-revealing than Leonardo's Note Books, Hogarth's Treatise, Reynolds' Discourses, or Fromentin's *Maitres d'autrefois*, while it would probably be of

most value to artists, has an intense interest also for those who care for the deep things of life, character and religion. It is a revelation of the religious soul of a modern artist, and convincing proof that the spirit of the old masters is not dead, though the Raising of Lazarus or the Apotheosis of the Virgin no longer inspire the brush.

What is most striking about it is that it comes from one of those painters whose work has been the easiest of targets for ridicule. How many regretted, honestly enough, the "wasted shilling"—their price of entry to the Grafton—where they saw the jar of flowers, with pot so ill-drawn that it could not possibly stand upright, or the African idol intended to be a portrait, the street of drunken houses, the cube-like apples of acid-green, or the flat figures with boneless limbs? A titter was the mildest form of criticism. Academic minds raged through rooms of blasphemy, occasionally contributing their own share. It was an extraordinary experience for all of us—like taking the Tube to Borneo. None of us will forget the shock of the first picture in the large room—Adam and Eve, by Gauguin. Time has dimmed our ancestors, but we never expected to see them quite so dark: driven from the Euphrates they had taken refuge in Tahiti. Round the walls we went, from picture to picture, ever hoping to get the key to these flaring hues, coarsely savage or splendidly barbaric, these outlines so masculine and determined. Then came the vision of two orchards of Provence, tremulous with sunshine and blossom; trees that really grew out of the earth, petals that were translucent, grass that had all spring in its green. From that moment some of us were more patient in this new strange atmosphere; there must be something serious behind it all. So we turned back to the "Orpheus" of Maurice Denis, and began slowly to feel the decorative charm of the cool blues, greens, and mauves; or the exotic power in Gauguin's riot of hot colours, or the science of Signac's square touches of brilliant mosaic. But now, looking back on it all from two years or more of time-distance, it is Vincent van Gogh who stands out beyond them all, even beyond the Cezannes. The "Orchard in Provence" and the "Garden of Daubigny in Anvers" are the finished and intelligent key to the otherwise mad puzzle; they meant something, these revolutionaries, and that something was intended to increase the joy of the earth, to make men feel its freshness and the almost infinity of surprises in delight. This comes very near a phase of the primitive in religion. It is the other side of the terrible gods.

Taking up the "Letters," one is struck with certain fine traits in the outlook and character of Van Gogh, things that make one understand more why this weird artist holds so affectionate a place in the hearts of his own race. Go from England (where you only hear of him as a crazy dauber who painted in an asylum and committed suicide) and keep your eyes and ears open in Holland, that sanest of countries. If you land at Rotterdam and enter the Boymans Museum, the first picture that greets you on the

ground floor, a picture with a screen to itself, is a Van Gogh. It will be the one you will most remember when you leave—a powerful landscape, large and free in handling, with the bending figures of everyday moving through its autumnal trees. In the quiet house of Herr Lambert at Delft, in his bedroom, accompanied by Mauve and others, hangs a chalk drawing by Vincent. Town after town has something of his to show, until you reach Amsterdam, where his self-portrait is an unforgettable revelation of inner fire, of power and dream, all caught in those quiet vivid pastel touches of vermilion and blue and green—that sounds so impossible, yet that makes so many other portraits seem thin and commonplace. And in one house where I stayed, I was caught by a strong drawing, and mentioning it found myself speedily surrounded with portfolios of copies of the "madman's" work. Only the "Letters" can make an ordinary Englishman understand why the Dutch lose their phlegmatic restraint when they pronounce Vincent's surname. For there we find something beyond the mere painter; we are listening to the true soul of all creative art—the spirit that inspires through any medium, from marble to manuscripts. Many will say there is no proportionate achievement, for we live in a school where the standard is too often that of results, and where we forget that

Not on the vulgar mass

Called "Work," must sentence pass,
Things done that took the eye and had
the price;

But all, the world's coarse thumb

And finger failed to plumb,

So passed in making up the main
account;

All I could never be,

All, men ignored in me,

This, I was worth to God, whose wheel
the pitcher shaped.'

So, at least, is it with Vincent; the shortest of artistic lives, perhaps eight years of work in all, and most of that spent in feverish experiment. Here and there a work complete—as the brilliant "Bridge" shown this year by La Libre Esthétique in Brussels, where pure sunlight flashed back upon the beholder in spite of the depth of blues in sky and river. But beyond these rare exceptions the general feeling remains of a brief life of passionate sketching, a soul burning itself out in desire to catch the fleeting beauties of the world, its flame glancing day by day towards new things seen and felt. He comes to the easel with almost the urgency of destiny. Born in 1853 in the one land where, in the seventeenth century, every farmer spent part of his savings on the purchase of Dutch pictures, Vincent turns to the world of art for his first employment, serving the house of Goupil at The Hague, and afterwards in London and Paris. The mere handling of beautiful works will not satisfy him, he must make them, and soon starts to make the most beautiful things in the world—human lives. In this art he was not successful; his training to be a school-

master in England was too slight, and when, after a brief theological course, he started work among the miners of Belgium, he learned how difficult a medium is humanity to work in; not even time can help, as with old masters, to show the worth of the devoted artist. There is no final system by which to work; the materials are too fluid and react on each other with strange unexpectancies; outward conditions are continually changing the first effects, and there is no last coat of varnish to glorify and harmonise defects. By apparent chance Van Gogh, at the moment he was learning this, took up the pencil and began to draw the people among whom he lived as missionary.

It was the first definite step to painting, and from that moment until his death in 1890 at the age of thirty-seven he is priest in that temple, self-ordained priest. He began a diaconate in the Antwerp School; six months was enough of that. He served under Cruton Mauve, his famous relative; but for even less time. Every waking hour he worked at block or easel, and found himself only when he was alone. When he came to Paris, that inevitable bourne from which so few return as painters, he was weakest when most influenced; he found it hard to keep to the inner vision, which every artist must do, in the midst of a complex and verbose society. It was only when at last he turned to the Midi, and in Provence learned what sunshine means, that he suddenly saw himself a solitary high priest of a solitary faith. In that magical land of sun he bloomed like one of his own flaring sunflowers. All the greys and half tones of the north fled before the eyes of the wild enthusiast. Those friends of his in Paris, old Père Tanguy and Vincent's noble brother Theo, were kept busy out of their own brave self-denials in sending him not only yards of canvas, but countless tubes of the most exhilarating colours, lemon, vermillion, geranium lake, orange, black, antwerp blues, colours that might "fly" fast enough, as the painters say, but that quiver with vitality even to read of them. Here then he worked until the weak physique broke down under the strain of dreams.

But what a devotee! True he painted the Good Samaritan, the Agony in the Garden, and a few other moments of New Testament history; for he lived with his New Testament in hand or mind. But he would reveal, not this to men, but the visible world. Where they lived and worked (as we see in so many of his earlier drawings), or the world of colour they might live in; how to bring a flash of the south into the grey north; to lead them to Nature freshly, as though they heard her speak for the first amazing moment; these were some of the elements of what was verily his Gospel. In that he could serve them, open a heaven close to their eyes, bring the sailor as he landed at Marseilles and saw such work in a brasserie thoughts that quickened deeper things in him. What matter if it be fiercely, rudely done? This man wanted to produce, and evermore produce—not to stay halting and stammering over academic weeks of "finish." He carved out his own new rough way, after his Master, who

was not Rembrandt or Titian, but one who flung traditions aside with a "Moses said . . . but I say . . ." It is almost like seeing an early Christian at work in the catacombs, brightening up the dark corridors and chapels with pure colours and crude designs, and an odd blending of Orpheus and Christ. He was keen to express the facts or their effect upon him, and would not give his time to that battle of technique which used up so much of the strength of the nineteenth century. He would have nothing whatever to do with ritualism in art; his aim was the living realities, and especially their human significance. These life was all too short for him to unfold; he could but rush at canvas after canvas and get down what he might. "He seemed hardly to paint his pictures," says Meier-Graefe, "but to breathe them upon the canvas, panting and gasping." But ever about him was a presence that might seem strange company in the minds of those who scoff. Here and there in the "Letters" is a quiet phrase that tells much to those who read with a desire to understand Van Gogh. One such passage may be a fitting note on which to close. "Christ lived serenely as an artist, as a greater artist than any other; for he despised marble, clay and the palette, and worked upon living flesh. This marvellous artist created neither statues, nor pictures, nor even books; he created living men, immortals. In such pure altitudes art becomes a creative force, a pure creative power."

EDGAR DAPLYN.

A FRANCISCAN MYSTIC.

FEW readers of Miss Underhill's "Mysticism" can close her book without some desire to follow up a few, at any rate, of the bypaths of mystic literature of which she gives such fascinating glimpses. One such path is made easily accessible to English readers in the translation from the French of Ozanam's "Franciscan Poets," which has recently been undertaken by Miss Nellen. (David Nutt.) Students of mysticism will value the book chiefly for the two chapters on the Franciscan mystic, Jacopone da Todi, for the discovery of whom we are largely indebted to Ozanam. Miss Underhill quotes Jacopone frequently, and her readers will have had their appetites sufficiently whetted to welcome a larger acquaintance with his beautiful poems; whilst all those who care for the Franciscan spirit, and its manifestation in the popular poetry of Italy, will find much to interest them in the present volume.

Not many of us, probably, know very much about the original of Matthew Arnold's familiar sonnet,

That son of Italy who tried to blow,
Ere Dante came, the trump of sacred song,

but his history is a very interesting one, albeit somewhat perplexing to so orthodox a Catholic as M. Ozanam. Jacopone da Todi was born about the middle of the thirteenth century, and started life, like St. Francis, lapped in wealth, popularity

and pleasure, but with the added brilliance of considerable intellectual eminence as a Doctor of Law. The awakening came when his beautiful young wife was crushed to death beneath a falling stand whilst watching some public games, and the discovery of which Matthew Arnold sings was made:

Shuddering they drew her garments off,
and found
A robe of sackcloth next the smooth
white skin.

From henceforth Jacopone, as he was now contemptuously called, was a changed man. He had entered on the Purgative Way; the brilliant lawyer was assailing the doors of the Brothers Minor with his verse:—

"I wish to prove myself a man, to deny myself, and bear my cross. In a word, to commit a singular folly. I am going to cast myself headlong among the rustics and fools, and those who are obsessed with a holy madness.

"Christ, Thou knowest my thoughts and that I despise that world in which I once cherished a desire to master philosophy. . . .

"Now listen to my new intent. I have determined to pose as a fool, ignorant and clownish, and as a man full of eccentricities. . . .

"I will become a contemplative soul and triumph over the world; I will find peace and happiness in an exquisite agony. . . .

"Lord, grant me to know and do Thy will here below, then care I not if damned or saved I be."

He was "drowning his songs with his tears, and when asked why he wept thus, he cried, 'Oh, I am weeping because Love is not loved.'"

He was fearless as Dante in his condemnation of hypocrisy and wickedness in high places. To Celestine V., who has gone down to posterity as "he who from cowardice made the great refusal," he addressed these bold words on his elevation to the papal See:—"What are you going to do, Pietro da Morrone? You are put to the test: we shall see for what work the meditations of your cell have prepared you. If you disappoint the expectations of the world, a curse will follow." After this, one is hardly surprised to find him, later on, excommunicated and imprisoned for his opposition to Boniface VIII., whom he apostrophises thus:—

"O Pope Boniface! Thou hast staked much for a worldly life; I do not think that thou wilt be content to leave it.

"Just as the salamander lives in the fire, so findest thou thy joy and delight in scandal.

"Thou pourest scorn on all religious rule, and thou doest blasphemy and despise all law.

"No king, emperor, or any human being, has ever left thee without bearing away a cruel wound.

"O shameful avarice! unquenchable thirst which can absorb so much money, and yet remains thirsty for more!"

With the accession of Benedict XI., however, Jacopone was absolved, and his last years were spent in peace, with nothing to mar the beauty of that illumina-

tion and ultimate union which crowns the pilgrims of the Mystic Way.

Here is an extract from one of the poems of his old age, which recalls Francis Thompson vividly enough to make one realise how near akin are the mystics of every age :—

“O Love, divine Love! Why hast Thou taken possession of me? Thou seemest to have become enamoured of me to the point of folly!

“I will give Thee no rest. Thou hast laid siege to my five doors: hearing, sight, taste, smell, and touch. . . .

“Love, I am filled with the desire to escape Thee!

“Love, I flee in order to release my heart from Thee. I see that Thou dost transform me, and makest me to become a love so like Thee that I no longer dwell in my own heart, and I can no longer find my own way back there.”

And here is an extract from his beautiful hymn to Poverty, in which we seem to hear again the accents of St. Francis :—

“O tender love of poverty, how deeply should we love thee! Poverty, my little one, yet citizen of heaven, nothing earthly can awaken thy desires.

“Poverty, great kingdom, thou hast the world in thy power, for thou possessest sovereign rule over all the goods that thou despisest. Poverty, thou mine of wisdom, in despising riches, the more thou humblest thy will, the more swiftly does she gain liberty.

“Gracious poverty, ever generous and joyful! Who can say that it is a base thing ever to love poverty?”

Jacopone's biographer confesses that “it is not without hesitation” that he enters upon the history of this extraordinary man, whose mysticism bordering on the heterodox, and whose open defiance of his spiritual over-lords is sadly disconcerting to a very rigid Catholicism. Indeed, Ozanam's book is written from a curiously narrow standpoint. He finds it necessary to dwell a good deal on “the faults of the righteous, and, in condemning the errors of this holy but misguided man,” to glorify that Church which, “in pardoning the violence of Jacopone, showed once more that she had sounded the depths of the human heart.” In order to make out a better case, he is sometimes tempted to deliberate suppression of facts—as, for instance, in his attempt to whitewash Boniface VIII. With reference to the forcible seizure of Boniface in 1303, he says that “several even of the political enemies of Boniface remembered that they were Christians, and Dante lashes in immortal verse those who had made Christ prisoner in the person of His Vicar.” Students of Dante will, however, remember that, though in Par. xx. 86 he condemns the outrage on the papal office,

“I see the fleur-de-lys enter Alagna, and in his Vicar Christ made captive,” yet in Inf. xix. 52 Dante is so anxious that there shall be no mistake about the ultimate destination of the hated tyrant, that, though Boniface did not die for three and a half years after the Vision, he makes Nicholas III., whom he meets in the chasm of the Simonists, think that the poet himself is he :—

“Art thou there already standing, Boniface? art thou there already stand-

ing? By several years the writ has lied to me.

“Art thou so quickly sated with that wealth, for which thou didst not fear to seize the comely Lady by deceit, and then make havoc of her?”

In spite, however, of this very decided bias, Ozanam is really very sympathetic to his subject, and “The Franciscan Poets” is a book which cannot fail to appeal to all who love the literature of mysticism, and to all who recognise that “poverty,” as Ozanam finely puts it, “is no longer merely the humble rule of the followers of St. Francis, it is the law which governs the spiritual world.”

V. E. CRAFER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

ALMSGIVING AND RELIGION.

SIR,—Your remarks on this subject will find an echo in the hearts of your readers who are disposed to charitable work. With the example and teaching of Jesus before them they feel that as Christians they must do something. With the practice of the churches before them, they are tempted to make their own church the starting point. But they soon encounter the process known among the charitable as “overlapping,” and the dreadful feeling invades them that they are being imposed upon. Sometimes they persist, and console themselves by reflecting upon the one genuine case they may have aided out of a large number of doubtful ones. Many are prepared to admit that a church is not the best unit of social activity, and only continue on the old lines because a better way has not disclosed itself. “Artifex” mentions the Civic League of Help. As an ex-helper of the Manchester League I venture to endorse his remarks. Where a League exists the charitable work of a church should be linked on to it.

There are not a few towns, however, where it is not possible to organise a Civic League. In these places the churches remain the units of social activity, if there be such a thing. The county borough of Bootle lacks a Civic League, and, unfortunately, is deprived of the attentions of the Liverpool Voluntary Aid Society. Happily there is a progressive Education Authority. Necessitous scholars are fed at school, the Canteen Committee distributes clogs and clothing; the school doctors are assisted by a paid nurse. There is an inspection clinic. Many of your readers may not be aware that the Education (Administrative Provisions) Act, 1907, allows Education Authorities to associate with them voluntary workers who shall seek the wellbeing of school children. The voluntary workers are coming together as School Care Committees. The great advantage of these Care Committees is that they are officially recognised, and act in co-operation with the teachers and other

public officials. With the Council school as the unit of activity it is possible to reach the poorest child, and thus scientifically heal social wrongs. Only here and there will an Education Authority set up a Care Committee. As a rule the impulse must come from outside. I write to suggest that our own churches, with their special emphasis upon the practical side of Christianity, are the best starting places for organising School Care Committees. I should be very pleased to answer any inquiries.—Yours, &c.,

WALTER SHORT.

Bootle Free Church, Jan. 31, 1914.

BOOKS AND REVIEWS.

RECENT AMERICAN BOOKS.

HERE are five volumes recently issued by the American Unitarian Association (Boston), whose publishing motto is “In Luce Veritatis.” That the truth in whose light is the only path towards perfection has different aspects comes home as we read these books. One is entitled *Freedom and the Churches* (price \$1), and gathers up nine addresses given a year ago at a Liberal Religious Congress at Rochester, New York—a further chapter being specially contributed to this volume. The ten authors represent as many different religious fellowships, and each sets forth in turn the service rendered by his community to religious and civil liberty. And each is fully justified. Baptist, Congregationalist, Friend, Jew, Methodist, Presbyterian, Reformed Church, Unitarian, Universalist, and “Religious Radical”—they do all speak of that Spirit which gives freedom to man. They record various endeavours to serve this Spirit. Each has noble names and worthy deeds to tell of. True, the course has been less open here, more there; but all have pursued it in some measure, if none perfectly. The volume is an encouragement to men of broad outlook, and a rebuke to any who in dejection or in conceit have claimed to be the only friends of free religion and free citizenship. Our friend, Dr. Wendte, to whom these conferences are chiefly indebted, edits the book.

Dr. David Starr Jordan, Chancellor of Stanford University, adds one more to his numerous occasional essays, in *America's Conquest of Europe*—a title to be wisely read. It was originally published (in French) with a title less startling—“What America can Teach to Europe.” It is a fine plea for sense in matters international, based on the experience of the States of North America. A supplementary address was given at Ghent last August, and deals with the Peace Treaty ratified there a century ago between Great Britain and the States. The little book is clear-headed and timely, and well deserves to be read. (Price 60 cents.)

Evolution is the principal theme of two substantial volumes which preserve some of the wit and wisdom of a notable Unitarian minister, the Rev. John C. Kimball, who died in 1910, in his 78th year. Those of us who have had any long acquaintance

with the *Christian Register* (Boston) well remember many articles from his pen—racy, straightforward, incisive comments on life and religion. Mr. Kimball, who kept up his literary activity to the last, had a thoroughgoing belief in the compatibility of religious theory and culture with an acceptance of the evolution scheme according to Herbert Spencer. One of the present volumes is entitled *The Romance of Evolution*; it will give an admirable illustration, in days to come, of the dauntless courage, even eagerness, with which the Unitarian preacher in the last third of the nineteenth century set his face toward the dawn of a theism based wholly on science. Some of these chapters, we learn, were delivered as lectures to an Ethical Society; the whole book would probably help a good many people who, for want of skilful guidance, have failed to find room in their thought for the primal conceptions of God and the spiritual life. Certainly, many a young preacher would find rich material in these well-stored pages; and brethren who knew our own William Binns will often be reminded of him by Mr. Kimball's style. In the companion book, *Ethical Aspects of Evolution*, serious problems are attacked which press for solution; the reader will gather that Mr. Kimball's verdicts were on the optimist and affirmative side, but far from weakly so. A few representative sermons are included in this volume; one of them on "Stand-Bys," is particularly delightful. Others show us the author manfully standing by his Unitarianism in the face of the "Liberal Orthodoxy" which still moors itself to the old dogmas. Altogether the two volumes give us something very typical of the vigour and temper of the American Unitarian preacher. (Price \$1.25 each.)

The fifth and last of our books is the most important to-day. Its title is *Bergson and the Modern Spirit* (price \$1.35), the author is Dr. George Rowland Dodson. Books on Bergson abound; Dr. Dodson is evidently acquainted with the many previous writers in this field, but has not considered them exhaustive. The present writer would have much regretted if he had so thought, for (after creating some misgivings by the opening chapter or two) the new book turns out to be distinctly one of the best of its kind. The author adds to the vivacity which we somehow expect from an American writer, even in philosophy, a precision and perspicuity too often lacking, especially in philosophy. Modestly confessing that some parts of *Matière et Mémoire* beat him (whom they do not?), he sets himself the task of displaying Bergson's characteristic methods and conclusions, and accomplishes it with remarkable success. It is obvious that in the author Bergson has a keenly sympathetic hearer, especially in that alluring but risky flight of his towards the mystic heights of inward vision. Dr. Dodson rather surprises us, not unpleasantly, by his wholehearted praise of Emerson as a "sage" and philosopher; is this a sign that the fashion to belittle yesterday's prophet is already passing away, and that Emerson is rising to his permanent place in the ranks of thinkers? Of course there is no space to enlarge here on the many highly suggestive points raised by Dr. Dodson. His reply to the "mechanist" criticism

of Bergson written under the sponsorship of Sir Ray Lankester (not "Lancaster," p. 89, *et seq.*), is apt and adequate; and the long chapter on "Bergson and Pragmatism" (though containing much more about Pragmatism than Bergson, and seeming to be really a specially written essay introduced here) is highly exhilarating and instructive. In fact, when Dr. Dodson is writing as a philosophical student he is very good; it is only when he has to become an apologist for religion that he suggests weakness and mere generality. Not that he has fallen into the pit of which he is very well aware, and where some preachers in a hurry have found themselves. Bergson may have value for theism, or he may not; till we know something more clearly as to his conclusions on several points of critical importance we may do well to be wary, and at most (if we tend that way) to argue with Dr. Dodson that thus and thus Bergson's method must emerge. In regard to two matters, not discussed by the author, further light is very desirable.

As readers of Bergson will remember, he conceives of the creative vital impulse making its way, or rather its ways, experimentally, where it can, in the search—conscious or not—for a truly "free" activity. In the vegetable sphere it attains a utilitarian faculty of storing up potential energy, which is released in turn by the mechanisms of animal life; but in this sphere mere "torpor" prevails, while in the animal sphere there is "lethargy" among molluscs and echinoderms, and "instinct" and "intellect" are disproportionately large in insects and in men, respectively. Men, indeed, may as time goes on, happily develop more of "instinct"—the direct intuition—to repair the damages done to truth by mere "intellect"; but for the rest, Life would appear to have reached "dead-ends," in its experiments, and at each it stands at terminus. But is such a ragged plan of existence satisfactory, or answerable to the actual world in which we live? Having flung out this line and that, is the World-Force so destitute of economy as not to be able to relate them all throughout to its trunk system? And, as a matter of fact, is not man what he is precisely because he is in such a world—with all his "created" neighbours, torpid, lethargic, instinctive, or intellectual, as they may be? As to the question of "intuition," again, whence (we must inquire) are those "values" of truth and beauty which confront us most surely in our most deeply living moments? Dr. Dodson very cleverly exposes (with the aid of Prof. J. B. Pratt) the futility of the attempt to escape a transcendent view of "truth," dismissing the merely pragmatist view with an adroit quotation of the form of oath suggested by Prof. Royce: "I promise to tell whatever is expedient and nothing but what is expedient, so help me future experience." But, then, how has the conviction of a "truth" beyond the "expedient," and of a "beautiful" beyond art and beckoning it on, pressed in upon Life most surely where it has risen highest in our human nature? And whence, and what are these transcendents?

It is interesting to observe, in the last place, how fully Dr. Dodson subscribes to the doctrine of Dr. L. P. Jacks, as given in

the "Alchemy of Thought," that no view of the universe, whether Haeckel's or another's, can be regarded as other than mutilated that leaves the philosopher standing outside. Obviously, this reflection effectually bars the way to a materialist and "mechanist" solution of the world-problem, as Huxley undoubtedly saw at times, if not always—a fact which seems to have escaped the author, who classes him without qualification among the "materialists." The question still comes back, as Dr. Martineau said, to whether we start from within or without. Too much modern thinking has been done as if the thinker himself were a negligible quantity. Dr. Dodson's book, besides being extremely useful in the special work of popularising Bergsonism, certainly gives the promise of larger work from the same pen, and if he will only be merciful enough to give more references to his quotations, we shall be the more in his debt. Perhaps it is too much to hope that the book we want contrasting and comparing Martineau with Bergson will come from him, but it is a book to be done.

W. G. T.

JOHN WOOLMAN, HIS LIFE AND OUR TIMES. Being a Study in Applied Christianity. By W. Teignmouth Shore. London: Macmillan & Co. 5s. net.

THIS is a disappointing book, which offers in its title a promise that is hardly fulfilled. Much has been done of recent years by such writers as Professor Rufus Jones and William C. Braithwaite to bring home to us the profound human interest of the early Quaker history and to throw fresh light on its spiritual significance, as bearing upon present-day religious thought and life; and John Woolman stands, in the simplicity of his own record, as the most perfect example of what the Society of Friends could produce in a later period of the history among the American colonists of the eighteenth century. There are many who have responded gratefully, at any rate, to the latter part of Charles Lamb's well-known suggestion: "Get the writings of John Woolman by heart, and love the early Quakers." That saying Mr. Teignmouth Shore has printed for a motto on his title page, and we turned eagerly to a book that seemed to offer a new study of Woolman. But we do not find in it what we hoped for. The story of Woolman's life is told, indeed, and for the most part in the words of the Journal itself, whole pages of it being sometimes transferred bodily into the narrative. There are passages from Woolman's other writings, and a certain amount of illustrative matter, topographical and historical, is introduced. But there is no study in the sense of illuminating interpretation of the record. The reader finds the material presented to him thrown together not in the happiest manner, and he is left to make the study for himself. We confess that, to our mind, anyone who should wish for the first time to make acquaintance with Woolman, would do better to buy a shilling copy of the Journal (in Everyman's Library or one of Headley Bros.' editions, or Whittier's Centenary edition), and in quiet companionship let the book make its own

impression. For an adequate study of the Journal, which would be a very valuable gift, we have still to wait.

CHRIST AND WAR. By William E. Wilson, B.D. London: James Clarke & Co. 1s. and 1s. 6d.

"THAT war in which we are all called to take our share involves no destruction of men, but the destruction of evil; no conquest of nations, but the conquest of self." These words occur at the end of one of the chapters in "Christ and War," and they fitly sum up the teaching which it has been the author's purpose to set forth at the request of certain members of the Society of Friends to which he belongs. They also form a point of union between pacifists of all schools, from the enthusiastic followers of Norman Angell with their insistence on economic facts and the training of the individual mind, to the followers of Tolstoy (who receives no direct mention, curiously enough, in an otherwise admirable little book) with their doctrine of non-resistance and obedience to the law of love. For, however glibly we may talk about the folly and futility of war and the reasonableness of methods of arbitration, war will not be abolished until the mass of men have themselves learned to be more restrained in speech and action, and until they are firmly convinced in their minds that it is both ridiculous from a practical point of view, and wrong from a moral point of view, to try to get the upper hand, individually or collectively, by physical force. No reform can be permanently established while it is so far in advance of the prevailing sentiment of the times as to be completely unintelligible to the majority of those whose actions it will restrict; and it is surely obvious that peace will never achieve her lasting triumphs while nations are still wasted by internal strife, swayed by selfish ambitions, and tormented by the constant fear of rebellion and anarchy which is one of the direct fruits of social injustice. Upon this, then, we are all agreed, that the work of educating public opinion with a view to effecting a complete change in the thoughts and ideals of men is of paramount importance as far as the Peace Movement is concerned. Whether it is right for a Christian to bear arms and fight it must be left to the individual to decide. Mr. Wilson argues the matter from the Quaker standpoint in a way which to many will doubtless not be sufficiently convincing; and indeed, though we whole-heartedly accept his conclusions, we could wish that this branch of an important subject had been dealt with at greater length and supported more effectively by historical illustrations. A useful bibliography is appended, and references are given at the end of every chapter to the works of other authors dealing with the subject of war and peace.

In "The Foundations of Duty" (London: Williams & Norgate, 3s. 6d. net) the Bishop of Carlisle has given us a series of chapters on the ethics of common life, especially in their relation to religious faith. "The Duty of Thinking," "The

Duty of Believing," "The Culture of Conscience," are some of his suggestive titles. Those who are familiar with Dr. Digges' robust common sense, his broad Protestant sympathies and his dislike of clericalism will be prepared for the directness and simplicity of his teaching and his concern for the needs of the average lay mind. His interest is not in problems of emancipation and re-adjustment, but in what he conceives to be the plain path of Christian duty. In the last two chapters he pleads for the permanent value of the Decalogue and the Christian obligation of Sunday.

IN "A Manor Book of Ottery Saint Mary," edited by Catherine Durning Whetham and Margaret her daughter (London: Longmans, Green & Co., 7s. 6d. net), we have at once a pleasant chapter of local history and an interesting experiment in education. "This little book," so the preface tells us, "contains the result of a series of schoolroom lessons in local history made possible by a fortunate combination of the requisite material within the range of a day's journeying." Fortunately, the available material was ample, and much use has been made of a survey of the manor compiled in the seventeenth century. The volume might well be used as an introduction to the study of social conditions and the development of land tenure in England, which have created so many of the urgent problems of modern politics; but it should also prove an incentive to the use of similar local records in education. At present these records, though they exist in abundance, are the monopoly of a small band of antiquarians instead of being the common property of the people of the district, stimulating their curiosity and helping them to understand the conditions of their own life. Even an intelligent use of the romance of local place names in school lessons would do much in this direction. Mr. Whetham has added some account of the dependent Manor of Cadhay, of which he is the fortunate owner.

We have received the second issue of the King's Weigh House "Pulpit." It contains an admirable sermon on Rewards, by the Rev. E. W. Lewis. The "Pulpit," which is issued monthly, is got up in an attractive manner in a small size just suited to the pocket. Copies can be obtained by post from Mr. E. Howard, 24, Inverness-terrace, W.; single copies 1½d., post free, 12 copies for 1s., post free. They can also be ordered through any bookseller or newsagent, or from the publishers, Messrs. Williams & Norgate, 14, Henrietta-street, Covent Garden, W.C.

We have also received the first number of the "Religious Freeman and Christian Thinker," edited by the Rev. H. D. Roberts. In form it is a four-page leaflet, printed on excellent paper (a distinct point in its favour), and very suitable for distribution. The present issue contains articles written for the plain man on "Do we still Need Religion?" "Religion and

the Kikuyu Rift," and "The New Social Enthusiasm." It is published by the Liverpool Booksellers Co., Ltd., 70, Lord-street, Liverpool, and will be forwarded for one year free on receipt of 6d. to cover postage.

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SONS, LTD.—Poetical Works: Edward Dowden. 2 vols. 6s. each.

MESSRS. MACMILLAN & CO.:—The Mediaeval Mind: Henry Osborn Taylor. Second Edition. 2 vols. 21s. net. Our Task in India: Bernard Lucas. 2s. 6d. net.

MR. DAVID NUTT:—The Religious Philosophy of Rudolf Eucken: The Rev. W. Stuart Macgowan, M.A., LL.D. 2s. net.

MESSRS. SHERRATT & HUGHES:—Manchester City League of Help Handbook. 1s. net.

MR. T. FISHER UNWIN:—The Unfolding and Personality: H. Thiselton Mark. 1s. net.

MISCELLANEOUS.

British Review, Nineteenth Century, The Vineyard, Review of Theology and Philosophy.

FOR THE CHILDREN.

JESUS, OUR TEACHER AND FRIEND.

V.—THE POWER OF LOVE.

THE picture in the Gospel, which came at the end of the passage I asked you to look at last week (Mark ii. 1-12), is one of the most vivid scenes in the ministry of Jesus, in which he is exercising his wonderful power as a healer of disease. Whatever we may think of what he did for those who were suffering from physical pain and bodily infirmity or illness, he certainly had the power to heal diseases of the mind, and heart, and soul, and that power, as a good physician, a friend and teacher of the people, he still has over his fellow-men for all who will learn of him, and in true companionship come to be of the same mind, and share in the spirit of his life.

This picture, which I want you to look at again, shows him to us as the healer both of mind and body. The man "sick of the palsy," who was brought to Jesus by the four others, who carried the mattress or stretcher on which he lay, was not one of the unhappy demoniacs over whom Jesus appears to have exercised his wonderful calming and healing powers, a modern parallel to which I quoted to you last week from the Journal of George Fox. He was suffering from another kind of disease, some form of paralysis, a loss of nerve energy, which left him with trembling limbs, unable to walk. And to such a one it seems quite possible that Jesus would be able to bring relief and healing, as in the case of the demoniacs, by the insight of his sympathy, the power of a pure, unselfish love, and the commanding energy of his nature. That seems to be what actually happened.

The house in which Jesus was teaching at the time was crowded to the doors, and the men who brought the poor paralytic to be healed could not get in. But it was easy to get up from the outside on to the flat roof of the house, and to break it up

(it may have been a very light covering) over the place where Jesus sat. Then they could let down the mattress, with the man lying on it, into the midst of the crowd.

The people were naturally astonished, and some of them, perhaps, impatient and indignant, as the disciples were when the mothers came with their children and interrupted their talk with the Master. But Jesus, looking upon the poor sufferer, saw much more than they could see, and understood at once. It was a common belief of the people that the sufferings of bodily illness were a punishment for sin, and we can imagine how that poor man may have thought it was so in his case, and with that belief was brought to Jesus. He had heard of the great Teacher, the new Prophet of the Kingdom of God, and how he had helped so many sufferers, and in his utter weariness of himself and the misery of his penitence, he longed to be brought to this strong helper, in the hope that he also might be healed. Jesus was touched by the confidence of those who brought him, but most of all by the look in the man's own face. What he saw was the wistful longing of the sufferer for relief, for new vigour of life, but deeper still the longing of misery and penitence to be forgiven, to have a heart once more at peace with God. And, understanding this, with his deep insight into the law of goodness and his perfect trust in the love of God, looking upon the man with his own heart overflowing with that love, and with sympathy and desire to help, his first words were to give the poor sufferer the assurance that all was well: "Son, thy sins are forgiven." He was not thinking of himself, but of the Father's great love and compassion, ready to welcome such a one back again into the joy and peace of the true life. You will realise that, and with what deep feeling Jesus said the words, if you remember his story of the Prodigal (Luke xv. 11-32), and what it was in that parable that he desired all the people to understand.

But there were those standing round who did not understand, and thought that Jesus was presumptuously claiming for himself the right to forgive sins, and so was guilty of blasphemy against God. To them, knowing their hearts, the reply of Jesus was, that a man who understands the truth of God has the right to declare it, in his name, and is bound to do so, where the truth is needed. That, I think, is how we should take the words, "that the Son of man hath power on earth to forgive sins." As it is put in the Gospel, it may be intended to imply that Jesus was claiming a special right, as the Messiah, to speak in the name of God. But if he actually used there the expression "Son of man," it may simply mean, in the common Hebrew phrase, "a man," "a man, who knows what God's love is, has the right on earth to forgive sins," or to give the assurance that sins are forgiven to the truly penitent, and surely this was true of Jesus at that moment. He was not speaking in self-assertion, but out of a heart overflowing with the love of God, with absolute conviction of the truth he spoke, that the Father's love does forgive and heal; and in the true spirit of the prophets of old he declared it, "in the name of the Lord."

Then he turned again to the sufferer, to complete the act of help and healing he had begun. The first impulse came with the assurance of forgiveness, the peace and the expectant hope it brought, and to this must now be added the gift of strength to will and to do; with rejoicing confidence that the Divine Love that forgives will also cleanse and uplift the inner man and at the same time the enfeebled bodily frame, Jesus looked the man full in the face, with the commanding and encouraging look of power and sympathy and love, and bade him "Arise, take up thy bed, and go unto thy house." And the man did it. The burden of self-despair, of distrust, of helplessness was lifted off, and in the strength of the love and confidence that enfolded him, he found that he could stand upon his feet again and walk. So he went out, while the people were amazed and filled with rejoicing at this glorious power which God had given to his prophet, who made them feel that the Kingdom of God was indeed close at hand.

How far the power of Jesus may have gone to heal bodily disease by his simple presence and touch and word, we cannot tell; but, whatever it was, we may be sure that it came out of the heart of his own pure and self-devoted life, resting with perfect trust in the love of God, of which his own overflowing love and sympathy became the instrument, always eager to help. What remains with us is the inward truth of that life of love and service, which lights up the scenes of his ministry, as he went about among his people doing good. With him we learn to enter into the true spirit of life, as children of our Father in heaven.

V. D. D.

MEETINGS AND GENERAL NEWS.

THE MANCHESTER DISTRICT.

BY OUR SPECIAL CORRESPONDENT.

THIS New Year, like every year that has gone before, brings us face to face with new tasks and problems in this great centre of industry, and there is gratifying evidence that they are of the sort to brace our energies and call for a deeper faith. We have recently had to bow beneath losses that are inevitable, through the removal by the death of such memorable figures as Miss Gaskell and Mrs. Thomas Ashton, and we also mourn with friends outside, but only just outside our district, at the departure of Mr. Alderman W. Healey and Mr. William Woolley. But in all such instances death does but establish and deepen the impression made upon the whole of society by high and noble character. Our own churches are reminded by such events that they must seek for ever fresh springs of inspiration to meet the changing conditions of the age, and its challenge to show what we have to give to the world. It is good to know that these needs are being strongly felt. The autumn meeting of the District Association, as a result of this feeling, took a new shape. Instead of the regulation sermon, anthems, public

meeting, &c., devotional services were arranged for the Saturday afternoon and evening, leaving time for silent prayer. Papers were read on the more intimate, spiritual aspects of church work. The same purpose was kept in view at a special united service held at Oldham-road Church on January 28, when addresses were delivered on "Knowing God," and on "Worship." We shall have to seek out more of these unusual and unstaled ways of reviving the religious life. The Tuesday Mid-day Services at Cross-street Chapel have evidently met a want that has been felt by a certain number of our people. It is too early as yet to say whether the experiment will develop into a permanent arrangement. The attempt has been made since Christmas to continue the services without the help of newspaper advertisements, and after the break during the holidays there was a falling-off in the attendance. This, however, seems now to have been overcome. It is hoped that business men will find the quiet service and the beautiful organ recitals a true spiritual oasis amidst the hurrying city life. The Study Circle for Social Questions, which takes its impulse from the National Conference Union for Social Service, and from memories of Swanwick, is another sign of the times. The book under discussion is the first of the volumes entitled "Converging Views of Social Reform." If the members of the Circle which has been meeting at the Memorial Hall can carry their enthusiasm into the individual churches and set up Study Circles in each of them, a fine work will be accomplished. We cannot help feeling that there must have been some dying down of interest in certain of our older forms of activity to cause the disappearance of the Sunday School Union. It is hoped that the larger body, the S.S. Association, may be able to take over all the work that is necessary, with the exception, of course, of the Whit Sunday Festival in the Free Trade Hall. This is too characteristic and too rooted an institution to be managed by any other than a Manchester committee, and we look forward with confidence to the continuance of that joyful and impressive gathering. One other Sunday School activity that stands out among the year's interests is the appeal of the President of the Association, Mr. Hugh Broadbent, for money to complete the fund for the purchase and enlargement of Barleycrofts, Great Hucklow. Here is a concrete piece of social work that bears directly on the welfare of our elder girls and women who need rest or "convalescent" help. And the more ordinary work of the congregations and missions goes on, with steady and often unrecorded support of zeal and faithfulness which are beyond praise. Longsight is to be congratulated on its renovation and other schemes. Bazaars and sales of work are always with us, but it is a special pleasure to record the heartening success of such efforts at Altrincham and Chorlton-cum-Hardy. To meet an Altrincham man nowadays (especially if it be the minister) is to taste the sweets of optimism in its rarest essence, for have they not passed their Congregational centenary? The whole district rejoices with them. The same cheerfulness descends upon us when we

think of the recent revival of interest and activity at Upper Brook-street. When the circuit scheme was discontinued, there was in some quarters a natural feeling of dismay with regard to the future. The situation, however, became a stimulus to the Upper Brook-street people, and they reacted to it in a way that deserves to be remembered as an example in the meeting of difficulties. They decided to throw themselves frankly on the good feeling of their members, and especially of the young men and women. The result was beyond all expectation. Church life has in so many cases become so much a matter for a few officials and influential people, that we do not realise what resources there are in the general membership and the general mass of our friends outside all membership. It is these resources that have been drawn upon in this instance. The same lesson is to be learnt from the spread among our congregation of the Women's League, for here, again, there are resources that we have scarcely even begun to organise. Manchester district may well learn from the united women's meeting at Stalybridge in November. For such things we need all the new life that comes to us. The settlement of Mr. Flower at Sale, of Mr. Redfern at Swinton, of Mr. Lewis at Pendleton, of Mr. Tavener at Willert-street, and of Mr. Davies at Blackley, will be welcomed among our reinforcements. We are all glad to hear that Mr. J. J. Wright is better, and will soon be active again at Chowbent. And how proud they must all be at Chowbent of their grand old man, Mr. Charles Eckersley, who recently celebrated his 80th birthday. But we have to regret the removal from the district and from Moss Side of Mr. Cunliffe Fox. From the active business side of our district organisation his departure to Bath takes a force and an indefatigable industry that will be impossible to replace. The amount of secretarial work devoted to the interests of our churches by Mr. Fox has been a continual cause of admiration among all who knew about it, and the deepest gratitude of his colleagues, and the best wishes of all, go with him.

UNITARIAN HOME MISSIONARY COLLEGE. ANNUAL MEETING.

A LARGE and influential meeting of subscribers and friends of the Unitarian Home Missionary College was held on Wednesday in the Memorial Hall, Manchester, under the Presidency of Mr. Richard D. Holt, M.P., who was supported by Sir W. H. Talbot, Mr. F. W. Monks, J.P., Mr. J. O. Kerfoot, J.P., Mr. G. H. Leigh, J.P., Mr. A. S. Thew, J.P., Mr. G. S. Woolley, Mr. Albert Nicholson, the Revs. C. J. Street, Dr. Mellone, H. McLachlan, E. L. H. Thomas, H. D. Roberts, Alfred Hall, and many other ministers, laymen, and lay women.

The President, in proposing the adoption of the report and balance sheet, referred with regret to the severance of Mr. J. R. Beard's official connection with the College, for which he had acted as treasurer for 28 years. He regarded the decision to extend the theological course to three years

for all students as a step in the right direction, since it was necessary in these days for the students to attain the highest pitch of excellence. It was absolutely essential for the welfare of their ministry that they should maintain the very high standard which that ministry had always possessed, not only for piety, but for learning. The religious body to which they belonged was not one which could well be served by an uninstructed ministry. They certainly required, as a body which made its appeal more especially to reason, and had been in the habit of cultivating independence of thought and independence of character, that this appeal should be based on knowledge and accurate information. There was, he believed, a growing demand for churches which were free in thought and practice, and it would be found that their churches were free of deliberate conviction and not by mere accident. He also drew attention to the financial aspect, and considered that the College was worthy of generous support.

A special feature of the meeting was the recognition of the long and faithful services of Mr. J. R. Beard, J.P., and a resolution of thanks was moved by Sir W. H. Talbot in an eloquent and reminiscent speech, which was ably seconded by Mr. F. W. Monks, and carried with acclamation. The eclipses occasioned by his trying illnesses, Sir Wm. Talbot pointed out, were not able to blot out the sunshine that was in his disposition and character, for he was able to kindle in others a thrill of enthusiasm corresponding to his own. The President was re-elected for a second year, and Mr. J. Hall Brooks was appointed treasurer, on the motion of Mr. G. H. Leigh, who considered that never in the history of the College had it stood in a better position. The Rev. C. J. Street seconded the resolutions. The officers and committee were re-elected, the name of Mr. Percy Healey being added to the Committee. Thanks to the visitors, examiners and medical officers were accorded on the proposition of the Rev. E. L. H. Thomas, seconded by the Principal. The meeting closed with thanks to the President, proposed by Mr. Edward Talbot, and seconded by Mr. J. Taylor-Jones.

THE PROTECTION OF ANIMALS IN ITALY.

AN interesting account has been sent to us, taken from an American journal, of the work of the Society for the Protection of Animals in Rome, of which Mr. Leonard Hawksley, the son of Mr. Charles Hawksley, is honorary director. The work of those interested in animal protection in Italy has always been encompassed with difficulty, but it has been heroically carried on ever since the memorable meeting in 1874 at the house of William and Mary Howitt, when a number of influential people gathered together to see what could be done. Mr. Leonard Hawksley first became associated with the humane efforts resulting from this meeting in 1895, when, passing through Naples as a pleasure-seeker, he was so horrified at the sufferings of the animals he saw there that he resolved to return to Naples to live and occupy himself in

activities for the amelioration of their condition. Under his able administration an incredible amount of good work was done by the "Società Napoletana per la Protezione degli Animali," founded in 1891 by the Princess Mele Barese (née Mackworth Praed), and, in spite of a dastardly attack by street roughs who nearly murdered him one night, as the result of which his health was shattered for a considerable time, Mr. Hawksley persevered in his efforts, and gradually succeeded in winning the respect and admiration of the cabmen and carters who at first could only speak of him with hatred. Mr. Hawksley is doing the same kind of work in Rome, where he now lives, as he did in Naples, and the society to which he devotes his time and energies has been incorporated by decree of the King, and received the special benediction of the Pope. In one room of the building in the Piazza di Spagna the walls are literally covered with implements of torture such as are used constantly by ignorant and cruel drivers, and have been confiscated by the inspectors. In another room are the lethal chambers in which sick and wounded animals are quickly and mercifully put to sleep. Letters asking for help and advice are always pouring into the office, and books and leaflets teaching lessons of kindness and humanity are distributed gratuitously among the people. The Society aims at dealing as leniently as possible with those who transgress the laws of mercy and kindness, and is always endeavouring to educate the public mind rather than to condemn individual offenders. It depends almost entirely for its existence upon the contributions of foreigners, and there can be few causes either in our own country or any other which are more deserving of the support of generous and sympathising friends.

THE LATE FRANCIS DE PRESENSÉ.

THE following resolution in memory of the services of M. Francis de Pressensé has been passed by the Committee of the Society of Friends of Russian Freedom, of which Mr. T. Fisher Unwin is chairman and Mr. J. Fredk. Green hon. secretary:—"The Committee of the Society of Friends of Russian Freedom records its sincere regret at the death of Monsieur Francis de Pressensé, President of the *Ligue des Droits de l'Homme et du Citoyen*. Monsieur Pressensé was a valiant champion of the cause of Liberty, whether for the individual or nationalities, and rendered conspicuous services in the aid of those who are struggling for the establishment of constitutional government and liberty in Russia. The Committee further expresses its profound admiration and gratitude for the ability and devotion with which M. Pressensé worked for the welfare and progress of humanity."

THE annual general meeting of the National Education Association will be held at the Westminster Palace Hotel, on Tuesday, February 17, at 5 o'clock, when the chair will be taken by Lord Sheffield.

ALBANIAN RELIEF FUND.

WE have received the following donations in response to Miss Durham's appeal on behalf of the Albanian peasants, in addition to the sum acknowledged last week:—

Amount previously acknowledged..	£223 16 5
Mrs. Thomas Atkins ..	1 1 0
A Few Friends at All Souls' Church, Belfast ..	1 5 0
S. R. Courtauld..	5 0 0
Miss Cassellis ..	1 10 0
Miss Else ..	1 0 0
"A Friend" ..	2 2 0
Miss M. C. Martineau ..	5 0 0
Mrs. Thomas Worthington 10s., A. B. W. 5s., B. T. and J. D. 7s. 6d., the Rev. W. J. and Mrs. Jupp 5s., E. K. C. 1s., L. L. 5s., Mrs. Vesel 4s., "A Friend" 2s., Jonathan Nield 10s., Mrs. R. B. Hope-Pinker 10s., Miss F. A. Short 12s., per the Rev. H. Dawtreay (Dundee Free Religious Movement) 5s., "Diogenes" 5s., the Rev. W. Horsfall 5s., the Rev. F. Hankinson 3s., Collected by Mr. A. H. Laws 10s., Mr. G. Scrine 5s...	5 4 6
Total ..	£245 18 11

Further donations may be sent to the Editor, 23, Cannon-place, Hampstead, or to the Union of London and Smith's Bank, College-crescent, South Hampstead, N.W.

SIR OLIVER LODGE will deliver the annual lecture in connection with the Provincial Assembly of Lancashire and Cheshire in the Small Concert Room, St. George's Hall, Liverpool, on Thursday, March 19, at 8 p.m. His subject will be "The Unseen Universe."

PROFESSOR EUCKEN, of Jena, will be entertained at a public dinner by his friends and admirers, at the Savoy Hotel, on Thursday, May 28. The Right Rev. Bishop Boyd Carpenter will preside. Those desiring further particulars should apply to Professor Eucken's publishers, Messrs. Willaims & Norgate, 14, Henrietta-street, W.C.

THE annual general meeting of the Peasant Arts Fellowship will be held at Morley Hall, 26, George-street, Hanover-square, W., on Wednesday, February 11, at 3.30 p.m. The chair will be taken by Lord Henry Bentinck, M.P., and among the speakers will be Mr. L. March Philipps, Mr. George Sandeman, Mr. Godfrey Blount, and Dr. Greville Macdonald. An exhibition of spinning, weaving, &c., from various centres where the Fellowship has started these industries will be held.

THE Secretary of the National Peace Council has forwarded us the following resolution for publication:—"The quarterly meeting of the Society of Friends of Sussex, Surrey, Hants., and part of Dorset, met at Brighton on January 28 and 29, 1914, views with regret and alarm the constantly increasing demands made upon the resources of this country for the build-

ing of new warships and other warlike preparations. These preparations excite the apprehensions of other countries, lead to similar expenditure on their part, and create feelings of mutual distrust and animosity, thus aggravating the danger which they are supposed to avert. The meeting appeals to the Government to stop this wasteful and demoralising expenditure at home, and to initiate concerted action amongst the Powers for the reduction of armaments throughout the world."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackpool.—The Unitarian Church at North Shore has sustained a severe loss by the death of Miss Sophia Clegg, which took place on January 29. Miss Clegg was a native of Newchurch, but prior to coming to Blackpool had resided in Bury for sixteen years. For the last twenty-two years, along with her sister, Miss D. Clegg, she has been a staunch supporter and enthusiastic worker at the Dickson-road Unitarian Church, where she will be greatly missed. The interment took place on Monday at Newchurch Parish Church.

Brighton.—At the annual scholars' party, which was held on Thursday evening, Jan. 29, the Sunday school was reported to be as large as the accommodation allowed, and teachers and other friends were heartily thanked for their faithful services. The congregational "At Home," at which the minister and officers of the church welcome new friends and old, also proved a very successful gathering, with a full lecture hall.

Carlisle.—The 31st anniversary was held at the Unitarian Central Hall on February 1 and 2. The preacher on Sunday was the Rev. H. V. Mills. At the meeting on Monday, which was well attended, the Rev. T. P. Spedding was present, and spoke as the representative of the British and Foreign Unitarian Association. The reports of the first year after re-organisation were full of promise, and the congregation is steadily growing in numbers and usefulness.

Leicester: Appointment.—Mr. Sidney Spencer, B.A., of Manchester College, Oxford, has received and accepted a unanimous invitation to the ministry of the Free Christian Church, Narborough-road.

London: Forest Gate.—The annual meeting, which was held at the Unitarian Church on January 31, was of a very encouraging character. The reports showed a considerable increase in activity during the year, and as a result of the open-air work and van missions, together with various new forms of institutional work, the average evening attendance has almost doubled during the year. The Pioneer Preachers—particularly Messrs. Mosop and Piper—are to be congratulated on these first fruits of their work at Forest Gate, whilst the good work done by Sisters Seymour and Knights cannot be too highly estimated. This district has always been regarded as a very difficult one, but it is hoped that at last the various efforts of the past twenty-five years are to meet with a measure of success. During the evening the Rev. H. W. Perris, formerly minister of the church, made a presentation (subscribed by present and

former members) to the late Secretary, Mr. E. Moseley, in recognition of his zealous service for nine years.

Stockton-on-Tees.—A social meeting was held in the school-room of the Unitarian Church on Tuesday, January 27, when the Rev. T. P. Spedding, the representative of the British and Foreign Unitarian Association, gave an address to the assembled members and friends. The Rev. A. Scruton and other speakers testified to the valuable stimulus given to the Stockton Church by the visits of the Unitarian Van Mission and by the open-air addresses.

NOTES AND JOTTINGS.

MR. MANBRIDGE, who has just returned from a missionary tour to Australia to explain the work and aims of the Workers' Educational Association, has given some interesting impressions of his visit to a correspondent of the *Manchester Guardian*. He found a spirit of eager welcome for his message both in the universities and among the manual workers. The former, unhampered by long academic traditions, evidently respond readily to the educational demands of the democracy. He found no antagonism between the universities and the labour movement. Representatives of the Universities met in the Trades Hall and representatives of the trade unions met in the universities, and it was quite clear to his mind that a great *rapprochement* had taken place between the two.

MEMORIAL TO SIR ROBERT HUNTER.

It has been felt by many friends and fellow workers of Sir Robert Hunter that there should be some suitable memorial to commemorate his life of service to the nation, and a committee has been formed of which Mr. S. H. Hamer is secretary, and Canon Rawnsley treasurer, to carry out the proposal. They have resolved to appeal for funds to obtain a permanent record of Sir Robert's public career, not only as the legal adviser to the Post Office for 30 years, but as the founder and chairman of the National Trust, and an untiring worker for the Commons Preservation Society, and other kindred organisations for the protection of open spaces and rights of way. It would be a suitable final record of his life's work, and consonant with the wishes of his family, that some special open space should be dedicated to his memory. It has been announced, by the way, that the National Trust's option on High Down, a notable hill-top near Godalming, shall be taken up as a memorial to the late Miss Octavia Hill.

THE USE OF STEEL TRAPS.

A letter has been addressed to Mr. Lloyd George by the Committee of the Humanitarian League, pointing out that the proposal made in the Land Report, that farmers should be allowed to extend the use of the steel trap, would, if carried into effect, be an aggravation of what is already a

great evil. The torture caused by the use of this barbarous instrument is notorious, and if the present very inadequate restrictions should be relaxed, the most horrible sufferings would be inflicted not on rabbits only, but on many other animals, both wild and domestic. The Committee express a hope that Mr. Lloyd George will use his influence for the withdrawal of the suggestion.

FOR THE PROTECTION OF WILD BIRDS.

Mr. Paget-Tomlinson, in a letter to the *Times*, refers to the information he has received from Miss L. Gardiner, secretary of the Royal Society for the Protection of Birds, as to the useful work that is being done among the elementary schools in the way of "bird and tree competitions," although, unfortunately, only a few counties appear to have taken advantage of the scheme. An appeal to the kindly feelings of children in regard to the protection of bird life should certainly come first, he agrees, but so many boys turn a deaf ear to such appeals, and continue to destroy eggs, nests, and young birds, that he thinks every education authority should send out a circular letter to the head teacher of every school in its area urging that (1) an appeal should be made to the kindly interest of the children, (2) a clear statement given of the birds and eggs protected in their own county, and (3), a very plain warning that those who persist in breaking the law would be punished. "It is important," he adds, "when drawing up lists of birds for protection during the whole of the year, to obtain permission from the Home Office to add such birds to the schedule of the Act of 1880. If this precaution be not taken, all owners and occupiers, and also those authorised by them, are exempt from the provisions and penalties of the Act, and such an order would to a large extent be futile. The Home Office is careful to point out the importance of this fact when granting orders."

TEMPERANCE REFORM.

The various temperance societies are combining, on the eve of another Session, to bring pressure on the Government for further legislation in regard to the licensing laws. That effective reform of the licensing laws which Mr. Asquith declared in 1908 was long overdue is still more overdue at the present time, as Mr. Lief Jones, M.P., presiding at a meeting of the Alliance Metropolitan Council on Monday, pointed out, and it is hoped that the long-promised Licensing Bill will follow the forthcoming Education Bill. The National Temperance Federation, which includes thirty national, provincial, and denominational bodies, has despatched to each member of the Government a memorial on the subject signed by the Countess of Carlisle, Sir Herbert Roberts, Sir Victor Horsley, Sir Alfred Pearce Gould, and others, urging that the needful measure which has been so long delayed may be introduced and pressed forward during the year 1914. The United Temperance Council is considering the desirability of instituting a commission of inquiry into the causes of increased intemperance

among women. It is shown by a reference to Blue-Book figures that the relative increase of drunkenness is between three and four times as great among women as among men.

THE BRITISH ASSOCIATION AND MANCHESTER.

The British Association will meet in Manchester for the fourth time in September, 1915, and arrangements are already being made for its reception. In 1842, when the first general meeting was held in Manchester, the president was Lord Francis Egerton, M.P., and among the distinguished scientists present was John Dalton, the famous chemist and author of the Atomic Theory. Lord Egerton delivered his address in the Friends' Meeting House, Mount-street, more than 2,000 persons being present. On the occasion of the last visit of the Association to Manchester in 1887, the year of Queen Victoria's Jubilee, when a record number of tickets were taken, the president was Sir Henry Roscoe, M.P. In the course of his address he reviewed the past fifty years of progress in science, and called special attention to the changed condition of things in chemical science compared with that of 1837, and to the work of Priestley, Lavoisier, Davy, Faraday, Dalton, and Gay Lussac. Writing to the Lord Mayor of Manchester the other day expressing his regret that he could not attend a meeting which had been convened to discuss arrangements, Sir Henry Roscoe referred to this meeting in 1887, the largest which had ever taken place in connection with the Association.

"PARSIFAL" AND CHRISTIANITY.

Nothing can be more interesting than to trace the development of Wagner's ideals through all the phases of doubt and negation culminating in "The Twilight of the Gods" up to the final triumph of faith in the "festival play" of "Parsifal," which has just been produced so triumphantly in London. In "Parsifal" he seems to break once and for all from the numbing influence of Schopenhauer to proclaim his belief in goodness and purity, and the conquest of love over sin and suffering. Dr. Forsyth pointed out in his "Religion in Recent Art," published in 1889, how in "Parsifal" Wagner depicts not so much a Hero as a Saviour, how the redemptive idea had risen to dominate the poet's imagination and in great measure to redeem him from pessimism itself. For pessimism is "a cry more than a speculation; . . . it bears the cross; it sups full of sorrow. . . . It has also the note, the thought, the Promise of Redemption." It is difficult to realise that Wagner's music was at one time regarded as "blasphemous," and that Dr. Hueffer (the father of Ford Madox Hueffer, and at one time musical critic of the *Times*) was warned by a correspondent that unless he abstained from upholding it "he would be respectively stabbed, ducked in a horse-pond, and beaten to death by hired roughs."

THE PEACE YEAR BOOK.

The Peace Year Book (the National Peace Council, 1s.) comes to us again

in its familiar green cover, full of useful information connected with the Peace Movement, and containing notable articles by Dr. Starr Jordan, Norman Angell, Canon Grane, Mr. P. A. Molteno, M.P., and others. The Editor, Mr. Carl Heath, gives a summary of events bearing on peace and war which have taken place during 1913. The outlook is not altogether promising, as the displacement of power resulting from the Balkan struggle "has been the excuse for increased armaments in Germany and France," but the one happy feature has been the negative unity of Europe under the lead of Sir Edward Grey which has averted the colossal war that was once thought to be inevitable. It is, however, gratifying to know that "Peace is no longer the tender infant of the Peace organisations, but has become the problem of the whole world." War, with all its horrors, "is passing away under the growing and persistent pressure of world organisation, economic necessity, human intercourse, and that change of spirit, that social sense and newer aspect of world-wide life which is the insistent note, the *Zeitgeist* of the age."

SWEATING IN FACTORIES.

The Rev. Percy Dearmer has recently been pointing out that, contrary to the general opinion, sweating is by no means confined to women homeworkers, comparatively few in number, who are competing with factory machine labour. In a short report published by the Research Committee of the London Christian Social Union, of which he is the chairman, it is stated that in many factory trades, such as fruit preserving, pickle making, confectionery, tea packing, coffee and cocoa packing and biscuit making the wages are quite insufficient for subsistence. "One striking fact emphasised is that widely different rates are paid for the same process in different factories. Thus, while one employer pays 20s. a week to girls over 16 engaged in boiling jam, another only pays 11s.; chocolate packers of the same age group receive wages varying from 16s. to 7s.; and married women are paid 4s. a day for peeling oranges for marmalade in one factory, but 2s. in another for the same work. All these factories are in the London area, and the cost of living cannot vary in such a way as to justify these discrepancies."

* * *

"AGAIN, the tables of wages which the committee has made illustrate the remarkable fact that the average for married women is nearly always less than the average given to single women for the same process. As a rule a married woman in London rarely spends her day in factory labour unless she is driven to do so by dire need, and for some reason has to provide not only for herself but also for dependents, whether children or a husband unemployed or unemployable; yet it appears that she has to put up with a wage less on the average by 2s. 6d. than that paid to single girls, who may be free to spend their whole earnings upon themselves. Neither average is large; for all the processes we investigated the figures are only 8s. 11d. and 11s. 5d. respectively; but the lower wage for the woman with dependents is hard to explain or to justify."

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

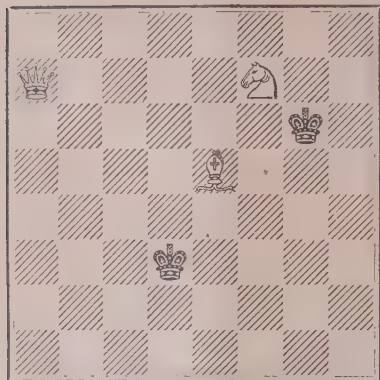
FEB. 7, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 8, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 43.

By OTTO WÜRZBURG.

BLACK. (1 man.)



WHITE. (4 men.)

White to play and mate in three moves.

SOLUTION OF No. 41.

- | | |
|-----------------|--------|
| WHITE. | BLACK. |
| 1. Kt. Kt2 | P x Kt |
| 2. Kt. R1 | P x Kt |
| 3. Q x P, mate. | |

Note that if 1. Kt. Q4, 2. Kt. B5, Black has time to advance his P, claiming a knight, giving check.

Correct solutions have been received from L. G. Rylands, W. E. Arkell, A. J. Hamblin, R. B. D. (Edinburgh), W. T. M., A. Mielziner, Rev. I. Wrigley, Rev. B. C. Constable, E. Wright, Dr. Higginson, J. Williamson, E. C., and F. S. M. (Mayfield).

"PITFALLS ON THE CHESS BOARD." By E. A. GREIG. (London: F. Hollings, Great Turnstile, Holborn, W.C. 1s. net.)

This is a revised and enlarged edition (edited by M. W. Stevens) of a work published in 1910. I am not well versed in the technicalities of the game proper, so my review is given with diffidence. The opening moves of many games are given, and the "pitfalls" which sometimes occur in standard openings are plainly stated, and should act as a warning to the average match-player. Here is one quotation:—

Queen's Pawn Counter Gambit.

Be careful when you play P. KB3.

- | | |
|----------------------------------|---------|
| 1. P. K4 | P. K4 |
| 2. Kt. KB3 | P. Q4 |
| 3. Kt x P | P. KB3? |
| 4. Q. R5, ch. | P. KKt3 |
| 5. Kt x P, winning the exchange. | |

This example is perhaps rather elementary, but it is just such a position which might occur, and as there are 100 similar situations listed, the book should be of much service both for attack and defence. Nowadays the standard openings are so much played that it is as well to be versed in possible traps, and so avoid drifting into an inferior situation during the first 10 moves.

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MOTT.—On February 10, at Detmore, near Cheltenham, Clara Elizabeth, wife of the late Albert Julius Mott, F.G.S., aged 80.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE new Session of Parliament was opened by His Majesty the King on Tuesday afternoon. The Speech from the Throne contained the following passage, which goes far beyond the usual formal announcements of policy:—"I regret that the efforts which have been made to arrive at a solution by agreement of the problems connected with the government of Ireland have so far not succeeded. In a matter in which the hopes and fears of so many of my subjects are keenly concerned, and which, unless handled now with foresight, judgment, and in the spirit of mutual concession, threaten grave future difficulties, it is my most earnest wish that the goodwill and co-operation of men of all parties and creeds may heal dissension and lay the foundations of a lasting settlement."

WE have never discussed the difficult problems of Irish government in these columns. We recognise that it is a subject upon which our readers are strongly divided and that men of good judgment and ardent patriotism are to be found on both sides. But we feel that we shall not be going beyond our province, if we express our heartfelt gratitude for the words which we have just quoted. They breathe the spirit of conciliation. They are a good omen of peace. It is in this temper that we have always desired to approach questions of acute controversy. To foster this spirit of goodwill and mutual understanding in the divided world of religion is one of the reasons of our existence.

WE shall perhaps be forgiven if we say that Irishmen of all creeds and parties

have some ground of complaint, that hitherto there has been only a very meagre acquaintance on this side of the Channel with their needs and ideals. Irish studies are ignored in general education. Irish history is not taught in the schools. The noble line of Irish patriots wins no admiration from the general mind. And unfortunately there are many inherited prejudices and reproachful memories which make it easy for us to accept the heated rhetoric of the platform at its face value. Some of the current axioms of our political thinking about Ireland are at any rate worthy of re-examination with all the powers of intelligence and sympathetic insight which we can command.

WE have no wish to dogmatise on these matters, but it is at any rate open to question whether Catholics and Protestants in Ireland are really the irreconcilable foes of popular imagination. It is certain that they have often co-operated in great movements, which they believed to be for their common good. The modern Home Rule movement was largely Protestant in its origin. And at the present time Catholics and Protestants dwell together in peace and good comfort all over Ireland. Then again it may be asked whether there is any ground for believing that there is real danger of Irish Catholics adopting a policy of persecution. In this connection there are two facts which are worthy of consideration. The Irishman, like everybody else, has many faults of his own, but the temper of the persecutor is not one of them, and history shows that he has not belied his character. Ireland has never had a Smithfield, and lacking this doubtful glory she has had to borrow her noble army of martyrs from elsewhere. The fear of clerical domination is, we know, very real in many minds; but it may at least be urged in mitigation of judgment that the tragic mistakes of the past have had much to do with the present influence of the priest, while the Nationalist party shows no sign of

clerical domination. As history has proved over and over again, men may be devout Catholics without being clericalists in the political sense of the term.

WE do not bring these matters forward as arguments on one side or the other of the present controversy, and we know that there are many other considerations of grave importance which must influence our judgment. But they may at least suggest some fruitful lines of inquiry, and anything which encourages a closer study of the problem in the light of history and the realities of Irish life will help forward the policy of conciliation which has just been urged upon us by the highest authority in the land.

THE Archbishop of Canterbury has definitely declined to institute proceedings against the Bishops of Uganda and Mombasa for heresy and schism in connection with the Kikuyu affair. In this decision we believe he will have the hearty support of most sensible people. The whole matter both in regard to the proposed Federation and the "Open Communion" is to be referred for consideration and report to the Central Consultative Body of Bishops. In the statement which he has drawn up the Archbishop writes:—"The practical questions which have at this time been brought to an issue are not wholly novel in character, nor are they applicable only to East Africa. They have already on more than one occasion come before me in regard to Missionary work in China, in Japan, in West Africa, and elsewhere. In the stir and glow of modern Missionary work, and in the now frequent interchange of experience and counsels among Missionaries belonging to different branches of the Church of Christ, and in view of the ultimate growth and extension of purely Native Churches, such questions call imperatively for patient thought and for definite answer. In the consideration of them, points may obviously present them-

selves which call for wider deliberation and for a larger voice of Episcopal authority than can be given in final form by what is only a Consultative Body. But definite and practical counsel upon the particular points raised will, I am sure, be forthcoming without delay. To push such questions aside, or indefinitely to postpone their consideration, is not only undesirable and unfair—it is impossible."

* * *

THE slow and dignified procedure outlined by the Archbishop is a welcome rebuke to the rash inquisitor. The Church of England is not going to be stampeded into mediævalism by the intolerance of the Bishop of Zanzibar. But it remains to be seen whether in the end anybody will be satisfied. The Consultative Body can express an opinion and offer advice, but it cannot demand obedience. There is also the fear, openly expressed by "Artifex" in the *Manchester Guardian*, that it is a further step towards "oligarchical government by secret conclave." Here we think there is real danger. The more important the functions which are assigned to this small company of bishops, the more it will claim deference from all the clergy to its opinions, until it assumes in the public eye the importance of a general council, with plenary powers not only in matters of policy but also in doctrine. "I know many thoughtful people," "Artifex" writes, "who regard the present tendency to concentrate not merely all the executive but also all the legislative functions of the Church in the hands of the bishops as a grave and growing evil."

* * *

IT is with deep regret that we have to refer to-day to the irreparable loss which religious journalism has suffered in the death of "J. B." of the *Christian World*. A personal tribute to his memory by his old and intimate friend, the Rev. Joseph Wood, appears in our present issue. As Mr. Wood points out, when owing to ill-health the Rev. Jonathan Brierley abandoned the pulpit for journalism he entered into his kingdom. His weekly article in the *Christian World* gave him ample scope for his special gifts, and he spoke to a vast unseen congregation instead of to tens or hundreds gathered together in one place. His triumph was unique, and in the largeness of his vision and the nobility of his aims he was always worthy of it. He was probably the greatest missionary influence through the written word which the churches have possessed in this generation. He raised the whole profession of religious journalism to a position of dignity, and gave men a new vision of its possibilities as a spiritual force in the world. If we need strong men in our pulpits, we need mighty men for the weekly religious press, which wields a vast and incalculable influence over the unseen kingdom of souls.

THE INVISIBLE FELLOWSHIP.

WE depend in our religion greatly upon visible fellowship. Christianity is nothing if not social. The soul, it is true, has its quiet and solitary moods. Perhaps its deepest experiences must always be too intimate for partnership. When we are most ourselves we cannot shake off what is distinct in our individuality. "Je mourrai seul," was the cry of PASCAL. "No one has gone this way before" is the confession of all of us as we face the duties and critical decisions of life. And yet for the brightness and joy of religion, for the confidence it inspires in daily life, for much of its richest utterance in worship, we require the sense of hearts beating in sympathy with our own. If the touch of a comrade's hand, the fellowship of common aims, the "joyous swing of advance" mean much for us in the ordinary affairs of the world, we have tenfold more need of them when we make the ventures of faith and lift up our hearts to God. The company of men and women of one mind with us, with whom we habitually worship, and the wider Church with its common memories and usages to which we have pledged our troth, the visible fellowship whose name we bear, these things are an intimate part of ourselves. They create our spiritual atmosphere. They determine to a large extent the direction of our thoughts. They guide and support our steps even at the moments when we are least conscious of their influence. It is not only weakness which shrinks from the solitary path in religion. There are revelations of love and power which we cannot understand or trust to the uttermost until we share them with others and find them confirmed in the common life.

It is for this reason that the religion of many men blossoms most happily in a fellowship which is large enough to find room for many varieties of experience and to offer the sense of a multitude, which cannot be numbered, to the need and loneliness of the individual soul. Here no doubt small religious minorities are at a great disadvantage. They pay dearly for the dissidence of their dissent, if they live entirely within a narrow enclosure, thinking their own thought and content to substitute fervent domestic pieties for the far-flung loyalties of the Church universal. But fortunately there is no need for them to be in this parlous state. Smallness of

numbers may be combined with largeness of heart, and the very narrowness of our surroundings may provoke us to more inclusive sympathies. The size of the visible fellowship to which we belong is seldom a matter of our own choice. The Spirit leads us by strange paths, and often a man of the most catholic temper finds himself fixed irrevocably by ancestry and affection or by deep scruples of conscience in the smallest of the sects. But he does not on that account contract his sympathies or try to persuade himself that his own tide-pool is as wonderful as the ocean. Here is the visible fellowship to which he belongs, few it may be in numbers, limited in influence, much spoken against and greatly misunderstood, and he will glorify it as much as he can, and if it means separation—Protestant from Catholic, Nonconformist from Churchman, Unitarian or Quaker from Evangelical Dissent—he will accept it with quiet dignity. But all the time he is conscious that he is a citizen of the spiritual world. There is an order of sanctity to which our labels do not apply. There can be no such thing as a monopoly in goodness. Even the Church of Rome has to find a place for the *anima naturaliter Christiana*. Nothing but our own unworthiness can banish us from the invisible fellowship of those who walk with CHRIST, though we may still forbid one another to remember him in the same act of worship and draw the lines of division hard and clear, till the great and holy things which we possess in common are almost blotted out.

There is good reason for making much of the reality of this invisible fellowship at the present time. Those who have even some dim perception of it, and have felt the joyous breadth which it imparts to the affections, would not exchange it for any other form of certainty which the religious world has to offer. When once we have tasted its freedom of spirit and breathed its heavenly air we know that we have passed from death unto life. But it is a strange thing that this experience does so little to heal the wounds of rivalry and misunderstanding. We are perplexed by the conflict of opinions more than we are gladdened by the deeper harmonies of goodness. Theologians and men cunning in argument still count for more in the counsels of the churches and the presentation of their message to the world than the whole fellowship of the saints. The experiment remains to be tried of putting love and goodness, which in our hearts we acknowledge to be the principal

things, in the first place. There is something grievously wrong with religion when this seems an unnatural thing to do, and men begin to suspect themselves of laxity if they stretch their sympathies too wide and make the earthly temple too like the pattern in the heavens. Shall we never have the courage to give the hidden admirations of the soul free play? It is the man who lives habitually in the invisible fellowship of all who love God who is not far from the kingdom of heaven. It is a very simple and perhaps a very obvious thing to say. But how faintly this healing truth is recognised among Christians, how seldom it reigns in triumph in the hearts of men!

"J. B."

By the death last Sunday morning of the Rev. J. Brierley, the well-known "J. B." of the *Christian World*, Liberal Christianity loses one of its ablest prophets and most effective exponents. While retaining to the end his connection with Evangelical Nonconformity, he, more than any other man of his time, gave it a new meaning and direction by inducing it to accept freely and gratefully the transforming work of science and criticism. For over a quarter of a century his weekly essay appeared in the *Christian World*, and largely contributed to that journal's wide influence and circulation. Ministers especially, of all denominations, Roman and Anglican, Jewish and Nonconformist, took in that paper solely for "J. B.'s" articles, and it would be interesting if it could be known in how many pulpits they were translated into sermons. Many of them were suggestive re-statements of the great doctrines of religion, distinguished by wide knowledge and fine scholarship. Others were marked by a psychological skill rarely equalled even by its professors, lightened by a delicate humour, and humanised by generous and catholic sympathies which never failed. They sounded the note of a real experience which made them the most delightful reading.

Mr. Brierley received his ministerial training at New College, London, and entered the Congregational ministry in 1870 as the pastor of the church at Torrington. Subsequent settlements at Leytonstone and Balham proved his power, and drew large congregations. His gifts of speech were great; he talked exactly as he wrote, and his wonderful and easy memory enabled him to dispense with manuscript in the pulpit. A serious failure in health compelled him most reluctantly to renounce the pulpit for the pen. But the gain to influence and power by the exchange was great. He now addressed every week tens of thousands, where before he addressed hundreds, and his writings carried his

message far and wide. He was an omnivorous reader, and appeared to forget nothing that had once come under his eye. His quotations from all likely and unlikely sources, always apt and telling, were a striking feature of his essays. What Thackeray said of Macaulay might with slight alterations be said of "J. B."—"Take at hazard any two or three pages, and glimmering below the stream of the argument, as it were, you, an average reader, see one, two, three, a half-score of allusions to other writers, characters, literature, poetry, philosophy, with which you may or may not be acquainted. Your neighbour who has his stock of reading stored away in his mind shall detect more points, allusions, happy touches, indicating not only the prodigious memory of the writer, but his appreciation of the unities in widely divergent minds." He laid under contribution not only the Fathers and the great classical authors, but a crowd of French, Italian and German writers, many of whose names were quite unknown to his ministerial brethren.

Like R. L. Stevenson and J. R. Green, he scarcely knew what a day's good health meant. Yet, like them, he kept a cheerful outlook on life, scorning to whine of his ills and pains whether in public or private. Perhaps his greatest tribute is the gratitude of thousands of doubters and tremblers, for whom he made religion once again a reasonable thing and a thing of infinite joy and hope and peace.

J. W.

VIRTUES AND VIRTUE.

BY EDWARD LEWIS.

THE etymological significance of the word Virtue is heroic manliness. "Vir" is hero; "virtus" is valour. The suggestion is of some high quality, and worth, of the individual soul. Our "virtues," however, have little to do with heroic manliness, and are the characteristics of a law-abiding citizen, or a member of respectable society. Socrates defined the Good partly in terms of beauty (partly also in terms of usefulness) and Plato related Virtue to the perception of the Absolute Good; but both of them insist that Virtue can be taught. Now, heroic manliness cannot be taught, it can only be expressed; the Platonic virtues—temperance, courage, justice, and the like—can be taught. By whom? By the representatives, guardians, agents of the community. In whose interest, then? In that of the community, first. The virtues stand for that practice of the individual life which is useful and advantageous to the community as a whole.

It was the Stoics, in a time of revolt, who picked up a chance phrase of Plato's and asserted that virtue is the health of the soul. Our virtues represent our obedience to the commandments of society. They are a kind of ordained uniform. Ethics, as commonly understood, is largely a philosophy of clothes. The Decalogue is a bunch of decrees issued from the centre of authority in a community, and imposed upon the individual mem-

bers thereof in the interests of the common life as then constituted. The moral education of children consists, in the main, in the imposition of certain habits, practices, manners within the boundaries of which it is to the advantage of the community that individual life should be lived. A child is so highly imaginative and poetic that it does not distinguish clearly between fact and fancy; so universalist, that it draws no clear line between meum and tuum; so full of spontaneity that it is unconsciously a rebel in many directions; so, for the sake of the stability and security of the social order, we put the child under the restraint of virtuous habits. It may be good for the child, but the first consideration is that it is good for the social order. To be good is to be useful to the order. To be virtuous is to conform to the recognised moral standard which the community sets up first for its own self-preservation.

So it happens that the virtues differ with different races, ages, or classes of men. With us, Justice is a primary virtue; but not with the Japanese, among whom it may even be a wrong if it conflicts with loyalty to ancestors. What is virtuous in a soldier on the battlefield would ostracise the civilian from any decent society. A soldier may not be naturally or necessarily ruthless and cruel, but the safety of the community requires that he should be this in war; so it is made a virtue. The virtues of the serving class are humility, docility, obedience and the like; these obviously have nothing to do necessarily with the individual soul of the servant, but are the qualities which the community praises because it gets advantage by them. "She is a good girl, she is so obliging," said a woman to me the other day in reference to a housemaid; her goodness, her virtue, was in her obligingness. But who determines that? In whose interest is that? A commercial company praises the diligence of its employee. The man may be stifling his soul, undermining his health, robbing himself of leisure and the gifts of leisure, suppressing himself at every turn, making himself into a machine, yet his diligence is praised; it is his virtue; but it is quite clear who determines it to be a virtue, and why. Regularity of habit and conduct is a virtue. Society praises the regular, orthodox, conventional man because it knows where to find him, and what he will do next; he is useful to the stability and security of the order.

Of course, we are members of a community, and have no existence as isolated individuals; the preservation of the community is, in a sense, necessary to our own; further, it is only in association with our fellows, and therefore under some limitation in regard to their rights, that we get the necessary foothold for our self-expression; still further, the community nourishes and protects us until such time as we have developed a personal centre which may ultimately arise within the order as a criticism, a challenge, a defiance, a disrupting power. But, admitting all this, it remains true that our virtues are subtly, and perhaps necessarily, imposed upon us by the community in its own interest first, not in ours; and we must distinguish between virtues which are social utilities and virtue which is heroic

manliness, a power which goeth forth from us.

Religion has gone hand in hand with social authority, and the Decalogues are attributed to God, as if God could not also communicate His will to the individual soul; or as if there were some superior quality of divine authority in published moral codes. This notion, if uncomplemented and uncorrected, may work much damage. It may be admitted that the Will and Purpose of God is expressed through the wisdom and insight into practical needs on the part of legislators and leaders of public opinion; it may be admitted that the Voice of God is mediated through tradition, through the accumulated experience of an institution like the Church, or through the slowly formed general opinion, deposited from experience, of the community; but the counter-assertion must be made of the ever-fresh and direct revelation of the Divine Will to the sensitive and eager soul. The medium, especially with the passage of time, may at times smother and stifle the original Voice. The ultimate and final authority, even for morals, is in the soul of man. I, for one, will not allow either Church dogmas, or community-made virtues, to silence or override this in me. The ultimate religious duty is truth to myself; and this is not a social virtue.

There is no reason to praise a man for having the social virtues than there is to praise him for wearing clothes. Not a few people nowadays are uncomfortable inside this virtuous skin; as uncomfortable as many an intelligent and thoughtful man is when he is reciting the Church creed. They have the virtues, but something within them doesn't quite fit all the way round. They conflict with something which is profoundly the interest and concern of their soul; they are stifled, their mouth stopped, their spirit cramped; they are prevented from some particular form of self-expression which feels tremendously important within them. But the word holds them up. Are not these "virtues"? It is a beautiful word! Surely they must be good, with such a name. This is one of the tricks! With subtle wisdom the community has given a fair-sounding name to its self-preserving devices. "Give a dog a bad name, and hang him"; society gives its virtues a good name, and throttles you! A man must not allow his soul to be the victim of his virtues.

The critical virtue is the health of the soul. Your soul is your virtue—not your social habits, your manners, your observances. These are secondary, it is primary. These are derivative, it is original. They are imposed, it is your endowment. They represent the safety of the community, this involves your salvation towards God. They harmonise you with the external order, this harmonises you with yourself and God. Will you have your virtues in exchange for your soul?

Your other virtues are your dress; this heroic manliness, this virtue which is the health of your soul, is your life. They may give you a good conscience before men, this alone gives you a good conscience in the sight of God.

"That your very Self be in your action, as the mother is in the child; let this be your formula of Virtue."

AUTHORITY AND FREEDOM OF THOUGHT.

II.

THERE are numerous modern writers who would cordially assent to Mr. Bury's claim that when "Rationalism" has destroyed the last trace of "Theology, Mysticism, and Metaphysics, the world will find its salvation in an outlook on life based entirely on Science." What is the value of this anticipation?

A strange illusion besets many men in this matter. They see that science has contributed to the destruction of a great deal of harmful superstition; they see that science puts into men's hands means of practical invention and achievement to which no limit can be set, and they run to the conclusion that because science has been or may be used for good, therefore science itself is good. Science is power; and power in itself, and apart from its use, is neither good nor evil.

Science is essentially limited, in the first place, to the endless ascertainment of physical facts and the physical conditions under which they occur, and, in the second place, to the criticism of error. This limitation is all-important. To understand it is to dispose once for all of the current cant about "Science and Progress." The facts and the laws of their causation exhaust the realm of science. Science belongs to the "world of Analysis." She can lay down no judgment of value or worth; all such judgments belong to a world beyond that of science—the "world of Appreciation." Her findings may, indeed, be turned to practical purposes, good and bad; but she knows nothing of their goodness or badness. Her results may be employed equally to save life or to destroy. It is possible that some day science may find out enough about the constitution of matter to enable men, if they so desire, to destroy the visible universe and all it contains, and disintegrate its very atoms into their component electric forces. It is also possible that some day science may enable men, if they so desire, to live in an earthly paradise from which pain and everything inconvenient is removed. But science cannot demonstrate that the one desire is any better or worse than the other. Hence it is simple or rather complex nonsense to assume as "scientific facts" that the process of natural evolution leads to good, or that the increase of human life is good, or the stability of society good, or the happiness of the greatest number good. If a man chooses to deny any of these statements there is not a word, from the merely scientific point of view, to be said against him.

Why is this? It is because "good" means good for something, and that always means, in the end, good for some kind of human purpose, and human purposes belong to the "world of Appreciation." Science cannot sit in judgment on human purposes and decide on their relative worth. She can deal with them only by making them parts of the "world of Analysis," and ascertaining the natural conditions under which they occur.

What, then, is the inevitable conclusion?

"An outlook on life based entirely on Science" means an outlook which does indeed leave out every ground for accepting any religious belief as true; but it also leaves out every ground for distinguishing degrees of worth or goodness and badness in human purposes. The whole world of appreciation—that is, the distinctively human world—is dissolved into chaos. By implication all the distinctive tendencies of human nature (as distinguished from animal nature) are disregarded, save the one ideal—the ascertainment of laws of cause and effect.

No reader need be troubled by all this dogmatism about the happy disappearance of "theology, mysticism, and metaphysics," leaving "Science" as the sole basis of life and progress. An obstinate attempt to think clearly dissolves the whole of it into smoke. There are many indications at the present time (though we cannot now turn aside to discuss them) that by the thoughtful part of the world the fraud is beginning to be found out, and it is deplorable that a scholar of Mr. Bury's eminence and ability should be found complacently repeating these worthless formulas.

So far, then, as we can attach any definite meaning to "Reason" as the word figures in the pages of this book, we must affirm that to acknowledge the exclusive supremacy of "Reason" is to acknowledge the irretrievable bankruptcy of the greater part of human nature. The result would be the rehabilitation of David Hume's famous Articles of Inquisition: "When we take in hand any volume of divinity or school metaphysics, for example, let us ask: Does it contain any abstract reasoning concerning quantity or number? No! Does it contain any experimental reasoning concerning matter of fact and existence (i.e., concerning facts of sense-observation)? No! Commit it, then, to the flames, for it can contain nothing but sophistry and illusion." And, as Hume was well aware, not only "Divinity or School Metaphysics," but other things more indispensable to humanity would disappear also; for, "if we think that fire warms and water refreshes, 'tis only because it costs us too much pains to think otherwise!"—if sense-perception is our only test of truth.

From this point of view, "Reason," like "Freedom," becomes a negative conception; in other words, to be "free" comes to mean to be detached from or cut loose from; and to "reason" means to deny, save in so far as it means to trace the mere order of succession in physical facts. At this point we reach the fundamental question: What is the resulting view of "Authority"?

In Mr. Bury's view of history, "Reason" is pitted against "Authority" as "light against darkness" (p. 232). By authority he appears to mean the inculcation or protection of belief by force: e.g., the coercion of belief by the power of a dominant political or ecclesiastical institution. Provided that we do not take the word "force" in any crudely narrow meaning—provided that we do not, for example, limit it to mere physical violence—the definition may be accepted as historically true.

It is true that authority, so understood, has played a very great part in the history of belief. Such was the authority of the Catholic Church when she spread out her arms to clasp, if it might be, the entire world in her embrace; when she sounded the note of the absolute and the eternal through her dogmas, her ordinances, her ritual; when there was no part of human life from the cradle to the grave which she did not claim to control and direct, with a power which was the result of long ages of gradual growth, and which has taken a firm hold on the heart and the intellect of man. Such, again, was the authority of the Bible, when the words of Joseph Blanco White were true—"the Bible is to Protestants a true idol, and they consider the worship of it as an oracular idol as the first condition of being a Christian"—words which were true of orthodox Protestantism as recently as half a century ago, and which, to some extent, are true still.

In both cases the *sources of religion* were not only separated from human life, but assumed to be outside the utmost range of humanity, and were found in infallible persons and infallible books. It has not been left to modern Agnosticism alone to emphasise the historic evils that have sprung from this far-reaching assumption. The root of all these evils is to be found not in the existence of the authority—not in the attribution of authority to Church or book—but in the assumption that an authority exists which is absolute and final. Mr. Bury himself distinguishes the two facts when he speaks of the authority of the Homeric poems among the Greeks: "Their authority was immense; but it was not binding like the authority of an infallible book; and so Homeric criticism was never hampered like Biblical criticism" (p. 24).

If the author had developed all that was implied in this distinction, the historical perspective of his book would have been very different from what it actually is: for, in fact, during the nineteenth century the mind of the modern world at large passed half consciously but very decidedly from the one to the other of the two views of authority here suggested. In doing so, we have accomplished not an evolution, but a revolution; we have crossed a gulf that cannot be re-crossed. On the further side of it, the claim is a command, the authority absolute, the sanction eternal; on this side, the claim is an appeal, the authority relative, the sanction "pragmatic." Thus, the claims of a ritual of the Catholic type are urged because it "works," that is, it satisfies real or supposed needs, it appeals to the sense of the dignified and the beautiful, it symbolises ethical and spiritual realities. And the claims of the Bible are urged because the Bible is through and through a human record of human experience, having the working value naturally belonging to a literature moulded by the powerful religious genius of Hebrew prophets and lawgivers and Christian apostles.

The sources of religion are now sought for in human life itself. Life itself is our authority; and, to our outward vision, life seems to break up into endless authorities.

S. H. MELLONE.

(To be concluded.)

"PARSIFAL."

Few great works of art can have made their first appeal in this country under more difficult and exacting conditions than those in which Wagner's sacred festival-play is now presented to us. "Parsifal" has received the doubtful honour of a sensational newspaper "boom," as if it were the latest opera of a Strauss or Debussy; for thirty-two years the law of copyright has enabled the Bayreuth authorities to confine its performance to their own theatre, and consequently, for the majority of music-lovers, it has been veiled with the glamour of an unsolved mystery, intensified by the religious character of the story, which sets it apart even from the rest of Wagner's own works. On the other hand, it does not possess the advantage of real novelty; the music belongs to a past generation, and the "purple patches"—prelude, grail scenes, and Good Friday music, are already familiar in the concert-hall, where each hearer forms an imaginary picture of the incidents, compared with which any actual representation will probably fall short of the ideal; again, the theory still flourished that at Bayreuth alone was real perfection of rendering possible, a tradition long since exploded in the case of the "Ring," but lingering about "Parsifal" from the mere fact that no rival production has hitherto been possible.

Finally, there was the question of surroundings: how could a drama of this religious nature make its due impression in the secular atmosphere of Covent Garden, with its associations of Italian opera and evening dress, amid the roar of London traffic instead of the peace of a Bavarian pinewood?

With all these drawbacks to contend with, any hope of avoiding complete disillusionment might have seemed vain; and yet the hope is triumphantly justified, and the production rises above all such incidental dangers to success. After all, we now realise, those who see "Parsifal" at Bayreuth are not sitting in a cathedral, but in a particularly bare and ugly theatre, possessing no qualities of religious suggestion; in any case, the auditorium is kept in darkness during the acts, so that the attention cannot be distracted; no one considers it incongruous to go to church in the middle of London traffic, and the habit of putting on special clothes for that purpose is not unknown among us. And on the musical side, the Bayreuth tradition demands a harsh declamatory style which is neither speech nor singing, and is utterly out of harmony with present day methods of rendering Wagner's music, however well it may have suited his ideas of dramatic expression.

The festival-play, however, certainly does demand no ordinary standard of care and insight, and we must willingly admit that Covent Garden has approached the work in the right spirit, and avoids any suspicion of presenting it merely as an entertainment. The scenes of greatest religious and mystical significance, where any jarring element would be disastrous, are treated with restraint and reverence, while musically no such beauty of singing

has been or could be heard at Bayreuth, while the present tradition persists there. The listeners, on their part, feel the meaning of the occasion: curtains fall in complete silence, and the audience disperses as quietly as from a cathedral festival.

The story of the drama must now be well known from much description in the press, but it is interesting to consider how Wagner treated the mediæval legend, and in what respects he altered and amplified it. The story of the grail originates in a Pagan myth, where it appears as a kind of talisman or sacred jewel, which had the power of miraculously strengthening those who beheld it, in an actual physical sense, without any spiritual application; later on, this legend was Christianised, like so many of the Pagan festivals and customs, and was connected with a Christian myth about the sacred cup used at the Last Supper. This relic was described as guarded in some remote sanctuary to which only the pure in heart might penetrate, and the "quest of the grail" became a favourite subject among the poets of mediæval chivalry, and found its way into the Arthurian romances, where Galahad, Gawaine, and Percival were distinguished in its service.

Wagner derived his version from a poem on "Parzival" by Wolfram von Eschenbach (a minstrel whom he had introduced as one of the characters in *Tannhäuser*), according to which the grail was delivered by angels into the keeping of a band of knights at Monsalvat, in Spain. It was still regarded as a talisman, with the miraculous powers already described, and Wagner retains this quality in it, since even the bodily strength of the knights is said to wither when the grail is no longer uncovered; but on to this material element he imposed the doctrine of transubstantiation in its most literal form, so that the "holy meal" at which the grail is shown becomes also a sacrament. It remains, however, an actual meal, like the Last Supper; many, who have not visited Bayreuth, have wrongly supposed that the grail scenes take place in a church, whereas the building is described in Wagner's stage directions as the refectory of the knights.

The powers of goodness, represented by the knighthood and their leader Amfortas, are opposed by the fallen Klingsor, symbolical of the power of evil and the temptations of the world, which have so far prevailed that Amfortas has lost to him the sacred spear which was treasured with the grail, and has received a wound which can only be healed through the recovery of the spear by the "reine thor"—the man of guileless innocence.

The character of Kundry, to whom Amfortas succumbed, appears to be a creation of Wagner's own, and he endows her with weird and mysterious qualities; in a former existence (the Oriental belief of transmigration of souls being here assumed) she was Herodias, and she tells Parsifal that for mocking Christ on the cross she was condemned to a curse of laughter. From time to time she comes under Klingsor's magic power, and is used by him as a temptress for the knights, a task which she can only escape when one

is found with strength to resist her; when the spell does not hold, she attempts to make atonement by serving the knight-hood, so that in Wagner's scheme she typifies a mixed character, good in intention, but unable to remain always free from evil influence.

Parsifal himself is dramatically quite colourless, and the two stages of his development which are shown are hardly human in an ordinary sense; until nearly the end of the second act his innocence is that of mere ignorance, like the stupidity of a young animal, while in the third, when he returns with the spear after long trial and wandering, he is exalted to an almost superhuman calm and dignity, in which we are meant to trace a reflection of the character of Christ.

Wagner had, in fact, many years before sketched out a Christian drama, "Jesus of Nazareth," in which he would have attempted a direct representation of the Gospel stories, and ideas for a possible religious subject were always floating in his mind. At one time he thought of combining the legends of Parsifal and Tristan to point the contrast between sacred and profane love, and Parsifal in his wanderings was to have appeared in what is now the third act of "Tristan and Isolde," where the hero lies mortally wounded in his castle.

At another time, his thoughts turned to a Buddhist theme, of which we may perhaps see evidence in the idea of Kundry's pre-existence.

These earlier plans were laid aside till the storm and stress of his life were happily over, and his great project at Bayreuth completed, and the music of "Parsifal," while lacking some of the force and passion of the earlier works, shows a serene mastery over a fully developed style which is in harmony with the sacred character of the story.

We are so accustomed to think of Wagner as a supreme musician, that it is curious to remember that he regarded himself first and foremost as a philosopher, then as a dramatic poet, musician, and scenic artist, probably in that order of importance; but who would now think of reading the book of the "Ring" as a poem, much less as a philosophy of life? and his achievements in the setting of the stage show all the deplorable taste and lack of colour-sense which characterised the German art of his period. But as a composer he is still unapproachable; the impressiveness of "Parsifal" is almost wholly due to the music, which at times reaches an atmosphere of religious feeling far above changes of fashion or developments of technique; indeed, we feel its effect most deeply in just those scenes which are not strictly dramatic at all. Considered as a subject of dramatic action, the story is undeniably weak, and fulfils none of the Aristotelian requirements as to plot; it is impossible to feel any interest in Parsifal as a personality, up to the moment of his enlightenment by Kundry's temptation, while in the last act the trials and sufferings which give him redeeming power are already over. Kundry, too, is strange and supernatural, and her subjection to Klingsor as a kind of living instrument deprives her of the

human appeal made by Isolde or Brunnhilde.

The musical emphasis not only varies inversely with the dramatic effect, but it adds beauty and interest even to the long narratives which seem to be inevitable in Wagner's poems. Thus, almost as soon as the drama opens, the action remains at a standstill, while the knight Gurnemanz relates to his companions the whole history of the grail (with which they must have been perfectly familiar) in order that the audience may know the circumstances in which the scene begins—a purely theatrical device, long before satirised by Sheridan in the "Critic." But the music which accompanies and explains it is as splendid as in any part of the work, and a similar pause in the third act is used to recall again the pathetic music associated with Amfortas.

In the present production, it happens, somewhat unexpectedly, that the finest results are obtained in just those scenes where the religious element is strongest and dramatic action least important. The second act, which is entirely secular, and calls for the ordinary resources of theatrical art, is here quite unconvincing as an example of Klingsor's dangerous wiles. His magic garden is garishly lighted and crude in colouring, and neither the gaudily-dressed flower maidens nor the crimson draperies of Kundry contribute anything to its attractions. It is certainly better than the dreadful exotic vulgarity of the picture at Bayreuth, but it shows the worst side of the English "realistic" scene-painting, without a spark of the imagination which enables Bakst and the Russian decorators to create on a plain back-cloth an enchanted garden of unearthly fantasy. The first essential of a "magic garden" is that it shall be more, and not less, alluring than a natural one; but in this case we can only conclude that those knights who did succumb must have been singularly easy to please. For a few seconds only it is impressive, when at the close of the act it falls to ruin under Parsifal's exorcism, and the withered branches are dimly seen against a lurid sunset sky.

The third act, however, is more satisfying; the scene is simple and picturesque, though rather too brilliantly lighted, and forms an appropriate setting for the exquisite Good Friday music. Here Wagner approaches most nearly to a direct introduction of a Gospel incident; the returned Parsifal, representing as closely as possible the traditional appearance of Christ himself, rests by a spring, and the repentant Kundry washes and anoints his feet and dries them with her unbound hair. It is the most critical moment in the drama from the point of view of stage effect, since a single awkward or incongruous movement would be fatal. But the acting shows perfect dignity and restraint, and the whole scene suggests some old German sacred picture of the school of Albert Durer.

The climax of effect is attained in the grail scenes of the first and third act. The architectural setting follows the Bayreuth model, and shows a hall of Romanesque design with a central space surrounded by upper galleries and covered by a dome. A wonderful illusion of space

and distance is produced by the darkened foreground, and the vista of side aisles dimly lighted by a mysterious blue haze filtering through barred windows. Every musical resource at the command of Wagner's matured power is called upon to reinforce the impression; an undercurrent of pealing bells runs through the whole scene; processions enter to the sound of solemn marches; the chorus of the knights is answered from remote galleries by hidden choirs who sing unaccompanied chorales of austere beauty; the uncovered grail glows with a miraculous light, and the music rises to sublime heights of religious intensity.

So far is all this from mere theatrical display, that we seem to lose the sense of the stage altogether, and on the fall of the curtain feel a perceptible shock in returning to lights and conversation, as from some real and vivid religious experience.

RONALD P. JONES.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE ALBANIAN RELIEF FUND.

SIR,—I need hardly say I am delighted with the generous reply to my appeal made by your readers. I think all contributors will be interested to know that I have received a letter from Mr. Kennedy, the American missionary, telling me that he and his wife and Mr. and Mrs. Tsilka (who are Albanians) have been given the use of a large room by one of the big Mahomedan Beys and have a regularly organised party of refugee women employed at making clothes. And that they have clothed 220 families, and given out a quantity of bed covers (the native wadded quilts), and also have distributed 1,950 yards of cotton and flannelette, and 50 tins of condensed milk, and 200 of the straw mats which form the usual bed of the peasant. This is the report of the work done in the past four weeks. The money sent to Colonel Phillips at Scutari is used almost exclusively for food.—Yours, &c.,

M. EDITH DURHAM.

116a, King Henry's-road, N.W.,
February 11, 1914.

CHAPELS IN WHICH MARK RUTHERFORD PREACHED.

SIR,—May I ask you to afford space for the following brief statement with regard to the correspondence in your columns as to "Chapels in which Mark Rutherford preached." My brother-in-law, Mr. William Hale White, afterwards so widely known as Mark Rutherford, and my sister were living, some time between 1854 and 1857, near the Camden-road, N.W., and my home was within a very short distance of theirs. I perfectly well remember

starting quite early one Sunday morning and walking with Mr. White to Battersea, to what was then the terminus of the Brighton Railway, Victoria Station not yet being in existence. From there we took the train to Hassock's Gate, and a walk of about a mile and a half brought us to Ditchling, where, in the Unitarian Chapel, my brother-in-law conducted the service and preached. We went afterwards to dinner with some prominent member of the congregation, whose name, though—if ever I knew it—I cannot recall, and in the early evening returned to London. I am glad to be able to place one item in the controversy beyond doubt. —Yours, &c.,

JOHN ARTHUR.

BOOKS AND REVIEWS.

LORD LISTER.

The Life of Lord Lister. By G. T. Wrench, M.D. London: T. Fisher Unwin. 15s. net.

EVERYONE knows that Lord Lister discovered the antiseptic method in surgery, and that by so doing he has saved innumerable lives. Mr. Bayard, the American Ambassador, at a banquet given by the Royal Society in 1902 to Lord Lister, expressed the feeling of all the world in one memorable sentence. "My Lord," he said, "it is not a profession, it is not a nation, it is humanity itself which with uncovered head salutes you." This Life by Dr. Wrench helps us to realise the character of the man whose services merited so splendid a tribute. As we read Lister's life, and follow him through his work and difficulties, we gain an ever deeper reverence for the man as well as greater admiration for the surgeon.

Lister, like Ruskin, was the son of a London wine merchant. He was born in West Ham in 1827. He is one of many distinguished men and women sprung from the small and formerly despised sect of Quakers. "The home atmosphere in which he was brought up may be said to be that in which he continued to live all his life. It was one of comfortable affluence, earnest faith, and practical goodwill, qualities distinctive of a great number of Quaker families, added to which was the devotion to science and to microscopical study which was the chief occupation of his father's leisure hours." Lister took his degree without any special distinction in University College, and then passed into the medical school. He distinguished himself as a student and house surgeon. His favourite Professor, Dr. Sharpey, at the close of his studies at University College, sent him with a letter of recommendation to the famous surgeon, James Syme, of Edinburgh. From that time for many years Lister worked as surgeon and teacher in Scotland. It was there that he made his great discovery of the cause of suppuration in wounds. It was the Scottish hospitals in Glasgow and Edinburgh which were first revolutionised by the new methods.

Lister, it has been well said, "had the genius to see the obvious instead of the conventional." Genius does not usually

consist in discovering the extraordinary; it sees the obvious, something that is perfectly plain and simple—when once it is seen. The conventional view of suppuration was that the oxygen in the atmosphere sets up in some way fermentation in the juices of the wound. That sounds satisfactory, like the famous old phrase "nature abhors a vacuum," to the multitude who are content with a smooth sounding explanation that explains nothing. Lister was not content with the explanation. If oxygen was the cause, why should hospital wards be far more dangerous to open wounds than private houses? He examined statistics and found that out of 2,089 amputations in hospital practice 855 died; out of 2,098 amputations in country practice 226 died. This set him on the right road. There must be something in the air of a hospital more poisonous than in the air of a country house. Our imagination is obsessed by germs to-day; in Lister's day germs were as little regarded by science as ghosts.

There is not space in this article to dwell upon the wonderful story of Lister's progress. Essentially the idea was absolutely simple. Give the healing tendency of nature its full chance, exclude the poisonous germs in the atmosphere. *Be clean.* One is inclined to think the orthodox conventional surgeons might have said:—

There needs no ghost, my lord, come
from the grave
To tell us this.

It needed more than the ghosts of the many slain by ignorance: it required a living man of tremendous force and persistence to compel the surgeons of the world, and above all the surgeons of London, to recognise the dangers of dirt. Now we all know it: then, it seemed to many like the foolish fussing of an old woman. If Lister had discovered something recondite the London surgeons might have listened with more respect. But they felt insulted at being told to "wash and be clean." Carbolic acid, like the waters of Jordan of old, seemed too commonplace a remedy.

Theology is often credited with being the source of all the persecution which science has sustained. In Lister's case it was not theologians who hindered him, and hardened men's hearts against him; it was those of his own profession who were filled with most prejudice against him. The fact is, orthodox bigotry is not a disease confined to religion. The conventional dull acceptance of a tradition with which the interests and prejudices of a community are intertwined is a danger which threatens every corporate body. Doctors are no more immune from it than theologians or policemen. Lister gained a European reputation long before the London surgeons would admit there was anything in his methods. His hospital wards were visited by leading surgeons from the Continent, but the London surgeons stayed stubbornly at home. It is to the honour of King's College Hospital that in 1877 they ventured to invite this man, who was still generally regarded in London as little better than a quack, to become Professor of Surgery in their Hospital. "At this time of day it is nearly impossible for us to realise the boldness of

this appointment," writes a King's College official. The London surgeons were now compelled to admit the cures they had hitherto ignored or explained away. Lister did several operations which no London surgeon would have dared to do, owing to the suppuration which always followed their antiquated methods. One distinguished surgeon said, on hearing of a particular operation, "When this poor fellow dies some one ought to proceed against Lister for malpraxis." But the "poor fellow" did not die; he recovered with amazing celerity. Scientific men, however obstinate, are usually capable of conviction by facts, when these facts are forced upon them. The opposition gradually died away, and Listerism was adopted or developed in one way or another by all serious surgery.

Success did not change Lister's character. He remained to the last a modest, reticent, resolute, quiet man. Kindness, courage, and humility are the characteristic qualities of his life. Henley's sonnet on him, written in the Edinburgh Hospital, is a touching and beautiful tribute to him in his earlier days by one who had been a patient in his hands:—

His brow spreads large and placid, and
his eye
Is deep and bright, with steady looks
that still.
Soft lines of tranquil thought his face
fulfil—
His face at once benign and proud and
shy.
If envy scout, if ignorance deny,
His faultless patience, his unyielding will,
Beautiful gentleness, and splendid skill,
Innumerable gratitudes reply.
His wise, rare smile is sweet with certain-
ties,
And seems in all his patients to compel
Such love and faith as failure cannot
quell.
We hold him for another Heracles
Battling with custom, ignorance, disease,
As once the son of Zeus with death and
hell.

H. G.

THE STORIES OF WILLIAM MORRIS.

THE lovers of good books will be very grateful for the issue of William Morris's Prose Romances in Longmans' Pocket Library. They fill thirteen volumes, but they may be bought separately at two shillings a volume. Hitherto most of them have seemed beyond the dreams of avarice, whether in their original form or in the noble collected edition edited by Miss May Morris, whose possessor must have a well-filled purse and a roomy house. It is a new world of delight that is thus opened to the wayfaring man, for it is strange how little these books are read. With the exception of "News from Nowhere" and "A Dream of John Ball," which have owed not a little of their popularity to their appeal as Socialist tracts, these far-reaching reaches of romance are almost unknown. Their titles—"The Story of the Glittering Plain," "The Water of the Wondrous Isles," "The Well at the World's End," and the rest—are full of pleasantness for ears which are still sensitive to the beauty of words; and the

world of adventure into which they transport us is one of freshness and delight, of high spirits and the open air, in which morbid fancies and ugly problems have no part. We have called them stories, for Morris was a born story-teller in the old sense of the word, before the novelist had narrowed our interest to the few years of courtship, when the whole intricate tapestry of human life with its glowing colours and dark masses of shade was spread out before men for their admiration, their pity and their tears, as they gathered on long nights round the fire. We would advise our readers, if they want new food for their imagination and new health for their souls, to save on sevenpenny novels, which are of small profit, and to buy volumes of William Morris instead.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—
A Primer of English Literature: W. T. Young.

MESSRS. T. & T. CLARK:—History of Religion, Vol. I.: G. F. Moore, LL.D. 12s.

MESSRS. HODDER & STOUGHTON:—The Bed-Book of Happiness. 6s. net.

MESSRS. LONGMANS & Co.:—Men and Matters: Wilfrid Ward. 12s. 6d. net.

MESSRS. THOMAS NELSON & SONS:—Conduct and Character: J. H. Wicksteed. 1s. 6d. net.

SIR ISAAC PITMAN & SONS, LTD.:—Fenelon, His Life and Works: Paul Janet. 5s. net.

MESSRS. G. P. PUTNAM'S SONS:—Cavour and the Making of Modern Italy: Pietro Orsi. 5s. net.

MISCELLANEOUS.

The International Journal of Ethics.

FOR THE CHILDREN.

JESUS, OUR TEACHER AND FRIEND.

VI.—STRONGER THAN DEATH.

I HAVE come to the last of my six articles, and seem to have got only a little way in what I hoped to say to you about Jesus; but perhaps some other time I may be able to ask you to look at other pictures from his life that will help us to get still nearer to him.

The name of Jesus, for Christian people, is the greatest in all history, but he is not simply a character in history, even the greatest and most famous; what we find in him is the deepest truth of our own life, a spirit of life which we feel to be the highest and best; and the centuries that have passed since he lived among his fellow-men, in a land and among a people so different from ours, cannot separate him from us. Jesus is an actual, living friend and teacher to those who will learn of him, and realise the power of that true life which was in him. For this is how God, our Father, teaches us. God is with us always, in the secret places of our own life, and gives us the power to understand and feel what is right and true and beautiful and good; and he gives us friends, to whom we look up, whom we know that we may admire and trust and love. He gives

us our homes, and the love of father and mother, and the happiness of home is the deeper when we realise that it rests in the unchanging love of God. So with our friends. They make clearer to us what is beautiful and noble in our life, what are the better things towards which we must be striving; and it is God, our Father, the Spirit of the hidden life in us, who in the silence of our own hearts tells us this, and gives us these good gifts, and through them the joy of the true life with him. That is how he gives to us Jesus, as the friend and helper of our better life. We look to him, and through his teaching, through what is told of him in the Gospels, through the influence he had on his disciples and through them on the world, we realise something of what his life actually was, and there is that in our own hearts that responds. God makes clear to us, reveals to us, the truth of Jesus. We know that is the right kind of life, the true manhood, the true spirit of life, to which we also must be surrendered as children of God.

What I have been trying to make clear to you is that it is an actual life that touches ours when, in the circle of the disciples, we come into the presence of Jesus. When he began to teach, as a prophet, of the kingdom of God, we are told that the people heard him gladly, and felt that he taught as one having authority, that is to say, as one who knew in his own heart and could declare with power the truth of what he taught. And that is what we feel, as we follow the steps of his ministry and see how he went about among the people doing good. I have touched upon some of the points in the story which help us to realise the commanding power of his presence, the pure, unselfish goodness of his life, his wonderful insight and helpful sympathy, and through it all we are brought back at every moment to the central thought of the inward truth of his life, in harmony with the Father's will, resting in the love of God. The people were glad because they felt the reality of that better, happier life of which he spoke, the grace and truth of which they felt to be in him. And so it is with us. It is the life that prevails, and gives to the words of the teaching their kindling power, the new spirit of life in him and in us.

You remember Theodore Parker's hymn, taken from a sonnet in which he spoke of Jesus as the "great Friend to all the sons of men." There is another hymn which I want to repeat to you here. It was written originally by J. W. Chadwick, but has been remodelled by Mr. Gannett, so that we owe it to the two friends together. It speaks of Jesus as "Our Brother."

O Brother of the righteous will,
O Brother full of grace,
What human glory is revealed,
Foreshadowed in thy face!

As once the homes of Galilee,
It lighteth ours to-day;
And still to men it showeth clear
The Life, the Truth, the Way.

Thou art the Way: for still, to know
The love that reigns above,
There is no other way than thine,—
To live the life of love.

Thou art the Truth: alone on eyes

Like thine the visions fall.
Blessed, with thee, the pure in heart,
Who see the God in all.

Thou art the Life: in thee we own
The glory all may wear,
Who will like thee, for truth and right
But learn to do and dare.

O Brother of the righteous will,
O Brother full of grace,
With deepening faith the sons of men
Still gaze upon thy face!

The story of the ministry of Jesus grows very sad towards the end. He seems to have clearly foreseen that he would have to suffer, like the older prophets, for the truth, and that through the enmity and hardness of heart of the leaders of his people he would be put to death. Yet nothing could shake his confidence that the kingdom must be established and that the power and love of God were yet over all. It seems that he came to be convinced, through the experience of his ministry, that he was not simply a prophet of the kingdom, but that he was actually called to be the Messiah of his people (Mark viii. 27-34). But if that was so, it was in a deeper, more spiritual sense than the people in the glowing dreams of their imagination could understand. And when the disciples confessed their belief in him as the Christ, the Messiah, he bade them not speak of it to the people. He knew that they would only misunderstand, and that the claim in public must mean death to him. Yet he held steadfastly upon his way, speaking out the truth with all his heart, ready to give his life for the cause. Though he could not see how it was to be, and how the Father's will would be done, there was yet in his heart the deep conviction that death could not be the end. (Mark viii. 31 must not be taken as a literal word of Jesus, though it may clearly represent his expectation. As to the last words, compare Hosea vi. 1, 2). I cannot speak of this more fully now; but keep a clear hold upon this thought. Jesus, in his pure devotion to the kingdom, and his great love for his fellow-men, was faithful unto death; even in the darkness where he could not see the way, he was utterly surrendered to his Father's will. And so he triumphed over death. He triumphed in that perfect surrender, and the Cross has been, from that time to this, the emblem of the victory of love over hate, of life over death, of the power of a pure self-sacrifice. For truth could not be so destroyed, and God was not dead. Out of the very darkness of that tragedy, and what seemed the utter failure of their cause, the new light of victorious conviction broke in the disciples' hearts; for to them came the witness of the Spirit, the deep inward assurance that neither the truth nor their Master could be so destroyed, that he was not dead, but had passed through the shadows into the new life, radiant with the light of God. So the assurance of the better life was once more renewed in them, in their hearts where it had been kindled by the touch of Jesus. In their faith and love it was made actual again, and Christianity as a living power in the world was born.

That was how the life triumphed, the inward truth of the life with God, through

the death of Jesus; and he is with us still, the friend and helper of our better life, an inspiration to all high endeavour, the "Chief of faithful souls." In his teaching it is a living voice we hear, and we may look into the living face. There we see such faithfulness, such understanding sympathy, such high appeal and searching purity, such power, such love, as make us very humble, and at the same time very thankful that we are called to follow him. It is God who calls, and bids us be of the same spirit. He gives to us this friend and brother, this leader of our race. In fellowship with him and his true followers of every generation, we are to grow up into the fuller knowledge and joy of life, the more perfect faithfulness and love and trust, to find our own place in the Father's house and in the service of the kingdom of God.

V. D. D.

MEETINGS AND GENERAL NEWS.

RELIGION AND SOCIAL SERVICE IN LIVERPOOL.

A MEMORABLE GATHERING.

(FROM OUR SPECIAL CORRESPONDENT.)

THE dinner given by the "Eighty-eight" and "Ninety-six" Clubs in Liverpool, in honour of Councillor Herbert Rathbone, Lord Mayor of Liverpool, and Chairman of the Council of the Ancient Chapel, Toxteth, proved a memorable occasion. In the happy words of the Rev. T. Lloyd Jones, the Lord Mayor, however, "Rathbone-like," turned all the honour into another direction. So it came to pass that the minds of all those in this great gathering of religious Liberals, of whatever shade or tone of opinion, were focussed, not upon the Lord Mayor, but upon the religious and civic services implied by the Domestic Missions in Mill-street and Hamilton-road. The great "toast" of the evening was "The Missionaries and Their Cause," coupled with the names of the Revs. T. Lloyd Jones, Joseph Anderton, and J. L. Haigh. Nor can even this be said to cover the deeper motives and positive aim of the gathering. As Richard D. Holt, M.P., the Chairman, put it, "We are met here, not as a chance conglomeration of persons, but by reason of one clear and definite common bond. We are members, most of us, of a certain small group of allied churches." Religion provided the motive impulse, and the whole course of the proceedings hinged on the relation of religion to life. The history, the tradition, the present practice of a group of fellow-worshippers formed the great theme of discourse. And, curiously enough, in these days of presumed decadence of Church life and of pulpit power, the emphasis was laid, not so much on the evident and eminent services of Liverpool Unitarian laymen, but rather on the work of ministers. The Chairman reminded the assembly that the guest of the evening was not only a nephew of John Hamilton Thom,

but had had the advantage formerly of living next door to him. Of Mr. Thom, one observation might be fairly permitted to any person who was acquainted with the Unitarian body in Liverpool. "If it be permissible," the Chairman continued, speaking in the pastoral terms possibly suggested by the hilly district of his constituency, "to judge of the merits of a shepherd by the fleeces of his flock, or the quality of the mutton, never was a shepherd more justified than Mr. Thom. I think, if you look back on the record of those who were educated at Renshaw-street Chapel, under the ministry of Mr. Thom, it will be difficult to find a single other congregation in which such a large percentage of the occupants of the pews had rendered more valuable public service in the rank of life in which they were stationed." The speaker found such stimulation in this fruitful thesis that he suggested it would not be a bad plan to hold their ministers responsible for the individual character of their congregations. They certainly would be held responsible in "the other world." An apostolic and humbling thought! Dr. Carpenter pursued a similar vein, and cited William Rathbone as quoting from that same venerated and revered pastor the great truth and principle: That for every moral wrong the Providence of God has provided a moral remedy. It was not only the influence of the older time ministers which served as a text for the profit of those present. The Lord Mayor not only mentioned his own minister, Mr. Craddock, but read at some length from the MS. of a sermon lately delivered at the Ancient Chapel, thus proving that the Word of the Lord is not silent, even in these days, in that prayerful little place. Mr. Rathbone had been emphasising the meagre response of many "decent and law-abiding" citizens to public service, and suggesting their probable indignation if told that their lives not only did not help forward the cause of progress, but that their neutral quality, their slackness, and sometimes their cowardice occasioned almost as much harm as the man who had done positive wrong. It was interesting to see the Chief Magistrate of this city, manuscript in hand, reading more than a page of his minister's sermon, in which was asked the question: Which class of men has more hindered the advance to the ideal good—the openly contemptuous of the great hope, or those who have trifled with it?

It is often asserted by the praisers of past times that the true art of speech-making is lost, and it may be true that we have no Burkes among us to-day. Yet, on this occasion, the speaking was of a high order and worthy of an occasion which was itself "in praise of" practical religion. The Chairman gave a pertinent exposition of the religion of free men: free from State control, and what was of even more importance, free from a worse evil—the control and paralysis of the dead hand. The control of almost any living man was less intolerable than slavish submission to the control of the person who had been deceased for some thousand years. . . . Nobody except a theologian would have dreamt of urging

the necessity of conforming finally and for ever to an obligatory point of view. This was to put a great inducement on everybody to reject new knowledge. Imagine any of the great industrial organisations of this country being conducted on the basis that every person who ventured to suggest that, after all, a new process or method might be better than an old one should promptly and immediately lose his salary. The Lord Mayor said he realised only too well that he was really reaping where he had not sown. He realised more fully every day that while it might be true to say the sins of the fathers were visited on the children, in Liverpool it was far more true to say that the good deeds of the fathers were remembered by the citizens of Liverpool and visited on their children, even to the third and fourth generation. No greater tribute to the name of Rathbone, we may remark, could be given than this. "The call upon us all," he said, "is to see that any increase in our powers and in our opportunities is utilised to the fullest possible extent to help forward the upward march of man." Dr. Carpenter, prefacing by saying that he came there from academic seclusion, spoke sympathetically of the arduous work of the Domestic Missions. "The whole of our civilisation rests," said he, "on a vast body of labour, some skilled, some unskilled; where men are daily immolating themselves for our welfare. These have no opportunity of knowing or realising the part they play in the common life, or sharing in those higher aspirations of endeavour after conscious fellowship with the purpose of the Eternal." Again, a living minister, a missionary, was cited. Dr. Carpenter quoted from Mr. Haigh's report words regarding the mission held last spring: "The missionaries had brought a message of beauty, a message of peace, a message of reconciliation, and a message of gladness."

The Missionaries responded in suitable terms, Mr. Lloyd Jones dwelling characteristically on the support and sympathy accorded to him; Mr. Haigh on the example and influence of his master, H. W. Hawkes; and Mr. Anderton making an impassioned appeal to the citizens present to stem the dreadful tide of drink. In conclusion, the Lord Mayor called on those present to honour the toast of Mr. Lawrence Holt and Mr. Sydney Jones as the organisers of what the Chairman termed "that most agreeable and delightful festivity." Mr. Sydney Jones, in reply, disclaimed any share in the actual work, and Mr. Lawrence Holt said that it had been a very great pleasure to him to be associated with such a memorable occasion as that.

This ended a gathering which had insisted throughout on the impossibility of limiting the field of religious inquiry; on the ministry, not of a theological dogma, but of a gospel of honest, sober, Christian life; on the plain duty of civic responsibility for fellow citizens, regardless of sectarianisms; on the infinite diversity of the great drama of existence; on the present industrial unrest as an emergence of the significance of souls, and as a world-wide movement towards the right of a higher kind of self-expression.

AMONG THE WAR VICTIMS IN ALBANIA.

THERE was a large attendance at Essex Hall on Monday evening when Miss Durham gave an address, illustrated by lantern slides, on her relief work among the Albanian peasantry. Mr. H. W. Nevinston presided, and a collection amounting to £140 was made for the Albanian Relief Fund. The Chairman, who has himself been associated a good deal with Miss Durham in her noble work, paid a warm tribute to her enthusiasm and practical energy, and the personal influence which she has been able to exercise as a result of her intimate knowledge of the Balkan people in championing the cause of the Albanians. He proceeded to give an interesting survey of the history of this ancient race—the most ancient now existing in the whole of the Balkan peninsula—from the time when it came under the power of the Roman Empire to the present day, when it is struggling to retain its nationality and autonomy in spite of its neighbours, who are anxious to steal as much of it as they can for themselves. It was difficult, Miss Durham said, in the course of her lecture, to give any idea, to people who had experienced nothing of the kind, of the appearance of a country in which village after village had been destroyed by fire, trees felled, crops ruined, and the people reduced to a state of destitution and misery for which there was very little relief. With the winter coming on they had no shelter but the blackened walls of roofless dwellings, or the wretched sheds or tents which they were able to rig up. Under these they crept, soaked with rain, stricken with fever, and weak from starvation and hunger. Women could be seen chopping up grass and leaves to boil for food for the children, but this concoction made them ill, and malaria and typhoid and smallpox were rife, as many as seven people in one house being found dead. From the first the Montenegrins had behaved treacherously to Albania, who believed them to be her friends, and their aim was to starve the people out in order to render them helpless and easy to conquer. Many people to whom assistance was given were threatened with imprisonment, and even in one case with hanging. Miss Durham had pledged herself to help the Albanians. At first, when she was acting as war correspondent, she took her part in helping the wounded, but she grew rather impatient when she saw how much was done for them while the starving peasants who were the greatest sufferers from the war were left to rot and die. Graphic descriptions were given of the scenes at Scutari where the people had begun to die at the rate of 30 a day when the town was taken. The entire flour supply was held up by the Montenegrins, and while the Powers were debating, and in doubt as to what was the best thing to do, the people in Scutari were counting the minutes in agony, waiting to be relieved. Two English ladies helped Miss Durham at this juncture, and they instituted a house-to-house visitation, carrying a can of condensed milk and cordials, and looking for the people who were too weak to come out, in order that they might give them

succour. In this way many lives were saved. It was, the speaker added, very touching to find that in many cases the children were fairly well nourished, while the father and mother were half starved and ill. Later Miss Durham tackled the questions of the villages. She had no idea how many were burnt, but every day or every other day she used to ride out and see what was to be done in the way of feeding and clothing the people, and distributing corn seed to be sown for the harvest. She used to take these journeys with as much as £200 in her possession, and without any escort, and was never once molested—a fact which she commended to those people who regarded the Albanians as a lot of savage brigands. On arriving at a village the method was to summon the priest, or hodja, and the House Lords (the Lord of the House is the head of a large family group) and ask for details as to the number of people in the village, and the condition they were in. A rough estimate was then made as to the amount to be given. It was a wetter season than usual, and, though they did not get more than one third of the ground sown, the crops were good, and the gratitude of the people for the help they received was very touching. The money did not hold out, however, and terrible scenes were experienced when applications for assistance had to be refused. Miss Durham now decided to return to England in the hope that she might raise more money to meet these urgent needs, but when she was on the point of starting she received a telegram begging her to go to Elbasan, where the refugees were pouring in from the territories annexed by Servia. She started on horseback, and in three and a half days reached Elbasan. There a most awful state of things awaited her which has been already partly described in our columns on Jan. 17. After doing all she could at Elbasan, where the work was of a particularly arduous and heart-breaking character, Miss Durham rode away from the mass of misery she was no longer able to relieve, and returned to Scutari. Want of funds made it equally impossible to stay there, however, and she returned to England, where she is at the present time endeavouring to raise money in order that some, at least, of the miserable victims of the war who still remain may be saved, and the trying time tided over until the spring.

At the close Miss Durham was warmly thanked by Mr. Nevinston on behalf of the audience for her address, and a vote of thanks to the Chairman, proposed by Dr. H. F. Morley, brought the meeting to a close.

SUSTENTATION FUND. ANNUAL MEETING.

THE annual meeting of the contributors of the Sustentation Fund was held at Dr. Williams's Library, Gordon-square, W.C., on Tuesday the 11th inst. The chair was taken by the President, Mr. W. Byng Kenrick, and there were also present the Revs. H. E. Dowson, J. Harwood, F. K. Freeston, W. Copeland Bowie, C. J. Street, W. L. Tucker and W. H. Drummond, and Messrs. F. W. Monks, L. N. Williams, C.

F. Pearson, E. J. Blake, B. P. Burroughs, G. J. Noteutt, O. Lee, R. P. Jones (Treasurer), and H. F. Pearson (Hon. Secretary).

The report of the managers which was presented by the Hon. Secretary recorded the death of three managers, viz., Mr. Frank Preston, Mr. Frederick Nettlefold, and Mr. Edwin Ellis during the year, the resignation of Mr. William Long, one of the original managers and a past President of the Fund, which had been received with deep regret, and the appointment of Mr. W. Byng Kenrick, Mr. Ronald P. Jones, and Mr. Lawrence Durning Holt as new trustees of the Fund. During the year six new managers were appointed to represent the National Conference, namely, the Revs. J. Wood and C. J. Street, and Messrs. Hugh R. Rathbone, F. W. Monks, G. H. Leigh, and J. Harrop White. The report further records that in making their grants last June the Board did not consider that they were yet in a position to commence to administer the Fund on the new lines, but they think it probable that if, as is confidently anticipated, they receive before next June a substantial further payment from the Special Fund Committee they will be able to make considerable progress towards the realisation of the policy of bringing stipends in England and Wales up to the minima set out in the Special Appeal. A Conference, which should have useful results, was held last December between Special Committees of the Board, the British and Foreign Unitarian Association, and the Ministers' Stipend Augmentation Fund for the purpose of, as far as possible, preparing the ground in advance.

The following is a summary of the grants for the year:—

England	£985
Wales	355
Ireland	180
	£1,520

In consequence of the resignation of some of the ministers during the year, the full amount of the grants made was not paid in several cases. The Treasurer, in presenting the accounts, explained that £6,000 of the National Conference Appeal Fund has been paid over and invested. The balance in hand of £359 was due partly to the non-payment of certain grants and to new and increased subscriptions, which would be utilised as soon as the new scheme came into operation. Mr. Kenrick, in moving the adoption of the report, referred in highly complimentary terms to the services of the honorary secretary and honorary treasurer in their new work. "Since the close of the financial year," he said, "we have obtained fuller knowledge of our probable resources for the future. We hope in June next to be able to consider a largely increased number of applications, and we confidently expect that we shall be able to deal with all cases where grants are needed to bring up the stipends to the minimum. We have also to consider how we can relieve the British and Foreign Unitarian Association of grants to establish congregations, and we expect to make progress in this direction at an early date." It was fitting, he continued, that he should recall the words of Mr. William Rathbone in regard to the doubt he felt of the benefit of a local

endowment, but a permanent central fund making yearly grants might be made the means not only of doing much-delayed justice to a fine body of men, but might also be the means of stimulating a healthy local life. These were the principles which would still be followed in the administration of the fund. The resolution was seconded by Mr. H. F. Pearson and carried. Subsequently Mr. G. J. Notcutt, of Ipswich, and Mr. T. Oliver Lee, of Birmingham, were elected to fill vacancies on the Board of Managers. In moving that the thanks of the meeting be given to Mr. Kenrick, and that he be re-elected President for the ensuing year, Mr. Harwood said that the honoured name of Kenrick had received fresh distinction through the connection of their Chairman with the Fund. The motion was seconded by the Rev. H. E. Dowson and carried. Mr. R. P. Jones and Mr. H. F. Pearson were re-elected honorary treasurer and honorary secretary respectively, and special votes of thanks were passed to Mr. E. W. Marshall for his services as hon. auditor, and to the Trustees of Dr. Williams's Library for their courtesy in allowing the use of their room for meetings of the Fund.

Subsequently a special general meeting of the contributors was held to consider certain alterations in the regulations which had been already approved by the Board of Managers. The chief of these related to the enlargement of the Board so as to include three representatives of the British and Foreign Unitarian Association, to be appointed at its annual meeting, of whom two at least shall be laymen. This recommendation was passed, and the other alterations, which referred chiefly to the drafting of the rules, were approved.

ALBANIAN RELIEF FUND.

THE following sums have been received on behalf of the Albanian peasants in addition to the amount acknowledged in our last issue :—

Amount previously acknowledged.. ..	£245 18 11
K. L.	2 0 0
L. O. M.	0 10 0
Two Friends	0 5 0
Total	£248 13 11

SOUTHERN UNITARIAN ASSOCIATION.

THE thirty-seventh annual meeting was held at Bournemouth on Wednesday, February 4, representatives from the churches at Southampton, Portsmouth, Newport, I.W., Ringwood, Wareham, Parkstone, and Poole, being present. The chair was taken by the president, the Rev. H. S. Solly. Of the vice-presidents, the Rev. C. C. Coe, Mrs. Cogan Conway, and Mr. Charles Isaacs were present; also the Rev. Charles Hargrove, representing the British and Foreign Unitarian Association, who received a cordial greeting. The meeting was held at an interval of only eight months from the last annual meeting, owing to a decision to close the financial year on December 31, and not on June 30

as hitherto, and only an informal report of the work of the past half-year was made. It was agreed that the next report and balance-sheet should cover the eighteen months, and be presented at the close of the present year. The officers and representatives of the Association, as appointed last June, were re-elected. The President, during the absence of Miss Spencer in Egypt, is acting as Treasurer. The Rev. A. R. Andreae is undertaking the Association's Postal Mission work.

After tea in the lecture hall, and an organ recital during the interval by Mrs. Belben, of Poole, a public meeting was held in the Church, when addresses were given on "The Appeal of Liberal Religion." The President, in opening the proceedings, said that while they were never afraid of controversy in defence of their Unitarianism, people were not as much interested in that as formerly, and they were now going on to something else. Their plea was for a juster appreciation of liberal religion by orthodox believers, and of orthodoxy by liberal religious thinkers. As to the position of the latter he quoted a statement in a recent address by Dr. W. C. Gannett, that the "liberal" in religion holds four things to be supreme: "Freedom of reason and conscience, as the *method* in religion, instead of tradition and authority; Fellowship as the *spirit* in religion, instead of sectarianism; Character, as the *test*, instead of ritual or creed; and service, as the *aim*, instead of salvation of self." The Rev. Charles Hargrove, speaking of religion in progressive thought, paid a fine tribute to the memory of Bishop Colenso, a man of the sincerest Christian piety, whose courage in the critical study of the Bible, and in speaking out, made his name to be remembered in the history of religious thought. All thought must be progressive, Mr. Hargrove said later in his address, and religion must not depend on any external authority, but on its own innate strength. It belonged to human nature.

The Rev. G. W. Thompson, of Portsmouth, spoke of Religion in Social Unrest, which he described as world-wide and due to many causes, to be welcomed as a sign of life. He dwelt upon the great unity of life, and the need for co-operation, and insistence on the interdependence of all things, at least a pragmatic monism, on the part of religion. It should enjoin upon all men the primal and imperative duty of seeking to understand and obey this united co-operation of forces, and so to co-operate with Nature, with God.

The Rev. A. R. Andreae, of Southampton, in a closing address, on "Liberal Religion, Inward and Devout," said that its basis must be personal experience, subject to the experience of the race, and a trained intelligence and conscience; all life was its subject matter, and the distinction between secular and sacred was broken down. It must draw not only from the Bible, but from all literature, with unfettered search for truth, always open to the light and by nature devout. Such devotion they found in their own great men, and in such a one as Rabindranath Tagore. They must be devout, and keep the soul open. Their work as religious thinkers was simply a cleaning out of the flues that the fire might burn. The soul

must be under discipline, set free to grow, to seek and to find and sink itself in God.

A vote of thanks to the speakers and to the Bournemouth Congregation, moved by the Rev. J. Ruddle, and seconded by Mr. H. Maguire, B.Sc., the newly-appointed minister at Wareham, brought the meeting to a close.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Acton.—The members and friends of the Acton Church are passing through a period of deep sorrow. They have lost a staunch friend and a devoted worker in every movement for the welfare of the church by the death of Mrs. Alexander Barnes, wife of the Secretary. She had from the very beginning of the movement in Acton worked always for its advancement, and whatever of success in its social and religious life it has attained is largely due to her influence and character. As President of the Women's Working Guild she won the affection of its members, and infused into them something of her spirit and energy.

Advisory Committee.—The Rev. Harold Johnson, B.A., of Osborne, Aughton, Ormskirk, Lancashire, and late of the Moral Education League, has been granted a certificate of fitness to occupy a ministerial position in the provinces by the Advisory Committee of the Provincial Assembly of Lancashire and Cheshire.

Bedfield.—Mr. W. H. Sands, a member of the London Lay Preachers' Union, has accepted the post of Suffolk Village Missionary, with the charge of the Bedfield Chapel.

Downpatrick.—Referring to the Kikuyu controversy in his sermon on Sunday morning, February 1, the Rev. M. S. Dunbar, minister of the First Presbyterian Non-Subscribing Church, discussed the origin of the present attitude of the High Churchman, and pointed out that the spirit and teaching of Jesus Christ are inconsistent with the sacerdotal ideal of Christianity involved in the Catholic theory of Apostolic Succession which the High Anglican has adopted. There was one good result of these discussions and divisions among the sacerdotal party, he said, "the religious inquirer may feel somewhat awed and inclined to give in, so long as only one great and venerable organisation makes a claim to divine authority, but when a rival springs up, one's course is clear. There is nothing for it but to use one's reason and judge between them; and entering on the path of reason, one is most likely to continue therein, and to find that both claims are equally groundless, and to come to the conclusion that rest for mind and soul can only be got by trusting in the reason and conscience God has given us to guide us into the truth in this perplexed world of infallible books and authoritative churches."

Gateshead.—At Unity Church, Coatsworth-road, under the auspices of the Missionary Conference, the Rev. H. D. Roberts, of Liverpool, conducted a series of special services from January 31 to February 4.

Ipswich.—The Rev. Arthur Golland, M.A., who for the past four years has been minister to the Unitarian Church at Ipswich, has resigned, and leaves in May to take up mission work in London. Mr. Golland's resignation

has been received with great regret by the congregation.

Leeds.—A special meeting of the congregation of Mill Hill Chapel was held in the Priestley Hall on Tuesday, February 10, Alderman Lupton presiding. The business was to consider a recommendation by the Chapel Committee that an invitation be given to the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations to hold its Triennial Meeting in Leeds in 1915. The chairman moved and Mr. C. H. Boyle (chapel warden) seconded a resolution approving the recommendation of the Committee. The resolution having been supported by Mr. Grosvenor Talbot and the Rev. R. N. Cross, was carried unanimously.

Liverpool.—At Ullet-road Church last Sunday morning the service, at which the offertory was devoted to the domestic missions, was conducted by Dr. L. P. Jacks. The Lord Mayor, wearing his chain of office, attended the service, and the church was filled. In the evening Dr. Jacks conducted the mission service at Hope-street Church, which was filled also. The offertories exceeded those of previous years by a large amount.

London : Bell-street Mission.—The Rev. R. P. Farley, B.A., has resigned his position as minister at the Bell-street Mission and will close his ministry in May. The Rev. A. Golland, M.A., of Ipswich, has accepted the invitation of the committee of the London Domestic Mission Society to take charge of the work at Bell-street in succession to Mr. Farley.

London : Blackfriars.—Professor L. P. Jacks has consented to preside at the annual meeting of the Blackfriars Mission and Stamford-street Chapel on Tuesday, March 31, next.

London : Wood Green.—The annual meeting of the Wood Green Unitarian Society was held in Unity Hall on February 6, when Mr. H. B. Lawford, of Wandsworth, presided over a well-attended and successful gathering. The report showed the Society to be in a distinctly better position than at the end of 1912, the Treasurer being able to close the accounts for the year with a balance on the right side. A very encouraging circumstance has been the large number of strangers who have attended the services at Unity Church each Sunday, many of whom have already commenced to take an active interest in the work of the church.

National Unitarian Lay Preachers' Union.—At a meeting of the Committee of the Union held at Essex Hall on February 7 the resignation of Mr. S. P. Penwarden as hon. secretary was received with regret, and Miss M. Francis was elected in his place. At the next meeting of the Committee to be held on March 11, the programme of work and revision of rules will be discussed. Miss Francis will be glad to receive suggestions either from individual members or from federated societies for the consideration of the Committee. Address: 128, Broadwall, London, E.C.

North Cheshire.—The quarterly meeting of the North Cheshire Unitarian Sunday School Union was held at Flowery Field, on Saturday last. The president, Mr. George Cocks, presided over a meeting of the Committee in the afternoon, when a preliminary scheme of visiting the schools of the Union was approved. About 100 teachers and friends sat down to tea, after which the President again took the chair, and the Rev. J. S. Burgess gave a lecture upon "The Revival of Beautiful Play." The lecture was illustrated by games and dances given by 30 members of his classes, which have been so successful during the past five years. A vote of thanks to Mr. Burgess, the children, and the Flowery Field friends for their arrangements was moved by the Rev. H. E. Perry, and seconded by Miss

Dornan. During the evening a resolution was passed expressing condolence with the relatives of the late Mr. William Woolley, who had been a most active worker in connection with the Union, having been a member of the committee for 25 years, and had occupied the positions of president and vice-president. Among those present were the Revs. H. E. Dowson, Albert Thornhill, and E. G. Evans.

Nottingham : The late Mrs. W. B. Thorpe.—

It is with much regret that we record the death of Mrs. W. B. Thorpe, of Lenton House, near Nottingham, which took place on February 1. Mrs. Thorpe came of an old Congregationalist family, and her uncle (Dr. Richard Alliot) and her paternal grandfather and great-grandfather were independent ministers. The two former were successively ministers of Castle Gate Congregational Chapel, in Nottingham, during a pastorate of nearly 50 years; and her father, the late Mr. Alexander Alliot, and her husband were devoted adherents of the same chapel. Mrs. Thorpe joined the High Pavement congregation about ten years ago, during the ministry of the Rev. J. M. Lloyd Thomas, and to the end remained a loyal and generous supporter of the chapel and its institutions. She had strong literary tastes, and was also deeply interested in social work. No charitable cause in Nottingham or its neighbourhood went without her support, which was not confined to generous pecuniary help, but included devoted personal service. For a number of years she was honorary secretary for the Lenton Orphanage, and a member of the Nottingham Board of Guardians, and she acted on many committees. The Leaside Mothers' Meeting, which is chiefly carried on by members of the High Pavement Chapel, owes to her in great measure its establishment and maintenance, and one of the events of the meeting's year was the annual visit of its members to her home in the summer time—a home which had the added association to all connected with the High Pavement that it was for many years the abode of the Needham family, so well known to members of the congregation in earlier days. Apart from public work Mrs. Thorpe was a woman of broad sympathies and kindly heart, and her name and memory will be gratefully cherished in Nottingham.

Southport.—The Rev. William Jellie, B.A., late of New Zealand, has accepted a unanimous invitation to become the minister of the Unitarian Church, and will enter upon the duties on March 1.

Urmston.—On Sunday, February 1, the fifteenth anniversary service was conducted by the Rev. E. L. H. Thomas, B.A., and on the following Saturday, February 7, the annual congregational soiree was held. There were encouraging attendances on each occasion.

NOTES AND JOTTINGS.

A SONNET BY ROBERT BROWNING.

The following sonnet by Robert Browning, addressed to the memory of his parents, was among the papers disposed of at the Browning sale in May, 1913. It is published for the first time by the *Cornhill Magazine* for February, and reprinted here by permission.

Words I might else have been compelled
to say
In silence to my heart—great love,
great praise

Of thee, my Father—have been freely
said
By those whom none shall blame; and
while thy life
Endures, a beauteous thing, in their
record
I may desist; but thou art not alone:
They lay beside thee whom thou lovest
most;
Soft sanctuary-tapers of thy house,
Close-curtained when the Priest came
forth—on these
Let peace be, peace on thee, my Mother
too!
The child that never knew you, and the
Girl
In whom your gentle souls seemed born
again
To bless us longer. Peace like yours
be mine
Till the same quiet home receive us all.

WHAT THE PUBLIC OWES TO SIR ROBERT HUNTER.

An interesting account of the late Sir Robert Hunter's work as a great public servant and national benefactor, by Canon Rawnsley, appears in the current *Cornhill Magazine*. The following passage describes how he came to be associated with the founding of the National Trust. "In 1895," says Canon Rawnsley, "more work came to him to do that perhaps was nearer his heart than any he had yet undertaken for the public benefit. Circumstances had made the writer feel that it was imperative that some association should be formed for the securing and the permanent holding of places of historic interest and natural beauty. The first person consulted was Robert Hunter. He threw himself into the scheme at once, but begged that Miss Octavia Hill might be consulted. When consulted, not ten minutes elapsed before she said, 'If Sir Robert Hunter will help us and the Duke of Westminster will allow us to meet in Grosvenor House, the scheme will go forward.' That it has gone forward is evidenced by the fact that, in addition to the public monuments held in trust, forty-five properties in eighteen years have been secured for the nation's enjoyment, and Sir Robert Hunter, in addition to the 6,000 acres which he gained for the public when he won the famous Epping Forest case, has helped to secure another 6,060 as recreation grounds for the people. In his own countryside in Surrey, Hindhead Common and the Devil's Punchbowl—750 acres in extent—Ludshott Common, Bramshott Chase, Nutcombe Down, Grayswood Common, Waggoner's Wells, and Marley Common remain as monuments to Sir Robert Hunter's enthusiasm, and to the trust which was placed in him by the donors as adviser and arranger of details in negotiation."

MR. MACNAUGHT AND HIS BISHOP.

In the latest instalment of "Sixty Years in the Wilderness," in the *Cornhill Magazine*, Sir Henry Lucy gives a capital story of the Rev. John Macnaught, at one time Vicar of St. Chrysostom's Church, Everton, who incurred the disapproval of his bishop as a result of his liberal religious views. "Naturally a broad-minded man,

lacking in sympathy with the narrowness of creeds," says Sir Henry Lucy, "the course of his study and reflection led him to question the accepted doctrine of the verbal inspiration of the Scriptures. He set forth his views in a little volume of which I possess a rare copy given me by the author many years after this turning path in his career had been courageously traversed. The book created a profound sensation in all the churches and religious seminaries throughout the country. The *furor* was exceeded only by the earlier publication of the more famous 'Essays and Reviews.' Strong pressure was put upon the Bishop of Chester to inhibit the Vicar of St. Chrysostom's from performing church duties. He stopped short of that, but after a brief interval the bolt fell obliquely. Macnaught invited the Rev. H. B. Wilson, one of the contributors to 'Essays and Reviews,' to preach in his church. The invitation was cordially accepted. Public announcement of the engagement was made. On the morning appointed St. Chrysostom's was thronged. Macnaught as usual read the Service. At its close, instead of making way for the visitor, he ascended the pulpit. Explanation was forthcoming in startling fashion. He read a communication from the Bishop of Chester inhibiting Mr. Wilson from preaching. Having slowly read the formal document, he paused for a moment, looked round the hushed congregation, and with gesture unconsciously reminiscent of Burke with his dagger in the House of Commons, flung the paper to the ground. 'And now,' he quietly said, 'I will read Mr. Wilson's sermon.' Which he forthwith did."

HEBREW MSS. IN ENGLAND.

Speaking at the annual general meeting of the Jewish Historical Society of England this week, Mr. Elkan N. Adler, the President, who was in the chair, remarked that one of his predecessors, in an article on Hebrew MSS. in the Jewish Encyclopædia, found that in 1904 of the 15,059 Jewish MSS. then known, England possessed 6,677. He was able to add over 4,000 to the number, so that they were fairly entitled to state that half the world's Hebrew MSS. were to be found in this country, and also that they were those of the greatest value and importance. It was meet and proper that Hebrew should be so well represented in England, for it was more than likely that in the next generation or so half of the Jews of the world would be speakers of English. That was the result of persecution in Eastern Europe, and liberty and tolerance in England and America.

A NEOLITHIC CEMETERY IN THE ABRUZZI.

An important discovery is announced, according to the *Times*, in the shape of a burial-place of the Stone Age, which has just been found by Professor Dall' Osso, of Ancona, in the Valle Vibrata, in the Abruzzi. The bodies are not buried, but are all laid in small cabins containing from two to eight each, and are arranged on either side of these little huts on low platforms sloping towards the centre.

With a single exception the bodies all rest on one side with the knees drawn up, and it is assumed that the dead were placed in this position to give them the attitude of prayer in their death chamber, for it has been established that the custom of praying on one's knees was already in existence in the Stone Age in Egypt. In one of the cabins, almost in the centre of the group, there are no bodies, but a big circular hearth, around which it is assumed, from the quantities of bones of animals and fragments of broken earthenware pots around it, the funeral banquets were held. The objects found in the cabins with the bodies have remarkable importance from the archaeological point of view, as they prove the existence of a degree of civilisation, especially as regards vases and such utensils, never hitherto observed in the Neolithic Age.

LONGEVITY IN A KENTISH VILLAGE.

Canon Horsley has been studying the records of a little village in Kent which is four miles long, and holds a population of 270 souls, with a view to discovering whether the economic and sanitary progress of the last half-century makes in this sort of environment for longer life and a decrease in infant mortality. The answer is in the affirmative, for of seven nonagenarians and 56 octogenarians 38 died in the second half of the century and 25 in the first half, while excessive infantile mortality is found to be entirely a thing of the earlier years. These facts are of importance, he pointed out recently in the *Westminster Gazette*, since a rustic argument against elementary proposals making for health is "our grampies knowed nothing of drains and damp-courses, and see how long they lived!" As the village in question nestles on the wooded side of "the backbone of Kent," "a long chalk range which shelters it from north and north-east winds, three hundred feet above sea level in its lower part, over six hundred and fifty in its higher part, a high rate of mortality is not to be expected. There have been 633 funerals in the century under review, an average of a little over six a year; but some years were worse than others, and these occur early in the century—fifteen funerals in 1818, fourteen in 1819, fourteen in 1826, and fourteen in 1850.

BLIND PEOPLE AND THEIR OCCUPATIONS.

According to the volume of the census of England and Wales issued lately, dealing with infirmities, there were 26,336 persons either totally blind, or suffering from a defect of vision which forbids the ordinary means of earning a living, in 1911. Of these, 13,257 were males and 13,079 females—that is, one person out of every 1,370 is blind, one out of 1,316 males, and one out of every 1,424 females. A great number of the former are engaged in willow, cane and rush working, or in basket making, about 69 per thousand. About 35 per thousand are employed as musicians, music-makers and singers, and about 3 per thousand as teachers and as coal and coke merchants. Willow, cane and rush working also claim the

largest number of blind women, with a total of 18 per thousand, but the proportion of retired or unoccupied blind women is much greater than in the case of males, and amounts to 910 per thousand and 90 per thousand respectively.

AN INDIAN NOVELIST.

The author of "An Unfinished Song," Mrs. Ghosal (Srimati Svarna Kumari Devi), an Indian love story which has just been published in England, is, we learn from the *Bookman*, the sister of Rabindranath Tagore, and in her native country attracts almost as much attention as her brother. The chief interest of the story is said to consist in the excellent pictures which it gives of the life of the wealthy natives of Bengal, of their European manners and their very un-European outlook upon life.

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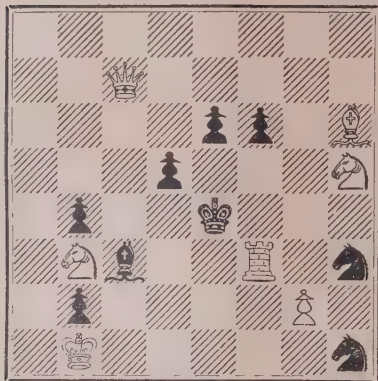
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All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 44.

By ANDREW BOLUS and PHILIP H. WILLIAMS.
(Joint composition.)

BLACK. (9 men.)



WHITE. (7 men.)

White to play and mate in two moves.

SOLUTION OF No. 42.

1. R. B8 (key-move).

Correct solutions have been received from R. B. D. (Edinburgh), W. E. Arkell, John White, Rev. B. C. Constable, A. S. Rodgers, A. J. Hamblin (the dual is inevitable), F. S. M. (Mayfield), A. Mielziner, W. S. B., E. C. (Highbury), Dr. Higginson, Rev. I. Wrigley, R. E. Shawcross.

TO CORRESPONDENTS.

I did not personally see the proof of the issue of last week. Problem No. 43 has two Black Kings. That on the square d3 should be White. The solution will be deferred another week.

"Changed Mates."—I am writing a book with a collection of at least 100 two-movers with changed mates, of which our No. 44 is a sample. It took Mr. Bolus and myself days of analysis to perfect and much correspondence. The book will probably appear in the autumn. As the publication of chess books is extremely hazardous and invariably unremunerative, I should be much obliged if any of my readers will volunteer to promise their support to the extent of two shillings per copy. No necessity for anything but a promise at this early date. To those interested in problems I think I can guarantee value for money in this venture of mine, which involves much labour and patience.

This week's column has to be made up unusually early, so there is a reason for apparent omission of solvers' names.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE Kikuyu controversy has been lashed into fresh vitality by the imperious letter of criticism sent by the Bishop of Zanzibar to the Primate. He waives aside the latter's sober and conciliatory policy, denies the fairness and competence of the proposed tribunal, and even accuses the Archbishop of having prejudged the case because he describes non-conforming bodies of Christians as "branches of the Church of Christ."

"In the concluding passage of your answer," he writes, "you speak of the different religious bodies with which the Bishops desire to federate as 'branches of the Church of Christ.'"

"Your Grace will, I am sure, pardon me if I point out that this phrase implies the validity of the ministries of the bodies in question, and the use of it by your Grace, in an official pronouncement, justifies the Bishops of Mombasa and Uganda in all that they proposed and did at the Kikuyu Conference.

"If your Grace accurately interprets the mind of the English Bishops and clergy when you grant to the non-conforming bodies of Christians the title of 'branches of the Church of Christ,' I shall at once admit that my whole action in this matter has been, from your Grace's point of view, contrary to Church order and discipline. But I venture most humbly to submit to your Grace that the exact point in the controversy between the Bishops of Mombasa and Uganda and myself is the lawfulness of regarding such bodies, however, venerable and however spiritually effective, as 'branches of the Church of Christ.'"

"And I plead that your Grace's use of the phrase is evidence that you have in your own mind prejudged the whole case."

It is hard to reconcile sacerdotalism of this type with the tradition of the Church of England and the definitely Protestant elements in the Prayer Book. The extreme High Church party seem anxious to disown much of their own past and at all hazards to secure ecclesiastical control for themselves. With this end in view they are starting a campaign against Modernism, in which heresy is to be pursued with relentless logic. One section of the clergy, in expressing sympathy with the Bishop of Zanzibar, urges that "it is especially necessary at this time to maintain the infallibility of our Lord Jesus Christ during his ministry upon earth." A sentence like this would at once place the Bishop of Oxford among the heretics and make the whole field of Biblical criticism dangerous. Thus do men sacrifice generosity and good judgment to their own bigotry, and stumble blindly along the path which leads to schism and all uncharitableness. If this struggle is to be forced into the open it is one which will concern us all. There is a great deal about the position of the Bishop of Zanzibar, and those who are prominently associated with him, which to the plain man is quite inconsistent with the teaching of the Prayer Book. In his Open Letter the Bishop speaks of "the Rite, or Sacrament, of Confirmation," and "the Rite, or Sacrament, of Absolution," in spite of the explicit statement in the 25th Article that Confirmation and Penance "are not to be counted for Sacraments of the Gospel." The men who are so critical about the honour of other people will have to be examined very carefully about their own.

THE death of Dr. Augustus Jessopp at the ripe age of 90 will revive many gracious memories. He belonged to a type of clergyman of widely cultivated mind, tolerant in all his instincts, free from professional prejudice, which has almost passed away under the pressure of modern

conditions. If any man ever deserved a deanery alike by his personal charm and for his work's sake, it was he. But the counsels of the Church of England in these matters are hard to understand, and he lived to see younger men of far less ability chosen before him. He was known to a wide circle of readers by his delightful volumes of essays, "The Coming of the Friars," "The Trials of a Country Parson," "Before the Great Pillage," which a few years ago did much to revive interest in English mediæval life and local history. He had the gift of stimulating imagination and intellectual curiosity in an unusual degree, and many minds must have been captured for the serious study of history by his vivid pen.

At a time when the rural problem is once again looming so large before the public eye the work which Dr. Jessopp accomplished in the parish of Scarning in face of strong local prejudice is of special interest. It is admirably summarised by a correspondent in the *Times*: "He began by building two good cottages with large gardens on the glebe land for want of another site, sinking his capital, of course, in doing so. He ended by being the builder, with funds provided by an anonymous donor, who had been touched by his article on 'the cry of the villages,' of a first-rate village hall, standing with three pairs of cottages, provided from the same source, in about an acre of ground given by the chief landlord of the parish, a hall which has changed the whole life of the place by the opportunities it gives of social life, and with an endowment partly provided by the rents of the said cottages. Dr. Jessopp came to a village of hovels. He left a nucleus of good cottages, putting the still existing hovels to shame and leaving some of them untenanted. He found a church much out of repair and left it in excellent condition. He was met by parishioners prejudiced against him and left them loved and regretted by all."

At the last meeting of the Committee of the Sunday School Association a resolution was passed in the following terms:—

"That owing to the increasing importance of the Sunday-school in the life of all the Churches and in national education, and owing to the demands made upon ministers by the higher standard of its work, it is desirable that instruction in the theory and practice of the Sunday-school and training in teaching should, if practicable, be included in the preparation for the ministry, and that the secretary be directed to write to the Committees of Manchester College, Oxford, the Unitarian Home Missionary College, and the Presbyterian College, Carmarthen, and invite them to consider this question."

* * *

This resolution is in close agreement with the policy which we have urged frequently in these columns. We believe that at the present time there is a vast amount of incompetence among ministers in branches of work where they ought to be experts, with the result that religious education, which is passing more and more into their hands, is dull and ineffective. An educated ministry is of little avail unless it knows how to make its stores of learning intelligible and attractive to the average mind. It is a good thing in itself that the minister should be able to argue with the philosopher in the gate, and to hold his own with the newest of the critics; but his chief concern is with quite ordinary men, women and children, and no pains should be spared in training his faculties so that he may be able to help them in the best way. The preference of some congregations for men who have never been to college is not all due to ignorance and stupidity. There is a feeling that the theological college often tends to immerse a man in special studies of his own, and to separate him in the whole style of his thought from the world around him, instead of creating ties of closer and warmer sympathy with the common life.

* * *

THEN there is the argument from the neglect of training for the work of teaching among ministers compared with the growing importance which is attached to it elsewhere. School is a brighter and more interesting place than it used to be; the teachers are more alert; far more attention is paid to right methods both in teaching and organisation. But the Churches on the teaching side have lagged far behind the schools. The minister knows quite well that he is not as competent as trained teachers of quite ordinary gifts in these directions. He flounders about helplessly where they succeed with ease. In many cases he would much rather preach a sermon than face a class of eager and critical young people. The Bible lesson, the children's service, the whole

organisation of the Sunday School tend to become second-rate. And yet it is one of his chief glories that he is called to be a teacher, and he ought to possess the teacher's sympathy and directness and trained insight.

* * *

We know well what can be said on the other side. The teacher is born, not made. It is true—we cannot by any amount of training produce a Thomas Arnold or an Edward Thring; but average material can be vastly improved. Then there is the scholar's plea, that the field of knowledge becomes vaster every day, and the curriculum is already overcrowded. We do not underrate this difficulty, nor do we deny for a moment the need of an equipment of wide and varied knowledge for the minister in the modern world. We have no sympathy with short cuts to efficiency which would avoid the discipline of hard thinking and real learning. But we think that the time has come for a fresh survey of the whole field. The cargo needs to be lightened. Possibly some parts of ancient learning must be jettisoned to meet the vital needs of a new age. The problem is essentially that of combining the claims of scholarship with the highest standards of efficiency from the practical point of view. Resolute and earnest men can solve it if they will. The needs of quite ordinary people must be recognised as a dominant factor in the situation, and the theological college, cutting itself loose from the false standards of the intellectual coterie, must learn to take as much pride in the successful teacher of little children as it does in the man who excels in languages or writes a learned book.

* * *

HERE, perhaps, we may venture upon a suggestion, which we make quite tentatively. Not long ago we heard Dr. Figgis say to a High Church congregation that they had not realised the immense advantages of giving up the belief in Biblical infallibility. The same thing may be said with far greater truth of the adherents of the liberal school. Biblical study with its vast array of scholarship is still based upon the assumption of the priceless value of every word, syllable, and letter in the sacred records. The result is that students are enmeshed in the minutiae of verbal criticism and the mind is rendered almost incapable of sensitive literary appreciation. We have discovered the mistake of studying Shakespeare in this fashion. Shall we be less just to the Bible? Possibly our whole method of approach to Biblical study needs to be revised, with the result that there would be considerable saving of time and inestimable gain in the freshness and delight with which the mind would explore the wonderland of the richest and most varied religious literature in the world.

THE SPRINGS OF SOCIAL RENEWAL.

SPEAKING at the annual meeting of the Peasant Arts Fellowship last week, Lord HENRY BENTINCK said that, in his opinion, to teach men an art, to bring back the old joy of making useful and beautiful things in healthful conditions, which stimulated both the mental and moral activities, and which belonged to us before the industrial revolution turned the people of England into mere machines, was the finest work that could be undertaken in this country at the present time. His words were re-echoed and amplified by subsequent speakers with a directness and urgency that brought those of us who heard them back to the fundamental things of life, liberating ideas which are apt to get suppressed, if they are not actually destroyed, by our constant preoccupation with all the empty nothings of the hour. We were not in an atmosphere of political controversy, but of spiritual aspiration, growing quite naturally out of the idea that hand and heart and brain should be continually associated in the production of things needful for human existence and pleasure, of wealth "not in Rock, but in Flesh," as RUSKIN understood it, while preserving that close communion with nature which has been forfeited by millions of people at the bidding of the god of Progress. Like pioneers who turn to countries beyond the seas in search of that simple and ardent life which it is impossible to enjoy in an over-civilised society, we fared forth in imagination to a new heaven on earth; but its boundaries were fixed by the waves that wash our shores, and the fields and woods of our vision were none other than those of our own land. For the whole object of the Peasant Arts Fellowship is to restore the joy and gladness of which the chairman spoke to the heart of England, and to recreate, in spite of the labour unrest, class antagonisms, and religious dissensions which provide the newspapers with so much exciting copy, an ideal of sanity and simplicity of life, of fruitful toil "unsevered from tranquillity," of brotherly union between fellow-craftsmen working in close contact with nature which is the only source of beauty, harmony and happiness.

Perhaps Mr. SANDEMAN, the writer of a recent book on "Social Renewal," gave the most fitting expression to this com-

prehensive ideal when he said that in his opinion the first aim of the Fellowship and of its organ, *The Vineyard*, a monthly magazine devoted to the literature of peasant life, was to re-quicken once again the spirit of *lowliness*, the sense of the sacredness of humble toil, and the purity and blitheness of heart which characterised St. FRANCIS of Assisi. Over and over again in the course of history men and women possessed of this spirit of meekness had made their influence felt in the world, and their inspiration was wanted more than anything else at the present time to counteract the failure of Christianity, as generally understood, to meet the real needs of the people. Their movement was inspired by religion: those who had accepted it believed that in love, and love alone, and work for love's sake, lay all beauty and strength, prosperity, joy and truth. This gave their efforts a constructive and synthetic value which could scarcely be over-estimated. They had discovered that which neither denominationalists nor legislators, nor science nor education nor philanthropy could supply—a new spirit; ancient, indeed, and universal, but new in our own time and country; and this spirit would enrich the nation more than commerce, defend it better than the soldier, and finally conquer the souls of men just because it was that for which their very being craved.

If such a claim can be justified—and its supporters are more than ever persuaded that it can—here is a cause worthy of adoption by those who are temperamentally unable to follow the tedious methods of Social Reform, with its plethora of Blue Books and its atmosphere of officialdom, still less to accept the theories of certain enthusiastic Socialists who cannot realise that the most perfect material environment will fail to produce an ideal state if man does not bring to it a power enabling him to transcend it for higher purposes. Its whole significance lies in its opposition to the tyranny of modern industrialism, which turns man into a machine, and then, because this involves starvation of the heart and mind and soul, making his life a misery, sets up still more elaborate machinery of State to ameliorate the conditions in which he is forced to exist. No education of the masses, no improvement of their material surroundings, no aggravation of the discontent of the agricultural labourer which ends in driving him away from the “deadly monotony” of the country into the far more deadly monotony of over-populated

cities, can give human beings a true sense of the value and purpose of life while they are deprived of all power of self-expression, and compelled to supply the artificial needs stimulated by our craving for luxury and pleasure. The essential thing, therefore, is not that we should go to the people with the sole idea of “improving” them, or even to teach them to make “pretty” things—that last degradation of art!—but that we should help them to win back their native freshness of spirit, and the power to use the old “hand-language,” setting free those creative energies and aspirations which are latent in all of us as children of God. The real social renewal is less a matter of looms and spinning wheels, after all—though these are an essential part of the equipment of the peasant in his efforts to improve his condition—than of a complete change in the hearts of the people from the highest to the lowest. And this change can only be brought about by a “lavish rejection” of many ideals, political and otherwise, which are at present unhappily in vogue, and the gradual permeation of all classes of society with that Christlike spirit which gives beauty for ashes, and the garment of praise for the spirit of heaviness.

L. G. A.

SELF-PRESERVATION.

BY EDWARD LEWIS.

THE authorities of the Roman Catholic Church have placed the books of Maurice Maeterlinck upon the Index; partly, it is said, because of his views of death and the life after death, and partly also because he advocates the dissolution of marriage by consent. What is it that forces so ancient and deeply-rooted an institution to protect itself against an Idea? Why is it that the community—if I may refer to what I wrote in this column last week—is under the necessity of preserving itself by imposing virtuous habits upon its members? Let us state the answer in general terms: a thing which needs to be preserved is, by that sign, under the doom of decay and death. Self-preservation characterises only mortal things; and the instinct of self-preservation becomes a conscious method of life only where, and when, there is the ebb of life and the fear of death.

In the early years of a man's life the anabolic process dominates the katabolic; life almost lives itself; self-preservation is in the background; we “live to eat,” then, rather than “eat to live.” Youth is prodigal rather than preservative; there is recklessness, squandering, superfluity, exuberance. Energy is in excess. Youth is not struggling for existence; it is health and abundant life. Then, with the rhythm of life, the katabolic processes come into ascendancy, and the instinct of self-

preservation becomes a method. Life begins to slip away. Disintegration has set in. We husband our resources when we are conscious that they are becoming exhausted. We become cautious when we are no longer quite sure of ourselves. We become prudent when the beginnings of fear are upon us. We conserve energies when we have sighted bankruptcy. The instinct becomes most conspicuous in things which are weak and old; in extreme cases, it is a signal of distress.

The community endeavours to preserve its order, just because that order is inherently liable to decay and dissolution. There was a time when the Christian Church was very little concerned about preserving itself; it was under an expansive movement, full of boldness, exuberance, joy, romanticism, heroic enterprise. It was daring, challenging, governing, eager, overflowing with nascent vigour. The anabolic process was dominant. It met obstacles, but flung itself upon them with a kind of triumphant recklessness; its method was full of venture and risk; its organisation, such as it was, was less for self-protection than for self-expression, self-declaration. Nowadays, katabolism supervenes; the instinct of self-preservation is almost the most alive thing about the Church now. See it, but yesterday, fighting Darwin and the idea of evolution; see the Roman Church to-day excluding Maeterlinck; see the Protestant Churches trying in many ways to galvanise the fading life within them, trying to come closer together like shivering sleep-companions with bad circulation, taking tonics in the form of evangelistic missions, special conventions, excursions into social reform to catch the sympathy of the working classes. For all the world like an ageing or a sick body.

The situation presented to us in our Gospels is perpetually recurring. On the one hand, Judaism, the *status quo*, the established order, hoary, reaching its term, self-preservative in the extreme; its officials spent their lives in elaborating its defences; the scribes interpreted the law to the last jot and tittle; the elders preserved the tradition; the priests were on guard with the shibboleths. Contrast all this elaborate machinery of self-preservation with Jesus who had simply his soul, naked, strong, faithful, enduring by the Invisible. He had no plan, no rules, no Order, no organisation; he was superbly indifferent in respect of what might happen to him or to anything he said or did; if some of his words have been preserved, it was not his fault. He made no provision for the possible interpretation or misinterpretation afterwards of any syllable or action. He was not concerned about having many people to listen to him, nor as to the setting of his message—the temple-court, the synagogue, the cornfield, the well-side, were all one to him. He just went about speaking as occasion asked, acting as opportunity offered, breathing his spirit out, raying his illumination out, uttering his Words of Life as he passed by. He trusted the vitality of his seed, and was willing to cast it anywhere.

What an imposing structure the established order is! How massive its battlements, how powerfully garrisoned! How

entrenched its vested interests! How close-drawn the cordon of its conventions! How moated round with creeds and codes! How secure behind the barbed entanglements of the law! Think of the law, think of public opinion, of the authority of the Church, of the "compact majority"! And then think of the Soul of a man; something impalpable, intangible, a breath, a spirit! Surely this fortified, gated, garrisoned, redoubted Order is under no necessity to preserve itself! In its unconscious wisdom it knows better than that. Let a Soul, announcing itself with original and challenging voice, appear before the walls, and up will go the bridges, down will clang the portcullises, the marksmen will be at their places on the walls, the bows strung, the swords unsheathed; the whole Order will simply bristle with defence! Why? It is the difference between mortality and immortality; between form and life; between that which has authority, and that which has the power.

The "old order changeth, yielding place to new," and always by the power of the Soul which knows not how to preserve itself, but only how to give itself away.

The instinct of self-preservation is strong in the bee-hive; it is organised for that purpose; its manifold labours seek that end; it knows how to defend itself. But there is a different power at work when the queen bee starts on her nuptial flight, followed by the swarm of suitors. In their minds the instinct of self-preservation has no place. As the pursuit proceeds, the weaker ones fall out of the race, and at some height beyond ordinary ken the strongest of that eager company receives the prize in a consummation wherein Love and Death are one. He lived for one act in which he gave himself wholly and finally away. That act creates the future. If there were only the self-preserving instinct, the race would speedily die out; it is this other instinct, the instinct of Love, the instinct to give all away and die in the giving, which perpetuates the race in life.

The Order has a skeleton in the cupboard. It is Death. So the Order is afraid. The instinct to self-preservation is the sign of conscious or unconscious fear.

You preserve your health because it can be taken from you; your reputation, because it can be lost, and you are afraid to lose it; your world-gains, because they are perishable; the virtue and conventions of your class, because they can be challenged, and if challenged successfully would throw you into discomfort and insecurity and chaos. And all the while you are preserving yourself in these directions it is at the cost of your deepest and truest self-life; self-preservation always works limitation and restriction on the expansive, self-expressive, life of the Soul. You neither can, nor need to, preserve your Soul. Or, in other words, the only way to preserve the Soul is to announce it, fling it out on life, thrust it out into the open, venture it, risk it, give it away. It cannot be destroyed; it may be called a Breath, but it is the Breath of God. It is the plasm of God. It is the immortal substance. "He saved others, himself he cannot save." "Whoso loseth his Life shall save it."

AUTHORITY AND FREEDOM OF THOUGHT.

III.

WE are now facing the central question involved in the position taken by Mr. J. B. Bury in his book on the history of what he calls "Freedom of Thought." What is "Authority"?

To emphasise the vastness, variety, and pervasiveness of the forces in human life which may be classed as *authorities*, we perhaps run the risk of widening the meaning of the word too much. We shall understand by it all those forces which mould, or at least affect, our belief, either unconsciously as far as we are concerned, or, if consciously, then by means other than conscious reasoning. Such are "custom," "education," "public opinion"—our own past training, our social environment, the contagious convictions of countrymen, family, party, or church, and, not least, "the spirit of the age," producing a certain mental atmosphere or climate, favourable to the life of certain modes of belief, unfavourable or even fatal to the life of others: all these contribute, with or without our conscious consent, to the making and forming of our beliefs.

Deeper and more pervasive still is the working of the historic life of the community and the race to which we belong. In his striking and original work on "Adolescence," Professor G. Stanley Hall works out a suggestive theory of "Ancestral Inspiration," the truth of which appears to be independent of any special view of the enigma of heredity. The unfolding of mental life from childhood to manhood and womanhood consists partly in the opening up of springs which have their origin in ancestral depths—"the resonance of racial emotions which had their day and strength in the dim recesses of pre-historic times." Try to realise what this means. The evolution of humanity has proceeded on this earth for not less than twenty thousand years; twenty thousand years of progress bought with a price indeed—at the cost of struggle and conflict, suffering and death. And the outcome of it all has been the creation of the central forces which penetrate our conscious and unconscious being. At the end of his semi-scientific romance, "The War of the Worlds," Mr. H. G. Wells closes the strange story with a touch of genius. After all human devices had failed, the terrific invaders from another world all perished, slain by the humblest things to be found on this earth. "Those 'germs' of disease," he says, "have taken toll of humanity since the beginning of things—taken toll of our prehuman ancestors since life began here. But by virtue of this natural selection of our kinds, we have developed resisting power; to no germs do we succumb without a struggle, and to many . . . our living frames are altogether immune. . . . By the toll of a million million deaths, man has earned his birthright of this earth, and it is his against all comers; it would

still be his were the Martians ten times as mighty as they are."

These things are a parable of our mental as well as of our physical endowment. What we have inherited from the past is not only a survival of instinctive prejudices, half-animal stupidities, and blind passions. Stanley Hall is right in speaking of "the life wisdom, depth below depth, that has been organised into our bodies, brains, impulses, and instincts—a wisdom which is vastly and incomparably greater than all that is in the consciousness of all men now living combined." There is organised into our bodily and mental frame not only a confusion of instincts and impulses ready to run wild, but a rich and many-sided life-wisdom as well, a wisdom deeper than consciousness, and bought at the price of all that natural selection and the struggle for existence imply. It is like the "Buried Life" of which Arnold speaks:—

Fate, which foresaw

By what distractions man would be possessed,

How he would pour himself in every strife,
And well-nigh change his own identity—
That it might force him to obey,
Even in his own despite, his being's law—
Bade through the deep recesses of our breast

The unregarded river of our life
Pursue with indiscernible flow its way;
And that we should not see
The buried stream, and seem to be
Eddying at large in blind uncertainty,
Though driving on with it eternally.

The "buried life" in Arnold's poem means to him our "hidden self," our "genuine self." The thing we have in mind here means both more and less than this: as it were, the raw material out of which distinctively human life and character are to be moulded and made; the "raw material" of humanity—drawn from "that great transmitter of spiritual possibilities, heredity."

Within the realm of man's conscious thinking, the principle is the same, different as the conditions are. It is the past out of which we have grown that has helped us to whatever of wisdom we possess. From the 1900 years of Christendom we have a heritage containing that within it which is of everlasting worth. It is well to have our eyes fixed on the future and the vision of things yet to be; but that vision will be most truly seen by him who can most truly estimate the increment of truth received from many generations of men. There is no "infallibility" here; but there is authority, and authority which we need. Yet, for this very reason, living truth may harden into a crust of tradition, morality may stiffen into routine; and it becomes the interests of established institutions to perpetuate the tradition and routine as inviolable. Hence arises the demand for freedom.

Here, perhaps, we have traced the problem of authority and freedom to its central point. We men, in our rational and spiritual life, are, and must be, *products* of history before we are its producers. In this double relation of ours to history lies the source of a problem of adjustment, a problem of thought and of

life, which was never harder than it is to-day. Hard as the ever-recurring problem may be, one thing is certain: we have nothing to learn from these blind guides, who speak as if the whole duty of man in spiritual things is to disown the heritage of the past, thus leaving whole realms of truth behind him and "advancing" to nothing.

"It is obvious," says Mr. Bury, "that every one's knowledge would be very limited indeed, if we were not justified in accepting facts on the authority of others. But we are justified only under one condition. The facts which we can safely accept must be capable of demonstration or verification" (p. 15). The significance of this admission depends entirely on what is meant by "demonstration" or "verification." The examples given in the context of the passage, together with the general mental attitude represented in the book, imply that "demonstration" is meant to consist exclusively in "observation and experiment," which, in the last resort, are reducible to sense-perception. This criterion of what is credible would, however, rule out most of the various kinds of authority on which we, as rational beings, are wont to rely in theoretical and practical matters; since we can find not one fundamental principle of logic, or mathematics, or ethics, and not one psychological fact in the way of thought, feeling, or will, whose reality and validity can be warranted by sense perception alone. This may be said to be one of the assured results of modern philosophy since the publication of Hume's "Treatise of Human Nature."

The greater part of the spiritual trouble and intellectual turmoil of our time is due to the fact that while we must have authority, infallibility or finality we cannot have. Hence we have innumerable kinds of authority, with no perception of a central unity pervading them; many different possible ways to go, each with claims of its own, but—

No one broad way for all to go,
Where none can wander, and which all
may know.

In this respect, the contents of the *Hibbert Journal* are typical of the mind of the age. The difficulties are increased to an indefinite extent through the absence of men of genius to lead. The contrast in this respect with the last century is very striking. Four years of the nineteenth century had passed when James Martineau was born. Contemporary with his childhood was the childhood or boyhood of a group of men whom the world will not soon forget—Thomas Carlyle, J. H. Newman, Emerson, F. D. Maurice, Gladstone, Tennyson, Charles Darwin. All these have gone—some for many years. Martineau outlived them all, and he passed away before the first day of the twentieth century dawned. Thirteen years of this century have now gone. Does the world's young life of to-day include any who will prove worthy to rank with Martineau and others that we have named? Who can tell? It may be that the tasks of the coming age are committed to the charge of weaker hands and brains than these. But one thing will ever abide with us and last as

long as we shall last, and having this, we have the root of all the authority we need. As long as humanity remains, in this world or any other, there will remain those elemental trusts, endeavours, and aspirations which are the substance of things hoped for, the evidence of things unseen; those elemental movements of man's nature which are the source of all vital religion in every age, which are capable of infinite expansion in depth and power, and yet are the same yesterday, to-day, and for ever, and prove themselves at last to be the very life of God in the soul of man.

S. H. MELLONE.

AN IRISH ANCESTOR OF VISCOUNT BRYCE.

WHEN Pitt determined to destroy the Irish Parliament, he called to his aid Robert Stewart, Viscount Castlereagh. How that young nobleman persuaded the Irish Parliament to commit suicide is well known. It is not so well known how he persuaded the Ulster Presbyterians to "lie low" meanwhile. It was important that something should be done to disarm Presbyterian opposition, because Ulster Presbyterians were the backbone of the United Irishmen as they had been of the Irish Volunteers, and it was the Irish Volunteers who had compelled Great Britain to concede Free Trade to Ireland and the independence of the Irish Parliament. Robert Stewart, Viscount Castlereagh, was peculiarly well fitted to deal with the Ulster Presbyterians. His father, also Robert Stewart, was a New Light Presbyterian and a member of the Newtownards Presbyterian Church, and the Viscount had been baptized by a Presbyterian minister. Robert Stewart, the father, moreover, had taken an active part in the Volunteer movement. He was a considerable landowner in County Down, and had sat as one of the members for that county in two Irish Parliaments. He had been elevated to the peerage in 1789, but continued his connection with the Presbyterian Church. His son, however, became an Episcopalian, but, this notwithstanding, the young man was regarded as a friend by the Presbyterians, and was greatly trusted by them. The Viscount appears to have counted upon this, though it would seem that he had no higher opinion of his Presbyterian admirers than he had of the members of the Irish Parliament. He proceeded on the principle that Presbyterians and Parliamentarians alike had their price.

Accordingly, shortly before the Union was effected, an intimation was conveyed to the Synod of Ulster that Government contemplated a substantial augmentation of the Regium Donum or Royal Bounty—an annual payment made by the State in supplement of the ministers' stipends. There was nothing original in this proposition. The Bounty had been granted in the first instance by Charles II. in recognition of the loyalty of the Presbyterian ministers and of the suffering they

had endured on his account. The amount at that time was £600 per annum. For some reason or other the Bounty was discontinued during the latter years of Charles' reign and throughout the reign of James II. It was renewed by William III. and increased to £1,200 a year. It was further increased by George I. as a reward for Presbyterian support of the House of Brunswick. Two further increases brought the amount, in 1792, to £5,000. The method of distribution was simple. The Government paid the money to an officer appointed by the Synod, and that official disbursed it under the instruction of the Church Authority. It was now proposed to increase the amount of the Bounty very considerably, so that influential ministers should receive from £100 to £200 per annum, others £80 and others £60. The scheme did not mature, however, until the Union had become an accomplished fact, and then it appeared that the increase was not to be quite so large. Influential ministers were to have £100, others £75, and others again £50 per annum, and the money was to be paid through a Government official direct to the individual minister. And every minister on his appointment was to be required to ask for the Bounty and furnish a certificate, signed by two magistrates, declaring that he had taken the oath of allegiance. The idea was, as the Duke of Portland, writing to the Lord Lieutenant (August 31, 1799; Castlereagh Correspondence), very frankly said, to make the ministers "more dependent and more amenable to the Government." There was much protesting, especially on the part of the laity. But the Government was obdurate, and at the annual meeting of the Synod, in 1803, the Bounty was accepted on the Government terms.

Six years later, viz., in 1809, the Secession Presbyterians associated with the Secession Church of Scotland, after much importunity, also obtained an augmentation of the Bounty, and on the same conditions. Here, again, there was similar protesting—and nearly similar acquiescence. The Anti-burgher Synod of the body twice voted against accepting the bounty on the Government conditions; at the third time of asking, however, the motion to accept was carried, but—with one dissentient, and he, as it turned out, a very remarkable one. His name was James Bryce, minister of Killaig, in the parish of Aghadoey, in County Antrim, one of the poorest congregations of the Synod. This gentleman would have none of the Bounty on terms which, in his judgment, placed him in a position of dependence on the Government of the day. "Christ is my king," he said. Many of the laity warmly commended this attitude, and Mr. Bryce was frequently asked to preach in other churches of the communion, and, of course, he became "a disturber of the peace." Equally of course, he was excommunicated. His conduct was "brought to the notice" of the General Associate Synod of the Secession Church in Edinburgh, and he was, in May, 1811, suspended from his office. Inasmuch, however, as he had the unanimous support of his congregation, he disregarded this proceeding

and went on his way as usual. For five hard years he stood alone. But, during that period, he formed seven congregations of people like-minded with himself, and, in 1816, dared to ordain a minister to one of them. Later on ministers were found for the others, and together they formed "the Associate Presbytery of Ireland."

Now, this James Bryce was a scholarly, capable, and resolute man. He managed to exist without the State Bounty, and yet to rear a remarkable family. To him was given the great joy of seeing several of his sons in distinguished positions. One, the Rev. Dr. Bryce, he saw at the head of the Belfast Academy. Another son, James Bryce, LL.D., he saw head of the Mathematical Department of the Glasgow High School. A third son, Archibald Hamilton Bryce, he saw one of the masters of the Edinburgh High School; this son afterwards became head of the Edinburgh Collegiate School. A fourth son he saw occupying a high place as a physician in Edinburgh. Then, when times had changed and he was greatly stricken in years, a remarkable distinction came to himself. He was called back to full communion in his old religious fellowship at Edinburgh—the entire assembly standing and receiving the venerable man with every mark of respect and affection.

The James Bryce of to-day—profound scholar, luminous historian, sagacious statesman and great ambassador, now called to the House of Lords as Viscount Bryce—is the son of the James Bryce of the Glasgow High School. Another son is John Annan Bryce, LL.D., Member of Parliament for Inverness, and both are proud grandsons of James Bryce, the one man whom Castlereagh could not "persuade."

HAROLD RYLETT.

BOOKS AND REVIEWS.

CHARLES ELIOT NORTON.

Letters of Charles Eliot Norton: with Biographical Comment by his Daughter Sara Norton and M. A. De Wolfe Howe. London: Constable & Co. 2 vols. 21s. net.

MANY fine chapters in the history of literature are enshrined in the letters of literary men, and few collections of such letters excel in interest the two volumes dedicated to the memory of Charles Eliot Norton. It is his best memorial, and surely the one which he, the genial editor of the correspondence of other people, would have chosen for himself. There is nothing derogatory to his own excellent gifts in saying that he will be remembered chiefly for his friendships. To be the *fidus Achates* of Carlyle, Emerson and Ruskin, and many another lesser luminary in the firmament of letters, is more than enough good fortune for one man to enjoy. These letters, indeed, are a record of friendships which, in their richness and intimacy, must be very rare. It is not very clear why from the days of early youth every door flew open to his touch and the casual acquaintanceship of the dinner-party or the

afternoon call ripened so quickly into lifelong intimacy. There must have been not only a quiet persistence in following up the first clue, but also some indefinable element of frankness and personal charm which threw down the barriers of natural reserve. The letters themselves hardly explain it. They are wonderfully even in tone, well composed, a little stately, but seldom enlivened by humour—it is only with Ruskin that he unbends, and allows himself just for a moment to be playful—and with hardly a trace of intimate self-revelation. Even in his darkest moments Norton never forgot the well-bred reserve of his New England training and his Stoical creed. For this reason the book is not so much companionable as interesting, and it will appeal chiefly to people who share Norton's literary tastes.

He belonged to the best New England type, and shared not only its ideals of culture but also its great traditions of freedom. In later life he lost the religious faith of his early surroundings and found a sort of calm delight in the agnosticism which he shared with Leslie Stephen, but this never blunted his enthusiasm for liberty. In a letter written in 1855 he says, "The miasma that broods over Carolina in the summer seems to me but the emblem of the invisible, unrecognised, blindly guessed at moral miasma that rests over the lands where slavery exists. If I ever write against slavery, it shall be on the ground not of its being bad for the blacks, but of its being deadly to the whites." He believed "in the full rights of independent and equal citizenship" for the Negro; and only a few years before his death he incurred a good deal of short-lived obloquy by his stern disapproval of the popular jingoism at the time of the war with Spain. But these were not the chief interests of his life. He was happiest in his literary companionships, a hobby which comfortable circumstances enabled him to indulge to his heart's content. Perhaps the very ease with which the pleasures of art and books and congenial friendships came to him helped to dull, not his principles, but his active sympathy with the mass of ordinary lives around him, and made him gently blind to the fact that he himself was living in a guarded paradise. Thus we find him writing: "London forces you into queer company. We are more select at home. Is a society worth saving—can it be saved, that has lost its fastidiousness?" And again in the same vein: "'Society,' the very rarest and best thing that the world proper can give us. It is the thing that our modern materialism is largely killing out—that is, in its highest form, the society that bears witness to leisure and culture, and good breeding, made up of men who though versed in affairs are still idealists and lovers of poetry; not all *novi homines*, but men with traditions and independence."

There is not a trace of snobbishness in this attitude of mind; it is all accepted quite simply as the best and most natural order of things for himself. But it helps to account for the absence of the note of religious passion, even of genuine religious interest, in these letters. We have referred already to the fading away of the calm and rational Unitarianism in

which he was trained. In an interesting letter to Miss Gaskell in 1867, he says: "It will be the glory of Unitarianism to have been the last step of the ascending series by which men reached at length the platform of the true Church Universal," but apparently this is to be a natural human brotherhood, which has left theology completely behind. Many years later, in 1892, he wrote to Leslie Stephen: "People talk of the consolations of religion, but they seem generally to be delusive. You and I, I believe, who have given them up, stand really upon firmer ground for the meeting of sorrow." As happens so frequently with people of an artistic temperament, religion and its observances appealed to him chiefly in circumstances where there could be no question of agreement. Thus there is a singularly unsympathetic account of a service at Westminster Abbey, after a pleasant visit to Dean Stanley at the Deanery: "the forms and words of the service seemed to me more than ever irrational and superstitious." But it is the lover of Italy who writes as follows to his daughter:—

"What you say of the conflicting feelings which the Catholic Church awakes in you is most true, and yet the abiding sentiment is what Dr. Johnson so well expressed when he said: 'I never read of a hermit but in imagination I kiss his feet; never of a monastery but I fall on my knees and kiss the pavement.' I cannot enter an old church, worn by the feet and the knees of generation after generation of those who have brought their cares, and sorrows, and desires there for relief, for comfort, for new hope, but my heart shares with them in their emotions, and the tawdry adornments and trifling *ex votos* only add to the impression; they are the witness to the perpetual incongruousness between the ideal and the realisation of it in expression. I wish I were with you."

But we must call a truce to quotations, and still more to criticism. We are content to take a book like this just as we find it, and not to ask it to be other than it is. It is in all its parts a magnificent tribute to the power of human friendship. Of all his friends Norton spoke nobly. One of the few remarks with a trace of bitterness refers to Froude, whom he denounces for his "insincerity of nature," but that was part of his chivalrous defence of Carlyle. Affection unstinted in its generosity of judgment and depending little upon the visible accidents of life was the heart of his creed. Nothing could be more characteristic of him than the approval with which he quotes the words of Donne, "In such a spiritual thing as friendship time is of no account."

LADY GREGORY'S PERSONALIA.

Our Irish Theatre: A Chapter of Autobiography. By Lady Gregory. London: G. P. Putnam's Sons. 5s. net.

LADY GREGORY has chosen exactly the right method of telling the story of the early struggles and growing success of the Abbey Theatre and the movement which it represents. Her narrative is of set

purpose autobiographical and pleasantly discursive. We do not wonder that page after page is warm with the glow of triumph, for the adventure was a desperate one except for people of boundless faith in their ideals, and no movement of the kind in recent times has been so loyal in its refusal to sacrifice art to popular clamour or commercial success. Incidentally the book throws many side-lights upon Irish life and its elements of unconquerable idealism, which many people find it hard to understand. It emphasises, for instance, the growing fascination which Irish subjects exert over cultivated minds in France and Germany. Lady Gregory recalls how M. Salomon Reinach described to her a visit which he paid in Dublin to Professor Mahaffy, who was "much astonished that I was no longer taken up with Greek things, and that I found Irish antiquity so much more interesting." Lecky, the uncompromising Unionist, we are told, regarded Mr. John Redmond and his leadership with great admiration and esteem. There is a delightful description of John O'Leary, the Fenian exile, in his old age, with his downrightness, his honesty, and his dislike of flattering tongues. "I think it probable," he said, "that the English national character is finer than ours, but that does not make me want to be an Englishman." There is also a sketch of Synge, based upon personal intimacy, and a passage about Bernard Shaw and Theism, which should make the book worth its weight in gold to all members of the Shavian cult. "All this problem of the origin of evil," he wrote *à propos* of a passage in Blanco Posnet, "the mystery of pain, and so forth, does not puzzle me. My doctrine is that God proceeds by the method of 'trial and error,' just like a workman perfecting an aeroplane; he has to make hands for himself and brains for himself in order that his will may be done. He has tried lots of machines—the diphtheria bacillus, the tiger, the cockroach; and he cannot extirpate them, except by making something that can shoot them, or walk on them, or, cleverer still, devise vaccines and anti-toxins to prey on them. To me the sole hope of human salvation lies in teaching Man to regard himself as an experiment in the realisation of God, to regard his hands as God's hands, his brain as God's brain, his purpose as God's purpose. He must regard God as a helpless longing, which *longed* him into existence by its desperate need of an executive organ. You will find it all in *Man and Super Man*, as you will find it all behind Blanco Posnet." We do not quote this passage in order to comment upon it; but rather as a bait to lure the reader on in the path of exploration. He will find himself at the end the willing victim of Lady Gregory's contagious enthusiasm, and the happy possessor of many bits of wayside wisdom like the following, "History comes only next to religion in our country."

HISTORY OF RELIGIONS. By G. F. Moore, D.D., LL.D. Vol. I. Edinburgh: T. & T. Clark, 12s.

No recent addition to the International Theological Library is likely to receive

such a cordial welcome as the "History of Religions," by Professor G. F. Moore, of Harvard, the first volume of which has just appeared. There is a distinct need for a work planned on this scale to take the place for English readers, which the well-known manual of De la Saussaye has occupied in Germany and France. The material to be dealt with is too intractable for a small popular handbook, while the more elaborate books are only suitable for the specialist. The present volume deals with China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece and Rome. A second volume is to be devoted to Judaism, Christianity, and Mohammedanism. The bibliographies have been kept wisely within moderate limits. Any attempt at completeness would have resulted only in baffling the ordinary reader by excess of knowledge. As Professor Moore points out, "through the books whose titles are given the student will be able to find his way as far as he chooses into the voluminous and often most important literature on special topics in periodicals and the transactions of learned societies." By means of a careful system of cross-references in the index, comparative study of customs and beliefs which are common to several religions is rendered easy. We hope that the fact of its appearance in a "Theological Library," in a rather sombre binding, will not succeed in fencing this book off from the lay-mind. It deals with a subject of general interest within a reasonable compass, and its pages are pleasantly free from learned footnotes.

A SOWER WENT FORTH. Sermons by T. W. M. Lund, M.A. London: Longmans, Green & Co., 5s. net.

MR. LUND, the Chaplain to the School for the Blind, was for many years one of the most familiar figures in the religious life of Liverpool. A man of very broad sympathies and much common sense, he gathered around him a remarkable congregation of men and women, who shared his strong civic enthusiasm and his many-sided interest in life. One of the most distinguished of them, Dr. G. H. Rendell, formerly Principal of Liverpool University, has edited this volume of sermons and enriched it with a prefatory memoir and appreciation. Unlike some members of the Broad Church school, Mr. Lund was little of a theologian. In saying this we do not mean that he was not a careful thinker, and did not keep himself in close touch with the chief movements in the intellectual world; but his main concern was with the expression of religion in terms of goodness in personal and social life, and his sympathy went out instinctively to all, by whatever name they might be called, who battled for the right and sought to maintain the high standard of Christian rectitude and charity against fearful odds. "To him religion was intensely practical," Dr. Rendell says in a revealing passage. "He felt impatient of professions, of sentiment, of piety, that did not take effect in act. They seemed to him unreal. He was of a will so prompt and resolute that perhaps he hardly made allowance for the average weakness of will-power in face of obstacles or criticism,

of the thwarting power of circumstances, or of conflicting and disapproving wills. He hardly gave full credit to the disabilities of diffidence, reserve, and self-distrust. He could not understand how people could be sincere and yet so easily daunted. His own sensitiveness rather stung him into action or reply, than reduced him to mute or numbed inaction. And the religion of action appealed to him more than the religion of inward disposition." These were no doubt the defects of his qualities. The wide range of his interests is illustrated in this selection from his sermons. They are a fit memorial of a ministry which possessed in an unusual degree the savour of salt in the life of a great city.

MEMORIES OF MINISTRY. By Alexander Webster. Published for the Author: London: Essex Hall. Aberdeen: A. Martin.

MR. WEBSTER'S many friends on both sides of the border and beyond the seas will welcome this little volume, in which he has told the story of his life and has brought together some sermons illustrative of the message which he has delivered in the various Scottish churches where he has ministered—at Paisley, Perth, Glasgow, Kilmarnock, and Aberdeen. His has been a truly pioneer ministry; he has broken much new ground, and very stubborn ground too, in the interest of unpopular doctrines, social as well as religious; and the joy and the bitterness of the pioneer he has experienced to the full. The courageous and ever-hopeful temper in which he has carried on his work is well reflected in these sermons and in the prayers by which they are accompanied. To some southern readers the discourses may seem to be overweighted with anti-Calvinist argumentation; but the reasoning is relieved by touches of imagination and sympathy; and, despite certain oddities of expression here and there, the style is clear and simple. We are glad to see included in the volume the address which Mr. Webster delivered at the Boston International Congress; in it, as in the narrative parts of the book, his pawky humour reveals itself. It is good to learn from these pages that though "out of office" and in impaired health, he is still as keenly interested as ever in the work to which he has given himself so unsparingly, and that he would gladly be up and doing again on behalf of the good cause—if he only had a motor car to take him about! Excellent portraits of the author and pictures of the churches of which he has had charge, add to the value and interest of the book.

PUBLICATIONS RECEIVED.

AMERICAN UNITARIAN ASSOCIATION:—Clear Grit: Robert Colyer. \$1 50 c.

MESSRS. CHAPMAN & HALL:—Herb Moly and Heartsease: Sintram. 1s. net.

MESSRS. T. & T. CLARK:—Theological Symbolics: C. A. Griggs, D.D. 10s. 6d. Karl Curtius (Berlin), Religionen und Heilige Schriften: H. Hackmann. 1s. net.

MESSRS. J. M. DENT & SONS:—Gothic Architecture in Spain: G. E. Street. 2 vols. 6s. net.

MESSRS. HEATH, CRANTON & OUSELEY:—The Godhead of Jesus: G. S. Hitchcock, D.D. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Master and His Method: E. Griffith-Jones. 1s. net.

MESSRS. T. C. & E. C. JACK:—Luther and the Reformation: Leonard D. Agate, M.A. 6d. net.

FOR THE CHILDREN.

A CAT AND A DOG.

A LITTLE grey and white cat called Dolly has lived some eight or nine years in a very happy home in Scotland, to which her mistress took her when she was a little kitten, lying all the night journey on her mistress's lap in the train. Dolly has a rare good time there, with a large garden and fields and sheds, where she can roam and catch mice and rabbits. But when autumn comes her mistress goes away, and shuts up the house, and Dolly has to be taken to a farm for the winter, where she has a kind woman to look after her, and every care. She has usually been content, and made herself at home in each place in turn, but one autumn, soon after she had been left at the farm, Dolly vanished. No sign could be found of her, and no one had seen her. The woman with whom she lived sent over to her other home to ask if she had been seen, but no. No one had seen her, and days and days went by till almost two weeks had passed, and people feared that she must have been killed.

But at last a message came to the farm to say that Dolly was at her old home, but would not let the man who was working there come near her, or catch her.

There are more than $3\frac{1}{2}$ miles between the two homes, and the road goes past the railway and the station, and over a long bridge across a big river, which she could not cross in any other way.

So the woman went over, taking a basket and a bit of meat, as she was sure Dolly would be hungry. At first she could not find her, but when she went into the garden and called her she came running to her, and ran to the house door to ask to be let in. But when she saw that the house was empty and deserted she just got into the basket and curled round, as much as to say, "Then you can take me back." And the woman took her back all the way to the farm, and she settled in and waited contentedly till her mistress came back and fetched her when the summer came.

The same thing happened the next winter. Dolly vanished again from the farm, and for five weeks not a trace could be found of her. Then, just as the woman had posted a sad letter to Dolly's mistress, saying that she was afraid she was *really* lost this time, as nothing had been seen or heard of her for five weeks, a note came from the gardener saying that Dolly had come home. And as he and his wife and little boy are living in that house this winter, Dolly has now stayed there with them, and is quite happy, and runs after the little wee boy when he calls her.

But where can she have spent those five

winter weeks? And how could she find her way back to her home all those miles? She must have passed noisy trains, and the dangerous river, and dogs and men, and great cows and sheep in the fields, and had nothing to eat but what she could catch. And she had always been taken over to the farm in a shut-up basket, and usually in a carriage; and her mistress had been very careful not to let her see anything as she went.

We can only wonder at the marvellous sense given to the dear animals, and the power to keep and protect themselves. We call it *instinct*, but we cannot explain what that is. No one will ever know the inside of Dolly's story, all those long, cold winter weeks.

You have heard of Captain Scott, and his expedition to the South Pole with his party. He tells a story in his journal which is quite as mysterious, and still more wonderful.

They took a lot of dogs with them to drag their sledges over the ice, with their tents and provisions; and they had to camp and build a hut for the winter time (which is our summer); and they spent the winter in exploring all round about over the frozen regions, and making observations about the air, and the ice, and the creatures which were so made that they could live in such tremendous cold.

One day some of Captain Scott's companions went a long expedition over the ice, where everything was entirely frozen up. They took some of the dogs for exercise, and they went a long way, and when they returned to the hut Captain Scott wrote in his journal this account:—

"One of our best dogs, Julick, has disappeared. I am afraid he has been set on by the others at some distant spot, and we shall see nothing more but his stiffened carcase when light returns. Mears thinks the others would not attack him, and imagines he has fallen into the water in some seal hole or crack."

And a month later on he writes:—"Ponting and Gran went round the bergs last night. On returning they saw a dog coming over the floe from the north. The animal rushed towards, and leapt about them with every sign of intense joy. They realised that it was our long-lost Julick. His mane was crusted with blood, and he smelt strongly of seal blubber. His stomach was full, but the sharpness of back-bone shows that this condition has only been temporary. By daylight he looks very fit and strong, and he is evidently very much pleased to be home again.

"We are absolutely at a loss to account for his adventures. It is exactly a month since he was missed. What on earth can have happened to him all this time? One would give a great deal to hear his tale. Everything is against the theory that he was a wilful absentee—his previous habits, and his joy at getting back. If he wished to get back he cannot have been lost anywhere in the neighbourhood, for the barking of the dogs can be heard at least seven or eight miles away in calm weather; besides which, there are tracks everywhere, and unmistakable landmarks to guide man or beast. I cannot but think the animal has been cut off by his being carried away on broken sea-ice, and as far as we know the open water has never been nearer

than 10 or 12 miles at the least. It is another enigma."

Perhaps your parents would read you a beautiful poem by Wordsworth, which is a story of a faithful dog. The poem is called "Fidelity." G. M.

MEETINGS AND GENERAL NEWS.

GERMAN NOTES.

PASTOR SCHULTZ OF HAMBURG—THE LATE PROFESSOR VON SODEN—AFFAIRS IN DORTMUND—SECESSION FROM THE STATE CHURCH—PROF. HARNACK'S GIFT TO THE BERLIN ACADEMY.

ONE of the most telling personalities of Hamburg, and even of North Germany, Pastor Clemens Schultz, of St. Pauli, has just passed away in his 51st year. His most important work was amongst the young people just leaving school. Both by precept and example he has shown how modern religious work should be carried on amongst the young. It had been felt for some time that the methods of the Young Men's Christian Associations, were no longer sufficient, and the success of Schultz's work gave a strong impulse to the movement, which is now consolidated in the union of the German Jugendvereine, whose honorary president he was. While he recognised the importance of personal religious influence, he did not think that the means which were employed were the best. He was anxious to bring faithful and ardent workers into the churches, but against the direct appeal of the churches he made it his aim to stimulate thought, so that through thought the desire might be created to take an active part in the religious life. He never married, though he adopted a boy; he wished to give his whole time to the work to which he brought his great gifts. The fame of the unparalleled success of his union of apprentices at St. Paul's spread abroad, and his activity and methods became widely known. He believed implicitly in the young, and he hated nothing more than lament over the increasing corruption and degeneration of young people. "Take the young rightly, and you will fire them with the desire for the best"; that summed up his belief in them. His glowing optimism never failed him, even when occasional disappointments fell to his lot. Until last August he laboured unceasingly. Then suddenly the strong and vigorous man was attacked by an insidious disease, and the doctors could do nothing to save him.

Berlin mourns the loss of the well-known Professor of Theology and Pastor of the Jerusalemer Kirche, D. von Soden, whose life was brought to a premature close by an accident on the underground railway. He was the author of a number of valuable books. The most important are the four volumes on the Writings of the New Testament in their oldest available texts. This involved research which occupied him and a staff of scholarly helpers for 20 years.

His next work was to have been a history of the text. His ministry at the Jerusalemer Kirche commenced in 1887, and he gathered a large congregation round him. But his social activities went far beyond his congregation. He was the President of the Central Committee for the Care of the Young. In Church politics he belonged to the Middle party, but whenever liberty of conscience was in danger he spoke fearlessly against the aggressors. The loss of a man so upright and noble-minded will be deeply felt by members of all parties.

* *

Dortmund is still without a successor to Gottfried Traub. Reinoldi is a parish of 65,000 souls, with three churches and 11 ministers. When the Presbytery of such a populous parish comes to a unanimous decision it means a good deal. But it looks as if there were a sinister influence at work trying to humiliate and vex the people of Reinoldi. What has been going on there during the last few months? In June, 1913, Pfarrer Fuchs, of Rüsselsheim, Hessen, was elected successor to Pfarrer Traub. The Consistory of Münster, who has to confirm the election, took at first no notice. Not until September did they communicate with Pfarrer Fuchs. Then they asked whether he had been one of the signatories of the declaration of 87 Hessian ministers against the Spruchkollegium and its proceedings in the case against Jatho, and if so, whether he had taken steps to recant. Of course, Pfarrer Fuchs, who is an honourable, upright man, had not recanted. In consequence the Consistory washes its hands of him, and after prolonged correspondence decides, on December 16, 1913, that it cannot confirm the election of Pfarrer Fuchs. And what kind of man is he who has been thus rejected? He is 39 years of age, and has been Pfarrer at Rüsselsheim during the last nine years. Rade, in the *Christliche Welt*, calls him one of the best ministers. Rüsselsheim, with a rapidly growing industry, presented many difficulties. He mastered them, and won the confidence of his congregation, and his influence spread. He is a student and writer of no mean power. For Dortmund he seemed just the right man. But the Consistory of Westphalia was blind to all this—it only asked: Had Fuchs signed the declaration, and had he recanted? The Reinoldi Gemeinde has decided to appeal to the Evangelische Oberkirchenrat in Berlin.

* *

The so-called Austrittsbewegung in the Prussian State Church is going on apace. The Committee Konfessionslos has been holding 12 largely attended meetings in order to stimulate the resignations of church membership, and *Vorwärts* announces that as a result of the meetings 4,209 people gave notice of their intention to resign. To counteract this the Berlin Superintendents Händler and Lahusen appointed for January 11 special Sunday services in order to strengthen the loyalty of churchgoers. It is said that 65,000 people attended the services in 88 churches. On the same Sunday 16 meetings were held by the strikers, with the result that 2,343 announced their intention to resign

their church membership. The Liberal section of the Berlin churches held a mass meeting in December, when about 5,000 people filled the large hall at Friedrichshain, about half of the audience being opponents. The speakers endeavoured to show that their aim was to make the Church a people's Church, and to bring about far-reaching reforms. When, however, they criticised the methods of the Committee Konfessionslos there were stormy scenes, and the chairman closed the meeting before all the speakers had been heard. On Sunday, January 25, the orthodox party of Berlin held a meeting in the building of the Circus Busch, which was well attended. The leaders of the party addressed the audience on the theme: "Repent, and believe in the Gospel." Pastor D. Phillips admitted that the orthodox believers do not consider the Austrittsbewegung the greatest danger of the Church. It might serve to bring purification and new strength to church members. Much greater was the danger from another quarter. So many profess to belong to the Church who are yet out of harmony with it, who have broken with its dogmas, and who try to make their views triumph over the old belief. That was the real danger. Many within the Church sympathise with its enemies, try to undermine its foundations, open the gates to the assailants, and call out to them: "Come, help us to modernise the Church, to make it more in accordance with the results of scientific research, and not with divine revelation." If they allowed this to go on; if no one tells them to leave the Church, then the Church of the Reformation and the Prussian State Church are indeed in great danger. There is only one remedy, namely, the whole, full, Biblical Gospel, with its proclamation of sin and mercy, of justification and reconciliation. These are words which throw a clear light on the situation—no concession to present-day needs, enmity towards all freer conceptions and results of scientific research. How can such a church hope to hold the masses? Will it not in the end be left stranded, while the stream of the life of the day flows on and find its way to the great ocean of infinite Love and Truth?

* *

The following incident, quoted from the *Kirchlich-liberale Zeitungskorrespondenz*, is an indication of the causes which create a distrust of the State and the State Church amongst the workers:—"In Landerbeck, near Rechlinghausen, the miner Stock, of Drewer, who died in consequence of an accident in the mine, was carried to his grave on July 6, 1913. After the minister's address the miner Neuhaus approached the grave, and deposited a wreath with the words: 'In the name of the Branch of the Social Democratic Party at Drewer I deposit this wreath. Sleep well, comrade!' This was followed by a similar short farewell from a representative of the Miners' Union. The Public Prosecutor thereupon accused the two miners of holding an unauthorised public meeting in the open air. The Assessors' Court at Recklinghausen pronounced the men not guilty, the action of the men being considered merely one of piety. But the

Public Prosecutor was not satisfied. The case was taken to the criminal court at Bochum, and the men were found guilty of a political offence; and were fined 5 marks each. Further comment is unnecessary.

* *

Professor Harnack has made over to the Berlin Academy of the Sciences the sum of 21,600 marks, the gift presented to him on his sixtieth birthday. It is to form a fund for the promotion of the study of the history of religion during the first six centuries of the Christian era.

THE PUTUMAYO CRIMINALS.

THE Committee of the Anti-Slavery and Aborigines Protection Society wrote to the Foreign Office at the end of December last asking whether the Peruvian Government had yet brought to justice any—and, if so, how many—of the principal criminals of the Putumayo, and further inquired whether the Government intended to publish any papers dealing with labour conditions in the Amazon Valley. The following reply was received:—

"I am directed by Secretary Sir E. Grey to acknowledge the receipt of your letter of the 29th ultimo regarding conditions of labour in the valley of the Amazon, and to inform you in reply that His Majesty's Government have been kept informed by their representatives of the steps taken by the Peruvian Government to bring to justice the principal criminals of the Putumayo. His Majesty's Consul at Iquitos has reported that Armando Normand arrived there in custody on October 3 last, and was lodged in the prison at Iquitos.

"The answer to the second paragraph of your letter is in the negative."

To this letter the Committee of the Society has sent the following reply:—

"It is a matter of deep regret to our Committee that not a single Putumayo criminal has yet been brought to justice by the Peruvian Government, whilst out of some 250 warrants of arrest issued by Judge Paredes only 16 individuals have been arrested, and of these only two or three appear to be in the long list of criminals in Sir Roger Casement's report, which was in the possession of the Peruvian Government nearly three years ago. According to the telegram despatched by Judge Paredes on July 25, 1911, three persons in the list supplied to His Majesty's Government have been in the hands of the Peruvian authorities for over two years, whilst the man against whom 'innumerable crimes' are alleged has been under arrest, owing to the activity of the Bolivian Government, since October last. The Committee of the Society believe that this failure of the Peruvian Government to administer justice in a tragedy so appalling as the Putumayo horrors, cannot fail to bring grave reproach upon the name of Peru throughout the civilised world. We beg to express to His Majesty's Government the appreciation of this Society for the manner in which they have been pressing upon the Peruvian

Government the importance of arresting and punishing the criminal agents of the Putumayo."

ALBANIAN RELIEF FUND.

THE following sums have been received on behalf of the Albanian peasants in addition to the amount acknowledged in our last issue:—

Previously acknowledged	..£248 13 11
"Helper"	.. 10 0 0
A. B. C., 10s.; J. R. W., 5s.;	
H. M. S., 2s. 6d.; Mr. and	
Mrs. Harold Coventry, 10s.;	
E. C. H. H., 5s.	.. 1 12 6
Total	..£260 6 5

DR. BLAKE ODGERS, K.C., will give a lecture on Sir Thomas Gresham and his School of Law at the New Gresham College, Basinghall-street, E.C., on February 23, 24, 26, and 27, at 6 p.m. each evening. Admission is free.

DR. W. T. GRENFELL, C.M.G., who is now in England, will give his first public lecture in London at the Queen's Hall on Monday, February 23, at 8.30, when the chair will be taken by the American Ambassador. The lecture will be entitled, "My Life in Labrador," and will be illustrated with lantern slides and cinematograph films. The proceeds will be devoted to Dr. Grenfell's work in Labrador.

A COURSE of five lectures, "In Quest of the Historic Jesus," will be delivered on Tuesdays (5 to 6 p.m.) during March, by Mr. G. S. R. Mead, editor of the *Quest*, at Caxton Hall, Westminster, S.W. The subjects of the lectures are as follows:—March 3, "The Traditional and Generally Orthodox View"; March 10, "The Quest of the Historical Jesus"; March 17, "The Christ Myth Controversy"; March 24, "The Jewish Jesus Stories"; March 31, "The Jesus of the Gnostics and Earliest Heretics."

THE Rev. R. T. Herford, B.A., has accepted the invitation of the Trustees to succeed the Rev. F. H. Jones as Librarian of Dr. Williams's Library and Secretary to Dr. Williams's Trust at Midsummer. Mr. Herford, who was educated at Owens College, Manchester, Manchester New College, London, and the University of Leiden, has spent nearly 30 years as the devoted minister of Stand Chapel, near Manchester, combining unflagging zeal in all the varied work of the ministry with a rare devotion to his own pursuits as a scholar. He is a Hebrew scholar of distinction. His published work includes "Christianity in Talmud and Midrash," a book of laborious research in a field where he has few competitors, and more recently "Pharisaism," a study of the Pharisaic movement in Judaism, in the Crown Theological Library.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bournemouth.—At the last two Wednesday evening meetings of the Social Society (February 11 and 18) in the lecture hall of the Unitarian Church, the Rev. C. C. Coe, who on Sunday week celebrated his eighty-fourth birthday, gave two lectures on Dickens' "Dombey & Son." They were new lectures, written for the occasion, and were followed with unflagging interest and enjoyment by keenly appreciative audiences. The first lecture concluded with the moving scene of Paul Dombey's death, the second was devoted specially to Florence, with a final picture of the old man and his tender affection for the little grandchildren. At the close, the Rev. C. Hargrove, who is staying for a time in Bournemouth, congratulated Mr. Coe on the achievement of the lectures and moved a vote of thanks, which was seconded by Mr. G. H. Isaacs, and passed with warm acclamation. The Rev. V. D. Davis, who was in the chair, said that those lectures would be a memory which would be long and gratefully cherished by them all.

Brisbane.—The Rev. Douglas Price, M.A., reports that the Liberal religious movement at Brisbane is making good progress. The congregation are considering the question of securing a church building or hall for Sunday services and week-evening meetings. The minister himself prefers to carry on his work in a public hall. At present the services are held in a large picture palace which holds two thousand people. The copies of "The Secret of Righteousness," by the Rev. W. Wooding, B.A., forwarded from the Essex Hall Book Room, have all been sold. The book was greatly appreciated by members of the congregation at Brisbane.

Crewkerne.—On Thursday, February 12, a special service was held at the Unitarian Church in connection with the opening of the organ, which has just been erected. The total cost of these improvements is about £250, and practically the whole of this amount has been raised without any appeal to the outside public. The dedicatory service was preceded by a public tea in the schoolroom, which was crowded. Mr. Bonning, of Ilminster, then gave a short recital, which brought out admirably the powers of the new organ. The Rev. W. Holmshaw, of Ilminster, conducted the devotional part of the service, and the sermon was preached by the Rev. Rudolf Davis, B.A., of Gloucester. An excellent rendering of the anthem, "I was glad when they said unto me" (Sir Geo. Elvey), was given by the choir; and solos were sung by the minister (Rev. A. Sutcliffe, B.A.) and Mr. Percy Holman.

Liverpool.—In the course of an address delivered at Ullet-road Church on Sunday, February 15, on "The Religious Message of Bernard Shaw," Dr. Rattray laid emphasis on the fact that Mr. Shaw has a religious attitude to life, a religious message to deliver, though it is greatly misunderstood. Owing to his somewhat bizarre methods, however, he has succeeded in permeating the minds of men with his ideas, even where they have awakened the bitterest opposition. His apparent egotism, his impatience with people who cannot see life as he sees it, his keen humour and his determination to achieve a reputation first of all, in order to have a better opportunity of driving home the truths which are so clear to him, sometimes led him to be

exaggerated, one-sided, and even cruel in his utterances, but he deserved our gratitude for the way in which he had revealed things that ought to be known, exposing evils which respectable people countenance for motives which they think adequate but into which they do not inquire. Mr. Shaw is a good and tender-hearted as well as a highly gifted man, who is influencing public opinion in a very significant way. He stands for truth, even when it is unwelcome. His message is "Be yourself: do not immolate yourself on the altar of convention." Behind the world there is, he believes, a Spirit that is striving through evolution to fuller and fuller expression, and for the individual, knowledge of life as it actually is becomes of value because it puts him in harmony with this Spirit and its aspirations concerning the world and the creature. Religion is the sense of identity with others in co-operation with the friendly, strong Spirit which includes us all. "Mr. Shaw," Dr. Rattray concluded, "preaches the sanctity of life. Nothing is base if it be used by the good will to good ends. We must use life in this way. Mr. Shaw believes in the reality and worth of the present. He is an idealist, a Puritan, an optimist, all in the good sound sense of the words. It is possible to find this world divine, and it is on this that Shaw insists. It is possible for him to say truthfully, as he has said through one of his characters, 'I have been myself: I have not been afraid of myself: and now I have escaped from myself and am become—a voice for them that are afraid to speak, and a cry for the hearts that break in silence.'"

London: Dingley-place Domestic Mission.—On Saturday, February 14, the sum of £5 8s. 5d. was realised at a soirée arranged by Mrs. Summers to raise money for the purpose of providing a B.O.B. drum and fife band with instruments.

London: Walthamstow.—By kind permission of the minister and congregation of Rosslyn Hill Chapel, a sale of work was held on the afternoon of February 11 in the Hampstead Church schoolroom, when a sum of £26 was raised in aid of the expenses at Walthamstow. The congregation desire to express their gratitude to all the friends who came to their aid, and especially to Mrs. Classon Drummond for her kindly interest, which has been shown on many previous occasions.

Melbourne.—The Unitarian congregation at Melbourne have appointed as their minister the Rev. Wyndham S. Heathcote, B.A., formerly an Anglican clergyman at Bundaberg, an important town in Queensland, where for five years he attracted quite a large congregation.

Midland Guilds' Union.—The first united conference in connection with the new Union was held at Kidderminster on Saturday, February 14. The Rev. W. H. Lambelle, president of the National Conference Guilds' Union, read a paper on "Guild Work, its Duties and Responsibilities." A discussion followed, which was opened by the Rev. Stanley Gibbon, of Tamworth. The Revs. J. M. Lloyd Thomas, J. E. Stronge, and E. Glyn Evans also took part, together with several of the Guild members. Guild members assembled from Birmingham, Tamworth, Handsworth, Coseley, Walsall, and Dudley. Excellent arrangements had been made at Kidderminster. It is hoped that the future conferences and meetings of the Union will be equally successful.

Newport, Mon.—A social gathering was held on the 12th inst. to welcome the Rev. W. T. Lucan-Davies. During an interval in the musical programme, the president of the congregation, Mr. W. Pritchard, expressed the hearty goodwill of the church towards Mr. and Mrs. Lucan-Davies upon their settlement in Newport. He assured them that, though the

church was not a large one when compared with those of some other denominations, it provided, in a unique way, an open platform for the expression of progressive religious thought, and a home for the spirit of free religious fellowship. Mr. W. Sutherland having also spoken, Mr. John Lewis (Pontypridd), President of the South-East Wales Unitarian Society, extended a cordial welcome on behalf of the other Unitarian Churches in the district. In his reply, Mr. Davies appealed for the active co-operation of the entire congregation, so that the Unitarian Church in Newport might be not merely a preaching station, dependent chiefly upon Sunday sermons, but a living brotherhood, united in a common aspiration and the desire to serve humanity. They did not seek to disturb the beliefs of any who were content with their beliefs. There were, however, an increasing number of earnest souls seeking new light upon the problems of life and religion. The free Unitarian gospel could meet their need; it was the Church's duty to bring in these seekers, and to this end all could help. He thanked them for the generous welcome he had received. Mrs. Lucan-Davies also responded and pleaded for more of the missionary spirit. Messages were received from the Revs. F. Blount Mott (Cardiff), W. J. Phillips (Porthcawl), Simon Jones, B.A. (Swansea), Mr. L. N. Williams, J.P. (Aberdare), and others.

Northampton.—The annual meeting of Kettering-road Church was held on Thursday, February 12, the Rev. W. C. Hall presiding. The reports of the various organisations connected with the church showed that the past year's work had been of an exceptionally satisfactory character. Never before had the church and school buildings been so frequently used; all the societies were financially sound, and had contributed to the church funds. The congregation had lost several most valued members by death and removal, but there had been a net increase in the membership. As the result of voluntary subscriptions in the early part of the year and the ladies' effort in December, an adverse balance of £58 had been wiped out, and the congregation finished the year with £14 in hand. On Sunday, February 1, Mr. Hall formally welcomed into the institute, which steadily increases its membership and its activities, 16 new members from the Sunday school.

Selby: The late Mrs. Dale.—We regret to announce the death of Mrs. Dale, wife of the Rev. John Dale, minister of the Unitarian Church, Selby, which occurred on February 7 at Grange-on-Sands. She had endeared herself to a large circle of friends in Selby. An active Liberal, she threw her whole soul into the work of the Selby Women's Liberal Association, of which she was president; and it was only a few weeks ago that in recognition of her untiring and self-sacrificing labours her colleagues made a presentation to her as a token of their esteem and regard. In spite of failing health, she entered fully into the spirit of the work of her husband, and strove to do her share in the tasks around her. At a meeting of Liberals held on Tuesday evening, a vote of condolence was passed with the Rev. John Dale in his bereavement. The funeral took place in the Selby cemetery on Wednesday, a large number of friends being present. The service was conducted by the Rev. W. R. Shanks, of Holbeck.

Sheffield: Resignation.—The Rev. J. W. Cock has resigned the position of assistant minister to the Rev. C. J. Street, M.A., LL.B., at Upper Chapel, which he has held for over seven years, having signified his intention of taking a year's needed rest. In addition to the superintendency of the Upper Chapel Sunday school, Mr. Cock has acted as minister-in-charge of the daughter church at Attercliffe, which has prospered under his care. The resignation has been accepted with great regret and cordial appreciation of his work.

Stand: Resignation.—The Rev. R. T. Herford has resigned the pulpit of Stand Chapel on his appointment as Librarian of Dr. Williams's Library and Secretary to Dr. Williams's Trust.

Walmesley (Bolton).—The annual congregational tea party took place on Saturday last, when about 200 sat down to tea. At the entertainment that followed, when the school-room was crowded, Mr. Lindsay Cropper, of Eagle, occupied the chair. Before starting with the programme of the entertainment, the Chairman called upon the Rev. E. E. Jenkins to move a vote of condolence with the family of the late superintendent of the Sunday school, Mr. Thomas Ainsworth, whose sudden death was a shock to them all. The audience stood in silent assent. The funeral took place on Tuesday afternoon, February 17, and was conducted by the Rev. E. E. Jenkins. At the service in the chapel Mr. Jenkins referred to the noble example which their late superintendent had given them by his long and honourable connection with the chapel and school, and his faithful and diligent service in all social movements in the district. In 1863, when he was thirty years of age, he was asked by the Rev. W. Probert, the minister, to fill the office of the Superintendent of the Sunday school. He continued to hold this office for 45 years, serving with an unbroken record during the ministries of the Revs. Hardinge Matthews and Edward Allen, and the present minister for four years. When he retired in 1908 on account of his deafness, he was presented with an illuminated address by the scholars who had been under him. He was never known to be late anywhere. During that long period of 45 years he was only absent about six times. He was presented with a special medal of merit in 1899 by the Manchester District Sunday School Association. He was made a trustee of the chapel in 1871. His death came suddenly in his eighty-first year.

Wellington, N.Z.—The Unitarian Church at Wellington, New Zealand, has sustained a great loss by the death of Mr. John Gammell, a prominent member of the congregation, who has recently died. Mr. Gammell was a distinguished scholar, but his life was much more than the life of the student. By descent on his father's side he came from the Covenanters, and, like them, he passed through storm and stress to vindicate the right of the individual to worship God as he pleased without interference by others. He was educated at New College and became a Congregational minister, but as Sir Robert Stout, the Chief Justice, said, in the course of a memorial address delivered as a tribute to his old friend in the Unitarian Church, "he had not entered a haven of peace. He studied, and he gained knowledge, and he came to the conclusion that he could not maintain his own self-respect and preach the doctrines his congregation desired to hear expounded. Midst storm and stress he retired from the ministry. He must follow truth wherever she led." After his retirement he became a Unitarian minister. He also took up the teaching profession, and, about forty years ago, went to New Zealand. "He has never been idle," the Chief Justice added, "when there was a defender required to plead for tolerance and freedom. All that I have said of him is known of him by many. But all I have said will not reveal the man. You had to come into personal touch with him to know him. His unswerving rectitude, his kindness of heart, his devotion to truth, impressed every one who came in contact with him. He never compromised his opinion to please majorities or minorities. He uttered what he believed to be true, and he did not think that the highest type of humanity was that which spent its time in endeavouring to please the people. He thought the type that should be revered was that which strove to ascertain the truth, and fearlessly proclaimed

what was proved to be true. You cannot, he believed, remain a good citizen if you proclaim as true that which you know to be false, or that of which you are really ignorant. Notwithstanding this stern determination to proclaim his highest ideals, he was kind and considerate to those who saw the universe from a different point of view. He was free from bigotry or any sectional narrowness. He lived the simple life and died poor. Truth, wisdom, freedom, love of friends—all these were his. I do not think we can set before our youths a nobler exemplar of a good citizen than John Gammell."

NOTES AND JOTTINGS.

FRANCIS GALTON AND FINGER-PRINTS.

The name of Alphonse Bertillon, the famous criminologist who has just died, will always be associated with the system of identifying criminals by means of finger-prints, but Galton invented the system, and Bertillon adopted it with some unwillingness when he could no longer do without it. Galton had to carry out a long series of investigations before he could prove that the patterns are constant through life, and that they can be indexed in exactly the same way as the words in a dictionary; but the results were entirely successful, and he was able to show, says the *Manchester Guardian*, that the number of characteristics which could be compared was so great that there was as much chance of two towns being built exactly on the same plan, with every street, every by-way, every house exactly alike, as of two finger-prints of different individuals being identical.

AN EMIGRATION DEPARTMENT OF THE Y.M.C.A.

We understand that, in response to many appeals, the National Council of Young Men's Christian Associations has organised a special Emigration Department, of which Mr. Adam Scott is the secretary, for the benefit of the many thousands of young men who leave our shores each year for other lands. Secretaries of the Association are now at work at the ports of Liverpool, London, Southampton, Bristol, and Plymouth, interviewing young men on sailing days, supplying them with information and advice, and giving personal introductions to branches of the Y.M.C.A. in all parts of the world. The service of these secretaries is free to all young men, irrespective of class, or creed, or nationality. Representatives of the Association now meet arriving passenger vessels at all the larger foreign and colonial ports, and are ready to assist in the matter of lodgings, information, and advice regarding employment. Over 20,000 men leaving the United Kingdom were helped in some way by the Association Emigration Department during 1913. No passages are booked and no fees of any kind are charged for the services rendered. Young men who have decided to emigrate are cordially invited to communicate with the secretary of the Emigration Department, National Council of Y.M.C.A.'s, 13, Russell-square, W.C., or with the emigration secretaries at the

various ports, in order to avail themselves of the privileges offered.

CHRISTMAS EVE IN A RUSSIAN CHURCH.

The following description of a church at Kieff, "the Canterbury of Russia," which he has re-christened "the Russian Bethlehem," is taken from a recent article by Mr. Stephen Graham in the *Times*:—"You tread," he says, "with gentle steps across the giving snow and enter one of the churches, and find yourself in an irregularly grouped crowd of antique, hairy, patriarchal-looking men in sheepskins and birch-bark boots. There are no pews or seats, there is no electric light, but there is the gloom and the effulgence of much gold and of many half-illuminated paintings and frescoes. You stand with peasant Russia on a stone floor in the glimmer and shadow of an immense candle-lit temple. You pass through with a candle to the front, to the altar-rail lit by scores of steady silver flames, the votive tapers of the pilgrims; you find yourself in the presence of a radiant line of calm, attentive, singing faces. This is Holy Russia independent of historical association. The music you hear in Russian churches robs you of the sense of time. On Christmas Eve in Russia you hear the music of the herald-angels, and see at the same time in the likeness of the listening Russian peasants the shepherds who heard the angels sing. You veritably escape from 'the world' and from 'to-day,' and are so potently reminded of the beauty and mystery of man's life that you shake off all dull cares and the reproach of failure or success, the soil and stain of circumstance, and know that what is *you* is something utterly beautiful before God."

TEA-DRINKING.

When the crusade against alcohol becomes less urgent, and the nations have learned to abstain from intoxicating drinks, the reformers will have to turn their attention to the question of tea-drinking which also has its dangers if too much is consumed. All over Europe the habit of drinking tea is on the increase, but in no country (says the *Manchester Guardian*) has the consumption of tea increased so much as in Russia during the past year. The total shipments of India, Ceylon and Java teas to Russia during the twelve months ending September 30 were 82,119,695 lbs., as against 56,641,162 in the previous year. Americans are becoming more and more addicted to the habit of tea-drinking, but our brothers and sisters in the Dominions would appear to have beaten the record, for "per capita consumption in Australasia continues to be higher than in any other part of the world. New Zealand takes the lead with a consumption per head of 7.45 lbs., followed by Australia with 6.83 lbs."

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For further particulars apply to the PRINCIPAL, or to the Rev. HENRY GOW, 12, Glenloch-road, Hampstead, London, N.W.

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„ 6th. The MAYOR of SALFORD,
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„ 7th. ARTHUR W. COWBURN, Esq.

Contributions in money or goods will be thankfully received by the Chairman, Mr. J. WIGLEY, 7, Halton Bank, Eccles Old-road, Pendleton, Manchester.

LONDON SUNDAY SCHOOL SOCIETY.

THE ANNUAL MEETING of the Society will be held at Essex Hall, Essex-street, Strand, on Wednesday, March 4, at 8 p.m., and will be followed by a Conference on "School Methods," to be opened by Mr. Harold Titford.

All interested in Sunday School work are cordially invited to be present. No tickets are required.

Tea and Coffee will be served from 7.30 to 8 o'clock.

R. ASQUITH WOODING, Hon. Sec.

SUSTENTATION FUND.

At the Annual General Meeting of Contributors, held in Dr. Williams' Library, London, at 12.30 p.m. on Wednesday, February 11, 1914, Mr. W. Byng Kenrick in the Chair, the Annual Report and Balance Sheet were presented and the following Resolutions adopted, viz.:—

THAT the Report and Accounts as now read be adopted and printed for circulation among the contributors and friends of the Fund.

THAT the retiring Manager, Sir E. Chatfield Clarke, whose term of office has expired, together with Messrs. Geo. J. Notcutt and T. Oliver Lee, having been nominated, and the requisite number of voting papers having been produced, be and are hereby elected as Managers of the Fund.

THAT the sincere thanks of the Contributors be tendered to Mr. W. Byng Kenrick for his services as President during the past year, and that he be re-elected for the year 1914.

THAT the thanks of the Contributors be given to Mr. Ronald P. Jones for his services as Honorary Treasurer during the past year, and that he be appointed to the office for the coming year.

THAT the thanks of the Contributors be given to Mr. Harold F. Pearson for his services during the past year, and that he be appointed Honorary Secretary for the year 1914.

THAT the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1914.

THAT the Contributors heartily thank the Trustees of Dr. Williams' Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year.

At the close of the Annual General Meeting a Special General Meeting of contributors was held, at which it was resolved that the alterations in the Regulations recommended by the Board of Managers and set forth in the notice convening the Meeting be approved subject to the amendments agreed to at the Meeting.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 22.

LONDON.

Acton, Creffield-road, 11.15, Mr. E. BRIDGER ATHAWES; 7, Mr. C. WILKES SMITH.
Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT, M.A.
Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton-lane, 11, Mr. P. CHALK; 7, Mr. STANLEY MOSSOP.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. Gow, B.A.; 6.30, Rev. G. H. VANCE.
Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Rev. E. M. DAPLYN. Evening subject, "Religion and Art."
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11, —; 7, Rev. F. K. FREESTON. Lantern service, "The Story of Religious Liberty."
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, 632, High-road, 6.30, Mr. J. W. PETERKEN.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland-road, 7, Mr. A. M. STABLES.
Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; and 7.
Stratford Unitarian Church, 11, Mr. R. W. SORENSSEN; 6.30, Mr. F. COTTIER.
The Theistic Church, Swallow-street, W., 11 and 7, Rev. ROWLAND HILL.
University Hall, Gordon-square, W.C., 11.15 and 7, Rev. J. H. WEATHERALL, M.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. WOODING, B.A.
West Hampstead, All Souls', Weech-road, Finchley-road, 11.15, Rev. EDGAR DAPLYN; 6.30, Rev. A. A. CHARLESWORTH.
Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. E. STANLEY RUSSELL, B.A.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. T. P. SPEDDING; 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
{DEAN ROW, 10.45, and
{STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
EDINBURGH, St. Mark's, Castle-terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11, Rev. H. ENFIELD DOWSON; 6.30, Rev. F. HEMING VAUGHAN.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. R. F. RATRAY, M.A., Ph.D.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. W. HAWKES.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

STONHAM-LEIGH.—On February 12, at the Unitarian Church, Vancouver, British Columbia, by the Rev. F. W. Pratt, Ernest Stonham, of the Bank of British North America, to Constance Mary, third daughter of George H. Leigh, of Moorfield Swinton, Lancashire.

DEATH.

HOLLINS.—On the 19th inst., suddenly, at his residence, Woodbank, Stockport, Sydney Hollins, in the 63rd year of his age. The interment will take place at Dean Row Chapel, near Wilmslow, on Monday, the 23rd inst.

ORAM.—On February 12, at Worthing, after a long illness, Lillian Gertrude, eldest daughter of Richard and Emma Oram, of Cremyll, Wandsworth Common. No flowers.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H WILLIAMS, F.C.A.

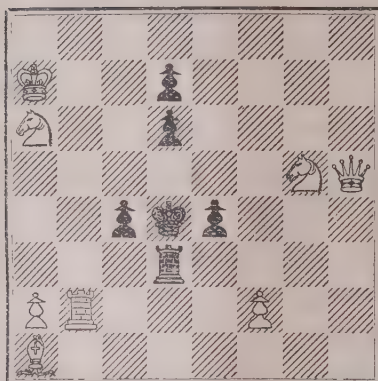
FEB. 21, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 45.

By ARTHUR G. STUBBS
("The Black Dagger.")

BLACK. (6 men.)



WHITE. (8 men.)

White to play and mate in two moves.

SOLUTION OF No. 43.

(The King on d3 should be White.)

- | | |
|---------------------------------|-----------|
| White. | Black. |
| 1. B. B4 | Any move. |
| 2. Kt. R6, and mates next move. | |

Solutions have been received from W. E. Arkell, Dr. Higginson, F. S. M. (Mayfield), E. C. (Highbury). There may be others, but the unfortunate misprint will delay the receipt of additional cards.

Further solutions of No. 42 have been received from Geo. Ingledew (also No. 41), D. Amos, E. Wright, Rev. Geo. Pegler, O. L. (Leeds), and Ernest A. Pryer.

ANSWERS TO CORRESPONDENTS.

Rev. B. C. CONSTABLE.—Apply to *The Chess Amateur* office, Stroud, Glos.

WALTER COVENTRY.—In No. 42, if White plays 1. K. R5, Black replies 1. . . . R. R3.

CHARLES WILLING (U.S.A.).—Your solutions are both correct.

E. W. E. (Finchley).—Thanks for your letter. No. 42 is not solved by 1. R. R8, since Black can then play 1. . . . R x P, ch.

The Change-mate Two-mover.—Following my remarks of last week, I may say that two specimens of my own composition have at least justified their existence. One was recently composed and sent to a London paper, only to be returned as inaccurate. It was, however, quite a misapprehension on the Editor's part. The other, which I quoted on June 21 last (our No. 11), caused the downfall of a consistently accurate solver in the *Morning Post*, who had solved upwards of 400 consecutive weekly positions—mostly in three moves—only to be defeated by this catchy position. My forthcoming book contains many interesting positions. Our No. 44 is one of them.

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UNIVERSITY HALL,
Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, 11.15. Evening, 7.

February

22. Rev. JOHN HENRY WEATHERALL, M.A. of Bolton.

March

1. Rev. CHARLES HARGROVE, M.A., Minister Emeritus of Mill Hill Chapel, Leeds.

8. Rev. JAMES HARWOOD, B.A.

15. Rev. W. COPELAND BOWIE.

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PICCADILLY, W.

REV. ROWLAND HILL.

Sundays at 11 and 7.

SUBJECTS for February 22:

Morning: The Word of God.

Evening: A Glorious Vision.

THEOSOPHICAL SOCIETY.

Lecture Hall adjoining 19, Tavistock Square, W.C.

On Sunday Evenings, January 11 to March 22, 1914, at 7 o'clock, a Course of Lectures on

The Three Objects of the Society

will be given.

Feb. 22. Theosophy and the Boundaries of Modern Science. E. L. GARDNER.

Mar. 1. The Human Aura. (With Lantern Illustrations.) G. H. WHYTE.

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* * * Regarding Advertisement Rates see inside Back Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3740.
NEW SERIES, No. 844.]

LONDON, SATURDAY, FEBRUARY 28, 1914.

[ONE PENNY.

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FOR THE

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NOTICE.

SECRETARIES of CONGREGATIONS desiring GRANTS from this Fund should write to me before March 31 for the necessary forms of application.

HAROLD F. PEARSON, *Hon. Sec.*,
22, College Hill, London, E.C.

British League of Unitarian and other
Liberal Christian Women.

THE COUNCIL MEETING will be held at Essex Hall, Essex-street, W.C., on Tuesday, March 10, at 3.15 p.m. Miss Grace Mitchell will relate some of her experiences in our Australian and New Zealand Branches and Churches. Friends interested in the League's work cordially invited. Tea 5.0 p.m.

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GRAND BAZAAR

to raise £300 in aid of Church Funds.

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March 5th. GEORGE H. LEIGH, Esq., J.P.
President, British and Foreign
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6th. The MAYOR of SALFORD,
(Alderman Desquesnes).

7th. ARTHUR W. COWBURN, Esq.

Contributions in money or goods will be thankfully received by the Chairman, Mr. J. WIGLEY, 7, Halton Bank, Eccles Old-road, Pendleton, Manchester.

LONDON SUNDAY SCHOOL SOCIETY.

THE ANNUAL MEETING of the Society will be held at Essex Hall, Essex-street, Strand, on Wednesday, March 4, at 8 p.m., and will be followed by a Conference on "School Methods," to be opened by Mr. Harold Titford.

All interested in Sunday School work are cordially invited to be present. No tickets are required.

Tea and Coffee will be served from 7.30 to 8 o'clock.

R. ASQUITH WOODING, *Hon. Sec.*

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, 11.15. Evening, 7.

March

1. Rev. CHARLES HARGROVE, M.A., Minister Emeritus of Mill Hill Chapel, Leeds.

8. Rev. JAMES HARWOOD, B.A.

15. Rev. W. COPELAND BOWIE.

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REV. WALTER WALSH, D.D.

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SUBJECTS for March 1:

Morning: The Fatherhood of God to all Mankind.

Evening: Mr. Balfour on Values in Beauty, Ethics, and Science.

THEOSOPHICAL SOCIETY.

Lecture Hall adjoining 19, Tavistock Square, W.C.

On Sunday Evenings, January 11 to March 22, 1914, at 7 o'clock, a Course of Lectures on

The Three Objects of the Society

will be given.

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G. H. WHYTE.

Mar. 8. The Reality of the Unseen.
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THE ANNUAL MEETING of the Invalid Children's Convalescent Hospital Home, Winifred House, Wray-erescent, Tollington Park, N., will be held at The Home on Tuesday afternoon, March 3, 1914, at 5 o'clock. Mrs. SYDNEY MARTINEAU has kindly consented to preside. The Home will be open to visitors at 4.30, and friends wishing to see the children's wards will find this a convenient opportunity. Tube to Holloway Road, thence by car to Hornsey Road or Grove Road, then 10 minutes' walk. Finsbury Park Station 15 minutes' walk. Motor Omnibus No. 14 (Putney to Hornsey Rise) passes end of Tollington Park.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 1.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. BERTRAM LISTER; Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT, M.A.; 11, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.;
 Forest Gate, Upton-lane, 11, Mr. P. CHALK 7, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. W. J. PIGGOTT; 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Mrs. GINEVER. Subject, 11, "The Humanity of Victor Hugo"; 7, "Faust's Easter Eve."
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. E. R. FYSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D. Sacred Cantata at evening service, "The Cross of Christ."
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. FRED COTTER.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; and 7.
 Stratford Unitarian Church, 11, Mr. R. W. SORENSEN; 6.30, Mr. J. PIPKIN.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. C. HARGROVE, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. E. STANLEY RUSSELL, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. LAWRENCE CLARE.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. A. H. DOLPHIN.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. J. F. PARMITER.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPTOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.
 Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.
 Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

CARTER—BECK.—On February 19, at the Friends' Meeting House, Bournemouth, Emerson Balstone Carter, M.A., eldest son of Mr. and Mrs. W. Carter, of the Hermitage, Parkstone, Dorset, to Susette Gertrude Beck, second daughter of Mr. and Mrs. Richard Beck, of "Red Lodge," Portchester-road, Bournemouth, and late of Southampton.

DEATHS.

HOOD.—On February 21, at Bournemouth, the Rev. Alfred Hood, in his 72nd year.
 MARSDEN.—On February 24, at 4, Swinton Grove, Manchester, Mary, the beloved wife of Henry Marsden, J.P., aged 72.
 STILLMAN.—On February 18, at Marsh Cottage, Newbury, Elizabeth Stillman, aged 63.
 TURNER.—On February 22, Maud Emma, fifth daughter of Frederick William and Melina Turner, of the Grange, Church-street, Stoke Newington, in her 47th year.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

It is refreshing to find the House of Lords setting itself against the secret influence of wealth. The motion which Lord Selborne introduced on Monday was academic in tone and the debate which followed on the connection between contributions to party funds and public honours elicited no new or startling facts. But good will have been done if Ministers of the Crown are encouraged in a finer scrupulosity in these matters, and public opinion is roused to the growing anomaly and the insidious danger of a close connection between great wealth and political power. In our present system it is taken for granted that one of the chief qualifications for being an hereditary legislator is the possession of money. There is also a suspicion in the public mind that a very rich man can find his way into the House of Lords, if he really desires to do so. It is no doubt true that there is far less corruption in political life than formerly ; but we should like to go a step further. Why should not the reason be specified for every title and honour conferred ? This would help to eliminate the influence of political wire-pulling and introduce an element of healthy public opinion into the dark world of private patronage.

* * *

THE Children's Bill, which passed its second reading in the House of Commons last week, is a comprehensive measure which seeks to regulate street-trading and to abolish the half-time system. These are matters of enormous importance for the welfare of the child-life of the country.

On their merits no one would defend one or the other, but the argument of economic necessity and deeply rooted habit will have to be overcome. The half-time system in the textile industries has unfortunately many apologists in the House of Commons. It is pleaded, for instance, that parents ought to be allowed to decide what is best for their children. But this is one of the matters where local feeling needs the corrective of a larger public opinion.

* * *

THE desire to turn children into wage-earners at the earliest possible moment has to be resisted because it is inconsistent with social welfare. By the same type of argument we could justify the employment of little children in mines, and foster a sense of parental grievance because education is compulsory. The half-time employment of children is one of the blots upon our industrial system which must be wiped out. If some northern constituencies have not imagination enough to see this, then the country as a whole will have to come to the rescue and extricate them from their bondage to an evil system. There are many things of minor importance which are best left to local decision, but this is not one of them.

* * *

THE Plumage Bill, as reintroduced by Mr. Hobhouse into the House of Commons, is the same as the Bill of last session except in one particular. The clause permitting plumage to be brought into the country as part of the owner's wearing apparel has been dropped. This is a distinct improvement. Many people objected strongly to this exception as undesirable in itself and likely to encourage evasions of the law. With this alteration we hope that the Bill will be allowed to pass by an almost unanimous vote. It

appeals strongly to humanitarian sentiment of the healthiest possible kind, and the only argument against it comes either from thoughtless fashion or from the trader who finds himself threatened with a serious shrinkage of profits in a most undesirable line of business.

* * *

It is recognised that London is the chief market in the world for the plumage trade, and other European countries are hardly likely to adopt restrictive measures until we set the example. The indictment of Dr. W. T. Hornaday, Director of the New York Zoological Park, is very unpleasant reading, but it sets forth the evils which we have to fight with telling precision.

"London," he says, "is now the head of the giant octopus of the 'feather trade' that has reached out its deadly tentacles into the most remote wildernesses of the earth, and steadily is drawing in the 'skins' and 'plumes' and 'quills' of the most beautiful and most interesting unprotected birds of the world. . . . From the trackless jungles of New Guinea; round the world both ways to the snow-capped peaks of the Andes, no unprotected bird is safe. The Humming-birds of Brazil, the Egrets of the world at large, the rare Birds-of-Paradise, the Toucan, the Eagle, the Condor and the Emu, all are being exterminated to swell the annual profits of the millinery trade. The case is far more serious than the world at large knows, or even suspects. But for the profits the birds would be safe ; but no unprotected wild species can long escape the hounds of commerce."

* * *

REMARKABLE testimony comes from the United States not only of the success of the recent legislation on this question but also of the growing support which it receives from public opinion. At the

annual meeting of the Zoological Society of New York held on January 13, 1914, at which upwards of a thousand members were present, it was resolved to cable to the Zoological Society of London the following message :—

“The Zoological Society of New York, having been largely instrumental in securing the passage of our national measures for the protection of the birds of the world, by preventing all importations for purposes of fashion or millinery, hereby extends its greetings to its fellow-members of the Zoological Society of London, and expresses the hope that the Society, which represents the other great metropolis of the world, will lend its unanimous support to the Hobhouse Bill, now before Parliament, which is designed to reinforce the protective measures passed by Congress. The effect of the American Bill has been instantaneous and widespread, and is now receiving unanimous support all over the United States. The very passage and enforcement of the Bill has created a sentiment for wild life protection in many quarters where it did not exist before. The millinery trade has adapted itself to the new conditions, and the law is acknowledged to be most beneficial in its results.”

At a meeting of the Zoological Society of London, held on February 4, 1914, a vote in sympathy with the Government Plumage Bill was passed.

* * *

We believe that the proposed restrictive legislation would have a precisely similar effect in our own country. There is an element of insincerity in pleading for the humane treatment of animals, so long as thousands of beautiful birds are slaughtered and rare species exterminated in order to satisfy the demands of fashion. Every other step is hindered by this rock of offence. Moreover, the public regulation of fashion in the interests of mercy and loving kindness will act like a moral tonic at a time when it is greatly needed. Expensive habits in food and clothes are tyrannous masters and soon blunt the finer moral sensibilities. The present lavishness in dress, in which good taste is so often sacrificed to display, encourages the temper which does not care to ask where things come from or how they are made. But these questions must be asked if we are not to be the selfish accomplices of cruelty and wrong. Those of our readers who desire more information about the Plumage Bill and ways in which they can help the cause should write to the Secretary, The Royal Society for the Protection of Birds, 23, Queen Anne's Gate, S.W.

* * *

THERE will be some natural disappointment that the proposal of the Bishop of Lincoln to omit the word “obey” and to assimilate the pledge made by the woman to that made by the man in the Marriage Service of the Church of England was

withdrawn in the Upper House of Canterbury Convocation last week. Evidently the Bishop of Lincoln had come to the conclusion that he must wait for a better opportunity in order to secure a full and sympathetic discussion. Meanwhile the idea which seems to lurk in some minds, that the omission of the word “obey” might create serious practical difficulties and introduce an element of disorder into home life, ought to be examined by bishops and others in the light of practical experience. In this matter Nonconformists have full liberty, as the word is no part of the legal formula. Thousands of marriages must take place every year without its use, and we have never heard that they turn out disastrously, or that the omission affects the intrinsic sacredness of the marriage tie in any way whatever.

* * *

FRIENDS of peace will be grateful to the Bishops of Lincoln and Oxford for their support in Convocation of a proposal to enlarge the scope of a new petition, which it is suggested should be introduced in the Litany. The petition is as follows: “That it may please Thee to bless and keep the King's Forces by sea and land and to shield them in dangers and adversities.” The Bishop of Lincoln moved to substitute “All servants of the King” for “The King's Forces.” It is an admirable change, and if the spirit in which it is conceived could be made to prevail, it would help to give the Church a new outlook over the whole field of modern life by weakening the defences of its aristocratic traditions, which still keep it in close association with the governing classes, and make it more natural for it to pray for the army and navy than for miners and operatives and school teachers and social reformers, and all who by their industry and character uphold the pillars of the State.

* * *

It would be in our opinion a still greater improvement if the words “all servants of the King” were given greater definition—our prayers often tend to become too vague—and in this way all the challenging realities of our industrial life were brought into close association with the spirit of worship. The stately beauty of the Prayer Book lays its enchantment upon the mind and makes many educated people indifferent to its omissions. They hardly perceive its failure to provide suitable expression alike for popular devotion and for many of the needs of a society which is more concerned with industry and the common welfare than with the fate of kings or the issues of war. After discussion the Bishop of Lincoln withdrew his amendment on the understanding that the whole matter would be referred to a committee for further consideration.

A PRAYER OF SOCRATES.

BEFORE the time of Socrates the Greeks prayed to their gods very much as many people do in Christian churches to-day. They asked for gifts and favours; they cried for help against their enemies; they begged forgiveness, to be saved from the deserts of their own wrong doings. The form of their petitions was more crude in old times; they talked to their deities in blunt, business-like phrases, and set forth their claims for indulgence in very uncompromising terms. Compared with the chastened and devout language of modern or mediæval liturgies, the prayers of Homeric heroes before battle, or of a priest before or after sacrifice, would often sound coarse and irreverent. And the matter of the prayer, the things sought for, the petition itself, would be, generally, perhaps, of a more earthy and sensual type. But then, as now, the idea of gaining something by asking for it, of winning the favour and appeasing the wrath of superior beings, was largely the moving impulse in worship. Homer records the prayer of Chryses, priest of Apollo, in such words as these: “Harken to me, Lord of the silver bow! If ever I built a temple pleasing to thee, or ever offered to thee fat flesh of bulls and goats, then do thou accomplish now my desire.” And Nestor, when the Trojans were driving the Greeks before them, cries: “O Father Zeus, if ever one of us, in wheat-bearing Argos, did burn the fat thighs of bull or sheep, and prayed that he might return thither, and thou didst promise to assent thereto—of these things be thou mindful now, and avert the pitiless day, nor suffer the Trojans thus to overcome the Achæians.”

Some of those ancient prayers remind us of Luther demanding of the Lord that he spare the life of his great comrade in the fight with Rome. In the hour when Melancthon was thought to be dying, Luther went to the window, and leaning out into the night, pleaded for his recovery. And Melancthon recovered. Telling his friend of that wrestling with God in the dark hour, the sturdy reformer said: “I so rubbed His ears with his promises that He could not refuse my petition.”

Prior to that wonderful fifth century B.C. the crude religious conceptions of striking a profitable bargain with their gods by prayers and sacrifices seemed to linger among the Greeks, and inspired much of their worship. The old proverb, quoted by Hesiod, expressed the belief that “as a man may prevail over a king and win his favour by gifts, so may he prevail with a god.” More reverent and rational ideas find expression in the great tragic poets of Athens; but it is in the Socrates of Xenophon, and the great Disputant idealised in Plato's Dialogues that the finer religious spirit meets us. Though ethics, in the large and deep significance of that word, was the main purpose of Socrates, in his searching dialectics, the religious temper, the spirit of devoutness, must have ruled strongly within him. Xenophon tells us that he “used to pray only for that which is good, without going into particulars, believing that the gods

best know what is good," and says that Socrates loved to commend the old Spartan prayer: "Give us, O King Zeus, that which is good, whether we pray for it or not, and avert the evil, even if we pray for it." If with scant means Socrates offered but small sacrifices, he believed that he was "in no wise inferior to those who made frequent and large sacrifices from an ample store." It were ill for the gods, he thought, could they take delight in large sacrifices rather than in small, "for then oftentimes would the offerings of bad men be more acceptable than those of good men." Nor for men themselves would life be worth living, if the offerings of a villain, because they were great, found more favour in heaven than those of a righteous man, which were small." His belief was that "the joy of the gods is greater in proportion to the holiness of the giver, not to the greatness of his gift."

In the Dialogues of Plato, where the moral aim is so persistent and prevailing the religious attitude of his great protagonist is revealed to us but indirectly, for the most part. We sometimes hear Socrates say, "Offer up a prayer for me before I proceed." He will say this when about to set forth on some fresh inquiry, or in making a further attempt to explain his thoughts to others. At other times he will ask them to wait while he offers the prayer himself. As a rule, no words are spoken; but the idea is suggested of composing the mind by turning it toward that which is above—the wish to be inspired or guided, in thought and utterance, by the spirit of wisdom and truth.

But on one memorable occasion Plato gives us the words of the prayer, as if from the lips of Socrates himself; and whether they were his or were from the pen of his great disciple, they do undoubtedly express the mind and spirit of that noble Athenian whose life was one long impassioned search after knowledge and beauty and the good. This prayer occurs at the close of the long dialogue between Socrates and Phædrus, in which the nature of love and the conflict of the higher and the lower qualities in the soul of man are discussed, through the long, slow hours of a summer day. The scene of the dialogue is not, as with most, in the city, but on the banks of the Ilissus, a small stream which, rising on the northern slopes of Mount Hymettus, flowed at a short distance to the east of Athens, and then, passing through the city, south of the Acropolis, was lost in the marshes of the Athenian plain, to the south-west. Socrates, who rarely leaves the city, has been allured by Phædrus this summer morning into the country, and they have spent the day in discussion on the banks of the stream, where a large plane tree made for them a shady place.

On coming thither in the morning, the beauty of the scene, the brightness of the summer day, the sounds and sights of the open air, with Nature in one of her happiest moods, had flung the magic of their enchantment on this man of the city. Socrates becomes like a child in his simple, light-hearted enjoyment of it all; he breaks forth into exuberant praise, in language that a modern Wordsworthian might envy;

"By Heré, a fair resting place, full of summer sounds and scents. Here is this lofty and spreading plane tree, and the agnus castus, high and clustering, in the fullest blossom and the greatest fragrance; and the stream which flows beneath the plane tree is deliciously cool to the feet. How delightful is the breeze—so very sweet; and there is a sound in the air, shrill and summerlike, which makes answer to the chorus of the cicadæ. But the greatest charm of all is the grass, like a pillow gently sloping to the head. My dear Phædrus, you have been an admirable guide."

And Phædrus answers: "What an incomprehensible being you are, Socrates; when you are in the country, as you say, you really are like some stranger who is led about by a guide. Do you ever cross the border? I rather think that you never venture outside the gates."

"Very true, my good friend, and I hope that you will excuse me when you hear the reason, which is, that I am a lover of knowledge, and the men who dwell in the city are my teachers, and not the trees or the country."

Then follows the reading of discourse which Phædrus has brought with him, and the great discussion, continued through the summer hours, unwearied and ever deepening in interest, till the conclusion is reached concerning the true nature of love, and the kind of men who may be called, "not wise, for that is a great name, which belongs to God alone, but lovers of wisdom or philosophers." Then Phædrus says, "And now as the heat of the day is abated, let us depart."

"Should we not," replies Socrates, "first offer up a prayer to the deities of the place?"

"By all means."

"Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul; may I reckon the wise alone to be wealthy, and may I have only so much of gold as a temperate man, and he only, can possess and rightly use. Anything more? The prayer, I think, is enough for me."

To mar the beauty and simplicity of that by any comment would surely be a kind of sacrilege. One may suggest only that, if we ever take upon ourselves to ask for gift or blessing from the Higher Powers, here is a noble example of the spirit and temper of such petition. For, clearly, the motive or intent of this prayer is to raise life to its highest on the spiritual side, and reduce it to its simplest in relation to material things. It desires the loftiest good for the true self—beauty in the inward soul. It yearns for the insight which discerns that wisdom alone is real wealth. It disdains all worldly possessions beyond those which can be justly owned and rightly employed by the temperate, self-controlled mind.

There will be those in every age, in Athens then as in London now, who think that in having many things, in owning and enjoying "great possessions," in having access to all varieties of pleasure—in amusement, dress, diet, travel, society, we live the fullest life and obtain the richest experience, and fulfil the end of existence here upon earth. There are others who believe that by simplicity in

external things, by reducing life to its lowest terms on the physical side, they get power to raise it to its highest terms in things of the spirit. Socrates and Plato were of these last, as Jesus and St. Francis were; as Emerson and Thoreau in later times were; as an ever-increasing number in our own day are. I would cast in my lot with these; and if in certain moods I dared to ask gifts of the Unseen and Eternal Spirit of Life, I would desire to pray, if not in the words, yet after the manner of Socrates, that summer evening on the banks of the Ilissus stream.

Yet for us, to whom religion may have come to have a deeper significance, or, at least, a different significance, from that which it had for those ancient folk, prayer will oftenest mean something other and greater than a request or petition of any kind. As we realise the immensity of the world in which we live, the vastness of time, the majesty of law, the slowly evolving purpose of the mysterious order which through the ages rolls on its way, and as we feel that in and through it all a spirit of life, a mystic presence, a pervading and prevailing power, for ever works, for ever hides, and yet in part reveals, its secret mind—as we apprehend this, and then, in our highest moments of vision, know that something in ourselves, our intelligence, our will, our love, is kindred to that spirit, is at one with that heavenly mind—then, surely, all our begging petitions and pleadings of personal desire die away, and prayer becomes a silent, wordless communing with the eternal, a joy of heart that knows no limit, a peace of mind that passeth understanding. Sometimes it will take the form of *submission*, the finite will surrendered in courageous trust to the infinite will; sometimes it may be simply the *temper of acceptance*, the opening of the soul's deeper consciousness to the in-flowings of beauty, of love, of thought, the sources of which are beyond the sense, beyond the reach of reason and of pure intellect; and sometimes it will be the soul's *ascending effort*, the aspiration of our whole nature towards that which is above us, towards that which we would be, and feel that we have the latent capacity to become—the promise and the presage of complete fulfilment, through life's onward movement of adventure in the days and the ages that are to be.

We may or may not use the old word, and call such attitude or exercise of mind "prayer"—that is of small moment; but this, for the reverent mind, is that reality of devotion, this, the significance of that religious experience, which lifts the finite into union with the infinite, and links our passing moods and fitful endeavours to the eternal purposes of God. Without it life tends to become arid and cold, stricken with poverty at its inmost heart. It is good to have escaped from the childish superstitions, from the illusions of the poor religious mendicant, begging at the gates of heaven for favours and pardons and special gifts; it is well to have ceased to think of God as an almighty almsgiver, or as a weak, indulgent parent, to be won by the pleadings of a foolish or naughty child. Yet the great need remains—the sense of communion with something greater, diviner

than ourselves, the outgoing of the heart towards the Heart of the Universe, the fellowship of thought and will with the eternal purpose of the spirit, the aspiration of the noblest self within towards the everlasting Beauty, Goodness, Truth or Love which is the soul's abiding refuge and home. And to yield to this need and realise something of the mystery of the Divine, within us and beyond—this, surely, is the true significance of prayer, this is to pray, never in mere petitions; rarely, perhaps, in spoken words, but always "in the spirit," and sometimes "with the understanding also."

W. J. J.

THE PROFESSIONAL MINISTRY.

BY EDWARD LEWIS.

WHILE the word "Kikuyu,"—almost as blessed a word as Mesopotamia—is ringing in our ears, and we are doubtless thinking not a little, both good and bad, about "holy orders," it may not be amiss if we spare a thought or two in reference to a kindred matter in our nonconformist communities.

I am not sure that the laity as a whole are satisfied with the ministry in our churches; I know a few ministers who are not at all satisfied with their position; though perhaps not just in the way in which a layman would think at first thought. I am writing from their point of view. It is my own.

A man who regards his ministry, not as a profession, but as a vocation, finds out before very long that the conditions under which he works are such that he cannot exercise it in the way he wants to do.

The root of the difficulty lies in the fact that he is called to serve an organisation. It is sometimes urged as a criticism against some churches that they are "simply preaching stations"; the thought behind this criticism is that churches should be many-branched organisations, busy with multifarious activities like a hive. Let it be granted for the moment that this is a good thing; what follows? An organisation requires two things, chiefly: an organiser, and money. The money matter is not the less important, and it is well to face the fact that in most of our churches the treasury is, if not the centre of interest, the centre of concern. Church organisation centres on the treasury. It is rather terrible to have to confess it, but it has come to this. I think that it was necessary that it should come to this. That is one reason why I am against organisation. A minister's happy tenure of office is very largely determined by the seat-rents and collections. A minister is "called"—I do not say that other things are not taken into consideration—in the hope that he will "fill the church." When the income begins to fall away, whispers begin to arise as to whether "he is quite the right man," or perhaps that "he has finished his work among us." In deacons' meetings finance occupies the major portion of the time. Anniversary services, and the like, are pious methods of getting a big collection;

the "special preacher" is chosen almost entirely with that object in view. The subsidiary organisations of the church are a kind of net spread out to get as many persons as possible into connection with the church. Some churches go very near to touting for adherents; and that delicious bit of pungent criticism in the second chapter of the Epistle of James, about the "man with a gold ring" is not out of date.

In the majority of cases, the largest single item in the debit side of church accounts is the stipend of the minister. If one inquires why this is so, the answer seems to be that he has a right to it so long as he is worth it; that is to say, so long as he can earn it, and as much more as is necessary to keep the organisation going.

Who has not heard this question, "Will he come for what we can afford to pay?" and from this it is only a step to an illuminating question and answer made in my hearing not long ago: "Can we afford to give him so much?" "Oh, yes, he will soon make it up." When church funds are low, a minister feels very uncomfortable; he may be forgiven for feeling that he is not doing all that is expected of him, and that it is somehow "up to him" to improve matters, or take less, or go.

I venture to say that there is no man who feels his ministry to be a vocation, who is not fearfully bruised in his heart by these things.

Because a church is an organisation it is natural and inevitable that it should seek the service of a man who is an organiser. He may be a "man of God" as well, but the success of the thing requires that he must be an organiser; that is to say, that he must visit the homes of the people and make himself pleasant, attend all kinds of meetings, be able to speak on almost every subject under the sun, take several kinds of classes, initiate good works, run this and that, represent his congregation in denominational gatherings; he must be a preacher, a pastor, the secretary of a company, the managing director of a thriving business. In addition to this, he must keep up a "style" consistent with his position, and suffer all the social entanglements connected therewith, whether he likes it or no; and he must be a credit to his church in local public affairs. This, which I have set down, is perhaps the minimum which is expected of our professional ministry.

Some of us are in revolt; not against the amount of work we have to do, but against the kind of work we have to do. Some of us are in revolt against the size of our stipends; not that they are too small—we think it a strange thing that any "man of God" should think that he is not being paid enough—but because they are too big. Some of us are feeling that it is impossible to exercise the vocation of a man of God and be entangled in organisation at all.

I use the phrase "man of God" in the prophetic sense; I know that the manager of a business concern may be a man of God, for the divine gifts are divers, but I am thinking of the prophetic office as distinct from the pastoral or the secretarial. The church has pretty well made

the prophetic ministry impossible; it has almost organised it out of existence. One need not go much further to find sufficient reason for its decadence.

The man of God must be a poor man; he ought to subsist on the personally besought charity of others, or get his bread by the work of his hands, or (and I admit that this is compromising with the *status quo*) receive a bare living from those to whom he preaches. He ought to live in the country where a man has still the chance of a natural, free, companionship with God. He ought to be aloof from the world; it is not necessary for him to be always mixing with people that he may know their private needs, his business is with the eternal needs of the soul, and to mediate that Eternal Word which, when it is implanted in the heart, is the Grace which is sufficient and adaptable to every kind of need. He ought to live a wild life, and come to the congregation gathered to meet him as John the Baptist came from the desert. He ought to be celibate; and if you think that this cuts him off from the deepest experiences of human life, it can only be said that Jesus (and many others) did not seem to labour under this disadvantage. He ought not to be "attached" to any one congregation; he might serve many congregations, a district of congregations; but he must be as free and as independent as the Spirit that moves him. I can imagine busy, careworn, weary, world-entangled people saying in respect of their weekly gathering for worship, "The Man of God will be with us," and they would say it with a strange throbbing expectation in the heart and a lighting up of the eyes which does not characterise your ordinary modern worshipper when he thinks of Sabbath morning prayer. And I can imagine the man of God coming to these expectant people, calm, aloof, austere, almost unknown, but with something about him which suggests the Bigger World, which is the Other World, the great life, the Universal Soul, the all-embracing Harmony, the Reality of God, the Rest which ever "flows around our restlessness."

Candidly, does the ordinary professional ministry suggest this as a rule, or anything like it?

It is impracticable, you say; the churches would go to pieces! Well, I cannot pretend that I am anxious about the immortality of the churches; but, as a matter of fact, you could still have your organisation. The money you now spend on the man who may be a man of God, but has no chance to express himself as such, you might use in order to pay a pastor, or secretary, or superintendent, or minister, or whatever you might call him (or them); the man who would visit the sick, and run the organisation, and be willing to be the victim of his pocket-book. But let the man of God go into the wilderness, and come to you with all the freshness, power, eternity of the wilderness upon him.

We are dying for a baptism of the Spirit, and the men from whose hands the waters of this Baptism might fall we keep on doorsteps and at committee-tables, and within the wheels of organisation. Who are these men? Where are they? Are there any? These are the questions of traitorous doubt and of atheism. Did

divine inspiration run into a *cul de sac* two thousand years ago?

How can the Church discover them? Perhaps she cannot; maybe she has for so long been looking for a different kind of thing that she has lost the eye for this. Perhaps if one stood out with the authentic sign we should cast him forth and crucify him. Anyhow, you say, the thing is impracticable; we are in a groove and we can't get out of it. Then you had better take your chalk and write *Ichabod*.

This is a cry *de Profundis*; maybe a few will understand.

THE RELIGIOUS ORGANISATION OF MODERN JEWRY.

ORGANISATION for religious purposes forms the basic foundation of every Jewish community. However numerous its social and educational institutions may be, however vigorous its economic and political life, every community owes its origin to the desire of its earliest members to meet together for public worship. As soon as there are in a town ten adult males above the age of thirteen—the minimum necessary for congregational service—they assemble in the house of one of their number or in a hired room for common prayer on Sabbaths and festivals. If the spirit of piety in their midst is not strong enough to draw them together every Sabbath, they are at least impelled by their racial consciousness to celebrate the festivals with their historic memories and symbolic ceremonies; but should they be deaf even to the appeal of these hallowed associations they can rarely resist the solemn call of the New Year and the Day of Atonement, which summons the children of Israel in all lands to prayer and penitence. With the lapse of time the little community outgrows its modest meeting-place, and must build unto itself a synagogue, a task in which it is usually aided by co-religionists from neighbouring towns and the metropolis; and the conduct of the service, which was formerly read simply by a layman, is now entrusted to a professional cantor, the *Chazan*, who intones the prayers according to the traditional melodies with expert ability. The founders of the community are thus the builders of its first synagogue. A further increase of the congregation enables it to appoint a Rabbi in addition to the cantor, and the continued growth of the community, whether by natural accretion or immigration, results in the rise of other synagogues, some of which are founded by groups of fellow-townsmen from another country. Thus, in London, New York, and other great cities in the West, there are numerous houses of prayer called *Chevroth*, bearing the name of the native place of their founders, such as the "Lodz Chevrah" or "Cracow Congregation," a phenomenon attesting the local patriotism of the Jew.

The synagogue is the basic religious institution of the community, but it by no means suffices for the variety of its spiritual needs and religious requirements,

and hence it must be supplemented by a series of other institutions. First comes the schoolroom, generally situated on the premises of the synagogue itself, in which the children are taught the Hebrew language and the tenets of Judaism. Secondly comes the slaughter-house, in which cattle and poultry that are permitted to be eaten are killed in accordance with Rabbinical law to provide *kosher* meat. Next comes the *Mikvah* or bath for ritual purification, which is far more prevalent in the East than in the West; and then a separate cemetery, consecrated to the reception of the dead. In the West, and among those assimilated to Western modes of life, the schoolroom is for the use of the children. But in the East, and among those settled in the West who still preserve the ways of the East, the schoolroom is a *Beth Hamidrash*, a house of study in which adult congregants foregather at night for the study of the Talmud under the guidance of the Rabbi, and in which even during the day pious greybeards meditate over the fathomless wonders of the Torah. In such communities the children receive religious instruction in a private school (*Cheder*) kept by a teacher in his own house, or in a publicly supported institution called a *Talmud Torah* ("Study of the Law"). The provision of kosher meat in a populous centre demands several abattoirs, equipped by a large staff of licensed slaughterers, and controlled by a board representing the various synagogues in the town, the Board of *Shechita* or "Slaughtering." The religious requirements of the community as regards food are not complete, however, until it also possesses a bakery for the production of bread and cakes, and a dairy for the production of milk and butter, according to Jewish ritual law. The cemetery is generally administered by the council of the synagogue or of a union of synagogues, but it is occasionally controlled by an independent burial society; whilst the final rites connected with the interment of the dead are usually discharged by the *Chevrah Kadisha*, a "Holy Brotherhood" whose members are animated by a high sense of religious duty.

The foregoing description of the growth of a congregation applies in essentials to all parts of the world. It reflects the usual course of development in all English-speaking countries, where the State does not interfere with the religious liberty of its Jewish subjects, who may establish congregations and build synagogues whenever they please, but it is the subject to certain qualifications on the Continent. It is true that the constitution of the London United Synagogue was approved by Act of Parliament, but this measure was desired by the founders of the United Synagogue themselves, and was not dictated by the Government. It is because of the complete liberty allowed by the civil authority, both national and municipal, that the ecclesiastical system of Jewry in English countries consists mainly of separate congregations, each of which is independent of and unconnected with the other. Apart from the United Synagogue and the Federation of Synagogues in London there is no other ecclesiastical union in British Jewry, but the Chief Rabbi of the United Synagogue is also elected by representatives of other congregations

in England and the British Colonies, and is thus recognised as the spiritual head of the majority of the Jews in the British Empire. In the United States, however, every congregation is a law unto itself, though conferences both of the Orthodox and of the Reform Rabbis are held periodically to discuss religious questions and decide upon common action.

On the Continent the tutelage exercised by the Government over its Jewish community in the middle ages has been preserved for the most part to the present day, though in Western Europe it has assumed a constitutional form, free from any despotic or humiliating feature. In Germany and Austria every Jew must be a member of the congregation in his town and contribute the tax imposed upon him (an obligation that is enforced, if necessary, by the civil authority), and only those are exempted from this duty who take the extreme step of formally renouncing their Judaism by declaring themselves *conversionslos*. The formation of congregations and their approval by the local or central Government is compulsory in these countries, but there is no uniformity in either of them as regards the exact measure of control exercised by the civil authority. In Württemberg, Baden, Hesse, and Mecklenburg, the congregations are administered by a central board, directly responsible to the Government, which sanctions the election of Rabbis; but in Prussia there is no central board, and each community can create its own ecclesiastical organisation, though under the general supervision of the State. In Austria and Hungary there is likewise local autonomy, but in Moravia the committee of every congregation must be reported to the police, and the election of a Rabbi must be confirmed by the authorities. In France, since the Act of Separation, the ecclesiastical organisation of the Jews is free from Government control, but the system of consistories originated by Napoleon I., with a central council in Paris, is still maintained, a system that likewise prevails in Holland, Belgium, and Alsace-Lorraine. In Russia, as in Central Europe, every Jew must belong to some congregation, whilst new congregations can be formed only with the permission of the Government. Moreover, every congregation usually has two Rabbis, a spiritual head, elected by itself, and a second chief, the "Crown Rabbi," appointed by the Government to keep the registry of births, marriages, and deaths; but there is no Chief Rabbi for the entire Empire or for any province. In Turkey there is an elaborate system of communal organisation, governed by a national council, a temporal council, and a spiritual council; and the Chief Rabbi, whose election requires the sanction of the Government, is endowed by it with high powers of authority over the spiritual affairs of the whole of Ottoman Jewry.

It will thus be seen that there is no central religious authority in Israel, no single ecclesiastical dignitary who exercises a universal overlordship. Each country is independent of the other; for the most part each local congregation is independent of the others in the same country, and even each synagogue is independent of others in the same town. But what binds the great majority of congregations

together and supplies an element of uniformity is the accepted authority of traditional law as embodied in the Talmud and codified in Joseph Caro's *Shulchan Aruch* ("Table Prepared"). It is in conformity with these codes that most of the Chief Rabbis, be their diocese an empire, a country, or merely a congregation, conduct their administration, though personal proclivities and local circumstances produce a certain variety of attitude to laws that are not of fundamental importance. The Chief Rabbi usually performs his ecclesiastical functions through the medium of a court, the *Beth Din* ("Court of Judgment"), in which he is assisted by two or more Rabbis, and he bears the title of *Rosh Beth-Din* ("Head of the Court of Judgment"). This Court, the modern counterpart of the ancient Sanhedrin, decides all questions pertaining to the religious domain. It issues marriage certificates and bills of divorce; it deals with cases of proselytism; it examines and licenses slaughterers, who must produce their knives for searching inspection, and it also licenses butchers; it takes systematic measures to ensure the ritual fitness of all food offered for Jewish consumption, not only meat, but also bread, milk, butter, and cheese; it supervises the baking of unleavened bread for Passover; and it solves numberless problems relating to ritual observances and ceremonies that arise in the daily life of the community. Its authority is seldom questioned, and it is noteworthy that in the few cases in which the authority of the Chief Rabbi in England has been disputed by provincial butchers, in regard to pronouncing on the *kashrus* or ritual fitness of meat offered for sale, it has been upheld by the civil court. The jurisdiction of the *Beth Din* usually comprises only questions of religious law, but civil disputes are also often voluntarily submitted to its decision, and cases in which both parties are Jews are also occasionally referred to it by civil judges.

The aspirant to the Rabbinate must undergo a long course of training in a theological seminary before he is qualified to receive the title of Rabbi. The instruction in the few seminaries (*Yeshiboth*) in Russia is modelled largely on the system observed throughout the middle ages and is almost wholly confined to Hebrew lore; and after the student has passed a searching examination in the Talmud and the ritual codes by his teacher or another Rabbi he is given the diploma of *Hattarat Horaah* ("permission to teach and decide"), which attests his ability to discharge Rabbinical functions. The diploma confers no sacred power and is not a priestly licence; it may be acquired by any layman who is sufficiently learned in Rabbinic lore, and its holder derives the authority to act as Rabbi from the congregation that appoints him. During the nineteenth century modern Rabbinical seminaries were established in Western Europe and America,* at which stress is

laid upon the acquisition of an advanced secular education in addition to the knowledge necessary for the Rabbinical office, and hence the modern Rabbi generally possesses a university degree. He is further distinguished from his colleagues in Eastern countries and from most of the Rabbis ministering to foreign congregations in the West by a more practical conception of his office. The Rabbi of the Eastern type delivers sermons only occasionally, which are profound expositions of Talmudical texts; he answers all questions relating to religious customs and ritual practice; but he makes little or no attempt to take account of the influence of modern conditions upon Judaism. The Western Rabbi preaches sermons regularly in the vernacular, in which he deals with problems of the day and tries to reconcile Jewish tradition with modern thought; he supervises the religious education of the young; he visits his congregants; and he is regarded and accepted in the outer world as the representative of his community. The professional assimilation of the modern Rabbi to the Christian minister has in England gone to the extent of his adopting the ordinary clerical garb and the title of "Reverend."* But in the purely ecclesiastical sphere he enjoys less authority than his Eastern colleague; the latter is the undisputed leader of his community, the arbiter in all questions of religious observance, whereas the modern Rabbi is often the mere instrument of his congregation, whose will is sovereign in all proposed changes of the ritual or liturgy.

The centuries of dispersion and myriad-fold dismemberment of Jewry have naturally produced divergencies of synagogue ritual that are quite unconnected with differences of doctrine. There are two main systems which are grouped around the ritual of the Ashkenazim, or Jews of Germany (Heb., *Ashkenaz*), and around that of the Sephardim, or Jews of Spain (Heb., *Sephard*). The Ashkenazic liturgy, which is by far the most extensively used, has undergone minor variations in Russia and Poland as well as in England and America; whilst the Sephardic ritual, which differs in the sequence of certain prayers and the text of others and shows a preference for the compositions of writers of Spanish origin, is exclusively employed by the descendants of the exiled Jews of Spain and Portugal, who migrated mostly to Turkey and the other lands washed by the Mediterranean, as well as, in smaller groups, to England and Holland, and even to various parts of North and South America. The Sephardic ritual has also undergone certain variations, the principal being the Castilian, the Aragonian, the Catalanian, and the Provençal, whilst further variations are found among the Jews of Arabia and Morocco. The Sephardim, moreover, who probably do not number more than half a million in all, differ from the Ashkenazim in their pronunciation of Hebrew and attach less importance to an elaborately musical service. They have their own

synagogues and their own independent Rabbis, but in all the essentials of faith and observance they acknowledge the same traditional authority as the majority of Jewry.

ISRAEL COHEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

PROFESSOR BURY ON "FREEDOM OF THOUGHT."

SIR,—Most of the notices of Prof. Bury's book have been severe on what the writers regard as the anti-religious tone of the author. I have been somewhat surprised that *THE INQUIRER* should have taken the same course, both in its review of the book and in Mr. Mellone's articles. I am not concerned to defend the attitude or the tone of the author, although I confess they did not affect me as they did Mr. Mellone. He says: "He writes in a temper of extreme hostility to all forms of Christianity." Again: "This bitter partisan prejudice affects and distorts the author's view of almost every fact to which he refers in the history of the Christian Church." This, in my view, is the language of exaggeration. It seems to me that Mr. Mellone has overlooked the main point of the book. He says: "We are now facing the central question involved in the position taken by Mr. J. B. Bury in his book on the history of what he calls 'Freedom of Thought.' What is Authority?" Now I maintain that although Mr. Mellone elects to make "Authority" the subject of his articles, that is not "the central question" of the professor's book. The question of authority only occupies some six out of 251 pages of the book. The declared object of the work is to give the history of "the issue of a continuous struggle between authority and reason"; to indicate "the directions and interactions of the intellectual and social forces, which, since the fall of ancient civilisation, have hindered and helped the emancipation of reason." The main question, therefore, I take to be this: not, is or is not Prof. Bury's tone and spirit free from criticism, but, are the facts of his book true?

Now I should like to refer to that remarkable book by the American, Andrew D. White, on "The Warfare of Science with Theology." This book is written with no anti-religious bias; quite the contrary (herein differing from an earlier work on the same subject, Draper's "History of the Conflict between Religion and Science"), and the facts contained in it confirm substantially the statements in Prof. Bury's book. It is, indeed, a melancholy fact that, through all the ages, the Church, or Theology (I will not say religion) instead of promoting the cause of truth and progress as regards science has been its bitter enemy; that every advance in

* The most important seminaries, in the order of their foundation, are those of Breslau (1854), London (1856), Berlin (the moderately conservative *Lehranstalt für die Wissenschaft des Judentums* in 1872, and the strictly orthodox *Rabbiner Seminar* in 1873), Cincinnati (1874), Budapest (1877), New York (1886), and Vienna (1893).

* The late Chief Rabbi of England, Dr. Herman Adler, once conferred the title of "Reverend" upon a schoolmaster, an act which aroused considerable criticism as being utterly foreign to Jewish tradition.

science should only have been made in the teeth of opposition from an institution one of whose main objects is the propagation of truth; in a word, that "secular" science should have taught the "sacred" church what are in reality the "laws of God," the "Revelation" of his mind and will. This fact, clearly stated, seems to me to constitute the intense interest and value of Prof. Bury's little book.—Yours, &c.,

P. E. VIZARD.

Hampstead, February 23, 1914.

THEISM AND CHRISTIAN TRADITION.

SIR,—There was an article on January 31 in your columns entitled, "Theism and Wesleyanism." The writer recounted his experiences on the previous Sunday, when he attended the celebration of the anniversary of the Brahma Samaj at Essex Hall; and then attended evening service at Kingsway Hall. One gathers that, although the writer is really a Theist, he finds more satisfaction at the Wesleyan service than at the Theistic; he finds numbers, enthusiasm, popular hymn tunes, simple yet effective preaching. I believe the writer of this article represents the position of a good many Theists. They look back to the churches from which they have separated, and tend to overlook the things which caused the separation, and to see only the virtues of the old church. And this is a very good thing. There is every reason in the world to respect and see the best in those from whom we profoundly differ. We can do it more fully when we are not expected to accept their creeds and interpretations.

It is not surprising, therefore, that Unitarians and Theists should be looking upon the orthodox Christian movements with more respect and sympathy than was once the case, now that they are freed from the old traditions, and have got past the acute stage of revolt. But there is a tendency, together with this growing sympathy, for Theists to lose faith in their own cause; to think that in severing themselves from the old orthodox tradition they have lost some vital energy, and to wish that they could, to some extent, undo the past. "What is the dynamic of Theism?" asks your correspondent, "especially if it deprives itself of the Christian tradition? It will not find it in criticism, or science, or abundant learning!" A few columns further on, in the same number, I read the following sentence in a report of a sermon by a leading Unitarian minister: "Unitarians must return to the evangelical note." The "Free Catholic" movement seems to be another, and a remarkable, manifestation of a fear to face the future without a substantial hold of some kind upon "Christian tradition." It seems to me that this fear is unworthy and unfounded, and arises from a mistaken view of the situation.

Unitarianism began its history as an effective movement by breaking away from the "Christian tradition," because the Christian tradition meant a series of incredible myths, legends, and semi-barbarous conceptions regarding God, man,

and the world. It insisted upon an attempt to return to the spirit and teaching of Jesus, in opposition to the accumulated verbiage of the makers of creeds about Jesus. The movement became increasingly Theistic; that is, convinced that the supreme Object of worship can only be thought of as Spirit immanent in all things, yet transcendent over them; as distinct from Deism, on the one hand, which exclusively emphasised Transcendence; and Pantheism, on the other, which exclusively emphasised Immanence. In holding this view Unitarianism believed that it was inspired by the example and religion of Jesus himself. Problems have multiplied upon us since the early days of Unitarianism, and especially in regard to the New Testament. It is extremely difficult for us now to be sure of our ground in claiming the authority of Jesus; for our records have been shown to have been coloured by an already strong tradition, and to have accumulated further elements of contemporary mythology as the new Christian community came into contact with other religious influences. At the same time, the new field of Comparative Religions was being opened out, and the religious outlook was enormously widened. Upon a growing body of Unitarians and others the truth was borne in that Theism was not the creation or monopoly of any particular religious tradition, and did not depend upon the authority of any one teacher.

It seems inconceivable to those of us who have come to this point of view that we should be asked by Theists to return to the Christian tradition or the evangelical note. What is meant by "Christian tradition"? Surely not the long ago discredited system of doctrines of salvation. But if by a return to "Christian tradition" is meant full agreement that Jesus stands as one of the greatest religious influences in the world, we have no need to "return," for we have never left it. But we fail to understand how the details of his life and teaching, about which there is uncertainty, can possibly affect the reality or truth of religious Theism. It may be true that Unitarianism has tended to become intellectualistic, critical, cold. It may well be that in casting aside as unworthy caricatures of religion many things that pertained to "Christian tradition," it even became cynical. For that it has suffered; it has not expanded as it might have done. But what are we to do? Realising the dangerous tendencies which are retarding our progress, are we not merely to try to overcome them, but also to rush back into the arms of the tradition from which we have freed ourselves? Surely that is the counsel of despair. Coldness and cynicism are no more essential to Theism than vulgarity and coarseness are to Methodism. Good fellowship and warm-heartedness are no more the peculiar property of Wesleyanism than the uncivilised lands of the world are of Great Britain; though some there are who seem to think it is so in both cases.

"What is the dynamic of Theism?" The question is put as if there were a special dynamo for every religious movement, which generated just enough energy to keep each particular movement going. This is a false way of looking at life and

religion thus to split it up into narrow, self-interested compartments. The dynamic of Theism is the dynamic of all true religion: the desire to enter into fellowship with the True and Good, to become like unto it; to recreate humanity more fully in the image of the Divine Beauty. If that sounds abstract and bloodless, it is simply by reason of lack of spiritual imagination and experience. If Theism does not set up any particular symbolism to make vivid its faith and aims, it is because it finds a rich and suggestive symbolism in all the universe: of God's Beauty in the sunset and the ocean; of His Goodness in the nobility and heroism of His best Sons; of His Truth in the majestic uniformities of law and purpose. We want no talk of "returning." There is a sense in which there is the same tradition behind all the Christian communities and Unitarian Theism. All are in greater or less degree endeavours after fulness of life, and truth, and good. Each has developed its own line of advance, branching out from the main tradition at various points. The watchword of every live movement is "Forward!" and "not a look behind us." There is an infinitely wide country to explore, and no one merely traditional effort can encompass the whole. There is an essentially inventive and creative task for us to do in the Universe of Truth.

If people want as a dynamic a great pushing force of tradition, they had better leave this little search party and go elsewhere; but we want those who feel the summons of the heroic, the adventurous, the impulse of discovery and creation, to join the little band which goes out into the unknown with but little baggage and impedimenta in the way of creed or tradition. We cannot promise to provide beforehand maps of our journeys, to arrange the situations of our encampments, to foresee the welcomes we may get at prosperous cities on our expedition, because the land we are in search of is not mapped out. It is to discover and colonise the unknown tracts of the spiritual universe that we go—to found, not to find, cities and a new kingdom.—Yours, &c.,

J. CYRIL FLOWER.

Sale, Manchester, February 12, 1914.

OUR COLLEGES AND THE SUNDAY SCHOOLS.

SIR,—After many years as teacher as well as minister, I feel the importance of the Sunday school to be second to none in the varieties of our ministry of religion. I hasten, therefore, to welcome your remarks on this subject, and to express a hope with you that the College authorities will be able to discover a way of complying with the appeal of the Sunday School Association Committee for distinct training in Sunday school work. From the point of view of the students, who will certainly in most cases have to undertake it, skilled preparation in the arts of teaching would be invaluable. From that of the children and young people, whose need of a truly vital religion—as well as of enlightened ideas on the Bible and the world—becomes more than ever urgent in these days, the benefits of wise methods, instead of well-meant but bungling efforts,

would be equally beyond price. The College staffs, already overwhelmed with demands for special training of one kind and another, may be disposed to cry out "Who is sufficient for these things?" Well, this is a world where we have to choose, and, whatever is left out, some will regret. But I am sure many will share your opinion that the Sunday school, at any rate, should not be neglected. Pending a radical revision of the curriculum, which I think is at present hardly practicable, if desirable, might it not be possible to arrange for regular series of studies, short but well-devised, under the guidance of some experienced teacher? The addition to the work of the students need not be severe, and it would be directly profitable.—Yours, &c.,

W. G. TARRANT.

Wandsworth, February 21, 1914.

CHURCH MEMBERSHIP.

SIR,—I shall be grateful to any ministers and secretaries of churches who will acquaint me with their methods of increasing the membership of their congregations. Apart from general information, I want to know particularly:—(1) In what manner the conditions of membership are made known to visitors. (2) What printed matter, besides forms of application, is available for inquirers, and how it is obtainable. (3) What arrangement the church committee makes for the visitation of persons known to attend the services. While I desire this information for the purposes of my work here, where our services are attended by many besides our recognised members, I am hopeful that the result of my inquiry may be serviceable to others who realise the need of more definite methods of congregational development.—Yours, &c.,

WILLIAM C. HALL.

75, Semilong-road, Northampton,
February 23, 1914.

SUSTENTATION FUND.

SIR,—Will you permit me to draw attention to the advertisement which appears in another part of this issue of your paper, to the effect that the secretaries of all congregations who wish to apply this year for a grant from the Sustentation Fund should write to me before March 31 next to obtain the necessary form? As I stated in a letter which recently appeared in your columns, the managers of the Sustentation Fund hope this year to be in a position to begin making grants under the minimum scale scheme, and I would remind secretaries of congregations intending to apply for a grant under this scheme (which applies only to England and Wales) that the scales are on the following basis:—

(1) For England (which includes the whole country, North as well as South):—
(a) Agricultural districts, £120; (b) towns and populous places, £150; (c) cities and large towns, £175.

(2) For Wales:—(a) Agricultural districts, £110; (b) towns and populous places, £140.

It should be noted that the managers of the Fund will only be able to make grants under the scheme where the three undermentioned conditions are fulfilled, viz:—

(1) The minister must be an accredited minister (not a "lay-worker") whose name appears in the Essex Hall Year Book.

(2) His work must be deemed efficient, and his field of work deemed adequate.

(3) The local contribution (apart from endowments) must be considered satisfactory.—Yours, &c.,

HAROLD F. PEARSON.

Hon. Secretary, Sustentation Fund.

22, College-hill, E.C., Feb. 24, 1914.

WORKERS' AID SOCIETY.

SIR,—Some of your readers may like to hear of the work done last year by the above Society. About 140 garments were supplied by the 31 members, those most suitable being sent to Winifred House. The remainder were divided amongst the Missions at Rhyl-street, Dingley-place, Blackfriars, Bethnal Green and Deptford—obviously only a very inadequate help—and the warm expressions of thanks to our society from the recipients show how great is the need of much bigger parcels, especially for the Missions. May I hope that more of our friends will make this society their medium of help? I am glad to announce that several new members have joined this year as a result of the circular distributed at Christmas by our members. I shall be pleased to send a copy of it to any one interested.—Yours, &c.

MABEL BARMBY.

Mount Pleasant, Sidmouth.

FURS FOR WARMTH.

SIR,—Visitors to the highly interesting cinematograph representation, now being given in London, of scenes from Captain Scott's memorable expedition, can see and hear for themselves that furs are not a necessary article of clothing even in ice-bound regions. Mr. Ponting, the very skilful camera artist, who accompanied the expedition and graphically tells the story, informs us that two or three suits of woollen underwear, and over these blouses and trousers of a thin windproof material were much lighter than furs and just as warm. He says: "So far as Antarctic exploration is concerned furs are a thing of the past."

Have we not almost reached the acme of absurdity and of cruelty when, literally, millions of fur-bearing animals are done to death with all the torment of steel traps and other instruments of torture, because fashionable dames in our temperate zones think they cannot keep themselves warm without a pile of skins hanging round the necks and shoulders, while the explorers in a temperature 50 degrees below zero find they can do better without them altogether?—Yours, &c.,

ERNEST BELL.

"Animals' Friend" Office, York House,

Portugal-street, London,

February 18, 1914.

BOOKS AND REVIEWS.

OURSELVES AND OTHERS IN NATIONAL EDUCATION.

Studies in Foreign Education, with special reference to English Problems. By Cloudeley Brereton. London: G. G. Harrop & Co. 5s. net.

MR. CLOUDELEY BRERETON deserves well of the educational, and indeed of the general public, in bringing together the various contributions he has made, in the last twelve years or more, to educational thought. Mr. Brereton is one of the comparatively few educationists amongst us who have taught in foreign as well as in English schools, and who has continued, through all his professional and inspectorial work, to think internationally on educational problems. The study of comparative education has not received the attention it deserves. We all recall the valiant efforts made to establish the study in England, when Dr. Michael Sadler was appointed as Director of Educational Inquiries at the Board of Education. One of Mr. Brereton's essays included in this volume was published first in one of the "Special Reports on Educational Subjects," and is, therefore, already well known. It is entitled "A Comparison between French and English Schools." It goes right to the root of our national differences, and *inter alia* shows how France could teach us much to ameliorate our present examination tendencies in schools. Like Mr. P. J. Hartog, too, Mr. Brereton is impressed by the superiority of France in its methods of teaching the vernacular. The superiority of the English Public Schools is maintained in their formative effect on character, whilst it is made clear that the intellectual atmosphere is more prominent in the French schools. This essay has received the high praise of M. Bergson. "It contains," he says, "a complete comparative psychology of the two systems of education, which is of the highest interest. It is the first time, to my knowledge, that a work of this kind has been undertaken, or at least been pushed to such a degree of thoroughness."

The subjects of further essays are:—Thirty Years of University Education in France; French Rural Education; Physical Education in France; Infants' Schools of France; the Paris International Guild; A Look Round German Schools; The New Way of Teaching Classics in Germany. There are also two perhaps more important essays concerning our relation to French, German, and American education.

One of the chapters will have special interest to readers of THE INQUIRER, viz., "The True Inwardness of Moral Instruction in France." Mr. Brereton regards the English training of children as relying mainly on the formation of right habits, whilst the French method is specially marked by the appeal to reason. As Mr. Brereton acutely puts it, the English parent tells the little child to "be good" or "not to be naughty." The French mother, on the other hand, says to the troublesome child: "Sois sage," or "Sois raisonnable." And, again, a note

in the essay quotes from a French writer the phrase used by a French mother to a child who is "doing wrong": "Ce que tu fais n'est pas beau (beautiful)," and if this does not prove effective follows it up with the personal appeal: "Tu fais de la peine à ta mère." Mr. Brereton remarks: "Compare this with our normal English discipline—'Won't you be good?' possibly followed by an appeal to physical force!" Historically considered, Mr. Brereton describes nearly all French literature since the 17th century as "saturated with the belief in reason," and cites with much relevancy the followers of Descartes, the Encyclopædists, Voltaire, and Robespierre's "Feast of Reason." And later: "Whether the struggle has been for political power or social justice, both parties have made the logical appeal. . . The atmosphere, therefore, inside and outside the schools, in which the French child grows up, is essentially a *logical* one." The instances given of the much wider use of "reason" are most suggestive. Thus the French say "*avoir raison*" (to be right), and "*avoir raison de ses vices*" (to get the better of his vices), and so on. The rationalising of conduct is, therefore, as natural to the French pupil as the appeal to reason in general, historical, and literary questions. The conclusion arrived at by Mr. Brereton is that the English Public School will-training and habit-forming is essentially right for England, whilst the teaching of virtue on a reasoned basis suits the French school atmosphere more readily, yet for England more definite moral instruction, or even "amplified and modernised religious teaching" might be well developed, and in France more systematised will-training. Mr. Brereton sees very clearly that there is a national as well as an individual psychology; and that imitation, even of the excellencies of another nation, without regard to the special historical antecedents, and the present environmental conditions, is not only futile but even dangerous; yet the art of learning to understand the aptness of educational methods to educational needs in other countries stirs the judgment to educational wisdom with regard to our own educational problems, by developing a readiness to demand wider knowledge and experience of available facts, and also by the training in constructive imagination which comes from the analysis and synthesis of the elements of complex national systems of education in the various foreign countries. Mr. Brereton's wide experience, and his alert, discriminative judgment, bring very suggestive educational material from France, Germany, and the United States of America to our attention; and though it is often selected for the purpose of illustrating points of view and opinions to which the writer himself specially inclines, Mr. Brereton is not unduly assertive or aggressive. The subjects with which he deals are of the first importance. They are not of the technical nature which restricts the value to the professional student. They thoroughly deserve to be considered by the general reader, by the parent, particularly, who wishes to understand the significance of present-day educational ideals. There are but few guides in England so competent to speak of inter-

national school methods and aims, for Mr. Brereton is speaking from personal knowledge and experience. Lastly, in a notice of this book it may be permitted to say that the fact that it has been written by an Inspector of Schools (under the London County Council) is in itself a sign of the great progress of education in this country, for it shows that the old days are gone when inspectors were supposed to be just adverse critics of teachers, spies upon suspects, and are themselves desirous of qualifying as educational leaders, inspirers and advisers; willing to win their position in the united profession of teachers by their intrinsic merits of sparing no pains to gain wide pedagogical experience, to investigate and collect facts, and to bring thought to bear on comparative methods and aims—in short, to become capable and effective educationists, to whom teachers can look up as guides. It is this enthusiastic and persistent spirit which animates Mr. Brereton, and makes his volume have much more importance professionally to teachers, than might otherwise seem to attach to a collection of essays spread over a number of years, in some of which even already the progress of events requires modification or supplement.

FOSTER WATSON.

THE CHURCH AND SOCIAL IDEALS.

Social Ideals of a Free Church. Edited by Elmer S. Forbes. Boston: American Unitarian Association. \$1 net.

SOME years ago the American Unitarian Association, in order to keep pace with the growing demand for informed thought and action in regard to social questions, appointed Mr. Elmer S. Forbes as secretary of a Department of Social and Public Service. The present volume which Mr. Forbes has edited, contains a number of the papers and addresses delivered at a conference held in Boston under the auspices of the Department. The authors of some of them are well-known on this side the Atlantic, Dr. F. G. Peabody, Dr. Samuel Crothers, Dr. C. F. Dole. Others are active in the public work of the American churches and in the towns to which they belong. In an eloquent paper on "The Expansion of Religion," Dr. Peabody reminds us that "the central facts of the religious life remain the same, but the circle, the environment, the atmosphere in which religion is to fulfil itself, expands with the new world, and the problem of redemption becomes no longer that of saving the individual out of a lost world, like a rat running from a sinking ship, but the more heroic task of setting the individual to save the world and to bring it with all its cargo of hopes and fears safe at last to port." Mrs. Anna Gavlin Spencer, of the New York School of Philanthropy, though firm in her conviction that the Church exists primarily, as it always has existed, to make an appeal to the individual life, is equally convinced that within the last generation the whole centre of gravity of religion as well as of charity has changed and will inevitably change still more. We quote one passage from her paper on "The Social Function of the Church." "We have another clear duty in churches, and that is to accept the

idea of the social expansion of religion; to accept it not merely as a beautiful theory, not merely as binding us all together in sympathy in union meetings and institutes, but as something to be translated into terms of personal pledge. I believe membership in any Christian Church or Jewish Synagogue in this day and age should mean that every human being who joins should pledge himself to some sort of definite service." What the social idea translated from the abstract to the concrete may be under the American conditions is expounded in able and interesting papers by Mr. Forbes, Mrs. A. M. Chesley, and Mr. E. S. Wiers, who deal with the practical activities of actual social service committees attached to particular churches. Dr. Crothers, however, gets nearest to the heart of the matter when he declares that scientific methods of investigation of social conditions have revealed the fact that most of the evils of society, the cruelty, the waste, the haste are simply unnecessary. Science, he says, "declares that a large number of the most distressing diseases have their known remedies, and if people would apply their minds and their wills as intelligently and continuously as they apply themselves to the pursuit of individual wealth, the diseases would cease to exist. It is science, the science of the physician, the science of the social worker, the science that has to do with all the affairs of life, that is saying this, with its stimulus to all social activities.

"The danger in it comes from this fact, that the intellectual progress of mankind has outstripped the moral progress of mankind; and it also comes from this, that under the conditions of modern life, with its instant diffusion of the results of science, the mass of men have moved faster than what we call the privileged class of society; that they have caught on, as we say, more quickly to the fact that there is a possible remedy."

The last sentence might be applied with equal justice to the English churches. They, too, have not kept pace with the advance of knowledge on social questions. They have only recently discovered, largely by pressure from outside, that there is a social problem. Many of the members composing them are quite unaware that there is such a thing as social science, and are thrown into wild alarms by the mere mention of the word social. There are about ten social service unions in connection with the different sections of the Christian Church in England, and every one of them, with the exception, perhaps, of that belonging to the Society of Friends, though composed of active, enthusiastic, and well-informed persons, who are striving hard to bring the churches up to the level of the best knowledge of their time, is in a minority in its own religious communion, and has difficulty not so much in getting a hearing as in producing any real effect against a dead-weight of unyielding obscurantism. Might not the English liberal churches imitate the example of their American colleagues, and found a committee of social and public service, which would act as scouts and pioneers, or a kind of intelligence department for them? It might, however, not be irrelevant to ask whether the churches of

the liberal faith have lost the pioneering instinct.

THE MEDIÆVAL MIND. By Henry Osborn Taylor, Litt.D. Second Edition. London: Macmillan & Co. 2 vols. 21s. net.

We paid a warm tribute to the value of Dr. Taylor's book when it appeared in 1911. There is no other account of mediæval culture, at once so comprehensive and so carefully studied, available for the English reader. It is a good sign that there is already a demand for a second edition of a work of such solid qualities. In the new edition the revision has gone beyond the usual correction of obvious errors. Attention has been paid to criticism with the result that, as the author tells us, "the book has been carefully reconsidered throughout, and some statements have been changed or amplified." One of the chief omissions has also been supplied by the addition of a new chapter dealing with the Crusades and the Towns and Guilds. Only four pages, however, are given to the Crusades, a treatment far too cursory for a movement with such manifold reactions over the whole field of mediæval life, and we may add distinctly out of scale in comparison with the space allotted to other subjects.

It will be welcome news to many readers that in future the *Times Literary Supplement*, which has previously been supplied only to purchasers of the *Times*, will also be sold separately for a penny. The *Supplement* has established a reputation as a critical journal distinguished for the excellence and impartiality of its reviews, and its annotated list of new books is the most complete weekly catalogue published. The *Educational Supplement*, dealing with educational books, is issued monthly also at the price of one penny.

DR. PAGET-TOYNBEE'S well-known "Dante Dictionary" has now for some years been out of print. "A Concise Dante Dictionary," by Dr. Toynbee, announced by the Oxford University Press, is designed to serve as a convenient handbook and a companion to the Oxford Dante. Its handy form has been made possible by the omission of quotations and controversial discussions, and by verbal and typographical condensation; but all essentials are preserved, and every article which required revision has been revised.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—The Fourfold Gospel: Edwin A. Abbott. 12s. 6d. net. Lectures on Dryden: A. W. Verrall. 7s. 6d. net. The Poem of Job: E. G. King. 5s. net.

MESSRS. T. & T. CLARK:—Vital Problems of Religion: The Rev. J. R. Cohn. 5s. net.

MESSRS. CONSTABLE & Co.:—Saint Augustine: Louis Bertrand. 7s. 6d. net.

MESSRS. MACMILLAN & Co.:—The Practice of Christianity: The author of *Pro Christo et Ecclesia*. 4s. 6d. net. Quo Tendimus? The Issue of Kikuyu: Hensley Henson. 6d. net. The Missionary Conference in East Africa: The Archbishop of Canterbury. 6d. net.

MESSRS. ALEXANDER MORING, LTD.:—Folk Songs of the Tuscan Hills: Grace Warrack. 10s. 6d. net.

FOR THE CHILDREN.

THE SORROWS OF THE SEA LION.

THE seals at the Wonder Zoo set me thinking, and the longer I thought the more uncomfortable I felt. I saw them first of all swimming about in their tank—such a small place, and yet they evidently enjoyed plunging into the water, and dashing through it, as much as they could be expected to enjoy anything in a dark prison-house where there is no fresh air to breathe or blue sky to look at, only the faces of inquisitive people who stand and stare, and are much disappointed if the great shiny creatures show nothing more than their heads. Then I saw them in the circus, sitting on funny little pedestals which must have been very uncomfortable, crowned with coloured dunces' caps, and making hideous noises with drums, cymbals, and trumpets which had been fastened to their flapping fins. It was really painful to watch them, for I could not believe that they were happy, or that they had been induced to act in such an unnatural way by kindness alone. No one seemed to care, however, whether they liked it or not, and so we sat looking on in rather a heartless way while these wonderful sea-lions performed silly antics which told us nothing about their habits, or the way they speak to each other, or how they spend their days when they are at home. The seal, you know, is a most intelligent and lovable animal, who leads a very busy life in the icy regions to which it belongs, and surely its cleverness was meant to be put to better use than to amuse a lot of people on a wet afternoon in a London show-place.

Well, there they sat—or shall I say floundered?—with their big moist eyes fixed on the trainer, who threw them fish from time to time to keep them up to their work. The air grew hot, the music blared, and the people laughed as the seals played dexterously at ball, or tossed their caps into the air and caught them again on their noses, stretching their velvety necks this way and that. And not far off some one was sitting in a long coat made of the exquisite fur which they wear over their inner waterproof jackets of liquid fat or oil, and which is taken from them with so much cruelty that you could hardly bear to hear about it.

A week or two later I went to see some wonderful cinematograph pictures taken by one of the brave men who went out with Captain Scott to the North Pole, and there seals were shown to us in very different circumstances. Instead of being in a circus, with a glass roof overhead, and a band playing so noisily in the gallery that it half-drowned the roar of the caged tigers and lions which were not far off, you could imagine yourself in the Arctic regions—a fairyland of gleaming icebergs and emerald sea and flashing foam, where life goes on as unconcernedly as if man did not exist at all; and there you could see the seals doing perfectly natural things in their native atmosphere, frolicking about in the water with their innocent-looking babies,

and floundering over the rocks and frozen snow (they certainly are clumsy on land, though their movements in the water are swift and graceful) in a temperature something like 50 deg. below zero. Now this was much nicer than the Wonder Zoo, and I no longer felt uncomfortable and half ashamed of myself, although there were sad things to witness, even in those pictures, which made you shudder a little, as, for instance, when we saw a big mother-seal trying to protect her little one from a whole school of killer-whales who were swimming towards it, leaping in and out of the water in her anxious efforts—which were not in vain, we were glad to learn—to coax the poor baby up on to the slippery ice. No, things are not made easy for the seal, any more than for us; but when trials and dangers come along in the ordinary course of life we know that this is God's way of training us to be hardy and courageous and unselfish, and that we must be willing to risk our lives if need be to save others from danger, as well as ready to perform any duty, however unpleasant, that we were intended to do.

Sometimes it is impossible for the seals to draw up their huge bodies through a narrow opening in the ice when they want to get out of the water and find a resting-place for the night, and they have to use their teeth like a saw or a shovel, and literally scrape out a curve big enough to admit them. It is a long and tedious process, but they do not shirk it. You see, this sort of thing is part of the day's work, and even if they are goaded to it by the need of food or a bed, they are no worse off in this respect than other living things, including their elder brother, man. And I think they get just as much delight out of the result of their labours as we do when we have learnt to sail a boat, or design a house, or climb up a steep mountain side, or master a problem in Euclid. They have, at least, their freedom, and that is a priceless gift, of which we have no right to deprive any animal that has not become domesticated and companionable to man, like the horse or dog, unless we cannot add to the information about its habits required by scientists without condemning it to captivity. People are beginning to find out that it is far more fascinating, and also far kinder to our four-footed or winged brothers and sisters, to try and get to know something about the lives they lead, and the language they speak, by studying them in their natural haunts, instead of shutting them up in pits, like the bears at the Zoo, or cages in which they have nothing to do all day but go to sleep, or march restlessly to and fro thinking of the next mealtime. As for those people who snare intelligent animals, and train them to do silly tricks which are of no use to anybody, and which the poor creatures can only be made to perform through the fear of punishment, they are responsible for deliberately increasing, for selfish motives, the hardships which God has ordained that every living thing should endure for quite a different purpose. They are, besides, robbing their victims of the dignity and beauty which belongs to the humblest thing that has life when it is doing that which it was created to

do according to the laws laid down for its kind. The mother-seal trying to save her baby from the killer-whale suffers, possibly, for a short time more than her unhappy sister tossing balls in front of a London crowd; but she is adding a great deal to the amount of love in the world by her heroic endeavours to save the young life which has been given to her to protect, and that is surely better than simply causing a little amusement for thoughtless people, who have no objection to seeing a beautiful wild animal performing absurd tricks that would make even a toy poodle look ridiculous.

L. G. A.

MEMORIAL NOTICES.

THE REV. ALFRED HOOD.

MANY friends will hear with sorrow of the death of the Rev. Alfred Hood, though with wonder rather that he should have lived so long than that the end should now have come in his seventy-second year. He used to enjoy telling how, when his health broke down at Devonport 35 years ago, from lung trouble, the doctors gave him only a few months to live, and he defied them all, until 14 years ago he was obliged finally to retire from active service. Crippled by rheumatic gout, he bore the burden of his suffering and physical disability with a wonderful courage and cheerfulness, sustained to the last by the devoted care of his wife. With a spirit undaunted and unembittered, he was always keen in his ardour for social reform, devoted to the higher interests of life, and happy in warm human sympathies. He had gone abroad to escape the winter and a distressing cough, but was obliged to return for a serious operation, the removal of a tumour from his ear. The operation was successful, but after three weeks of alternating hope and fear, he passed away quietly in his sleep on Saturday morning, February 21.

A native of London, Alfred Hood was born on September 3, 1842. In early life he was in business, but with the cherished hope of being able to devote himself to missionary work abroad. He did, in fact, succeed in entering the Regent's Park Baptist College with that end in view, but then, with a number of other students, of whom Professor James Sully was one, owing to unsettlement of doctrinal convictions, was obliged to come out. Happily for him, at this crisis he was brought into touch with the Rev. J. J. Tayler, on whose advice he went first for a year to Oxford, as one of the first group of unattached students, in 1868, and next year became a theological student of Manchester New College in London. His marriage followed immediately on the conclusion of his college course, and then the four happy years of his first ministry at Boston, and three at Devonport, before his first serious breakdown in health. Winters abroad and complete rest so far restored his strength that he was able to undertake a summer's charge of the services at Pendyffryn in the last year that they were held, and then, in 1882, to settle at Bournemouth

and become the first minister of the congregation there before the building of the church. From 1886 to 1899 Mr. Hood was at Brighton, and spent there the happiest and most fruitful years of his active ministry. To that period belong his three little books, "The Prophet of Nazareth," "The Lord's Prayer for Young People," and "The Oracles of Christ"; and it was then also that his keen interest in social reform, and particularly in the co-operative movement, gained for him the warm friendship of J. G. Holyoake. To his memory Mr. Hood dedicated his last little book, in 1910, "The A B C of Social Reform," a series of papers reprinted from the *Co-operative News*.

Bournemouth was the home of his latter years, though a good many winters were spent abroad, and there he preached for the last time, in the West Hill-road Church, in September, 1910. The funeral service at the Bournemouth Cemetery on Tuesday afternoon was conducted by the Rev. V. D. Davis. Among the friends present were the Revs. C. C. Coe, C. Hargrove, H. S. Solly, and W. B. Matthews, and representatives of the Brighton congregation.

MR. SYDNEY HOLLINS, J.P.

By the sudden death of Mr. Sydney Hollins, on February 19, at the comparatively early age of 62, the Unitarian Church at Stockport loses its Senior Warden and a faithful supporter, the town of Stockport a leading citizen loved and respected by all, and the city of Manchester a man well known on 'Change, in philanthropic work, and in the cricket world. Mr. Sydney Hollins, who came of an old Unitarian stock, was born at Bolton (where he resided for some years with his cousin, Sir Frank Hollins). He was the son of Mr. Henry Hollins, and the family originally belonged to Nottingham. His uncle, Mr. Henry Marsland, sat as Liberal M.P. for Stockport for twelve years, part of the time as colleague of Richard Cobden. In 1907 he inherited the Woodbank estates at Stockport from his cousin, Mr. Herbert Marsland. The institutions with which he was connected would make a long list. He joined the board of the Stockport Infirmary in 1886, and had been chairman since the year 1904. He was also a Governor of the Sir Ralph Pendlebury Charity, a Governor of the Ephraim Hallam Trust, a member of the Committee of the N.S.P.C.C., a member of the Committee of the Industrial Schools, and chairman of the Executive Committee of the Manchester and Salford Hospital for Skin Diseases. Mr. Hollins was a strong believer in healthy exercises and sports. He was captain of the Stockport cricket team for some years; and he also captained the Cheshire County team, and had latterly been an active member of the Lancashire County Club. He was largely instrumental in forming the Stockport Lads' Club. He attended its meetings regularly, was joint hon. secretary, and took a personal interest in its members. In connection with his own church and schools he was an ever-ready helper. Only a few months ago he materially assisted in the establishment of men's, lads', and young women's clubs. Into all his work, in every walk of life, he threw his whole

heart and soul. There was no escaping the contagion of his generous and manly spirit. He leaves a widow and a family of four sons and two daughters.

On the morning of the funeral the family and friends assembled in the Hall at Woodbank, where a brief service was conducted by the Rev. Herbert E. Perry. The interment took place in the graveyard of Dean-row Chapel. There was a very large attendance. In addition to the chief mourners there were present Bishop Welldon, Dean of Manchester, Sir Ed. Donner, Sir Frank Hollins, Col. Johnson, V.D., J.P., Col. C. E. Wilkinson, Col. Alan Sykes, M.P., D.L., the Revs. E. L. H. Thomas, B. C. Constable, and E. A. Voysey, and many deputations representing public institutions.

MEETINGS AND GENERAL NEWS.

THE DRINK TRAFFIC IN RUSSIA.

DURING the discussion by the Council of Empire of the Bill amending the regulation for the sale of spirits in Russia, Count Witte said that the only means of salvation for the Russian people lay in limiting the revenue from the spirits monopoly. If he were a member of the Government and had the right of access to the Emperor, he would beg his Majesty, without waiting for the decision of the Council of Empire or the Duma, to issue a ukase in the interest of the health of the Russian people, limiting the revenue of the spirits monopoly, for instance, to 900,000,000 roubles (£90,000,000) and devoting the surplus to the organisation of companies which made it their duty to fight the vice of drunkenness. The Tsar has since strongly emphasised the necessity for the diminution of the revenue from the spirits monopoly, and for the promotion of the temperance legislation, in a rescript, but a motion standing in the name of Count Witte to limit the income of the State Treasury from the spirits monopoly to a fixed sum was rejected by 102 votes against 21. A motion submitted by Count Gurkos to offer inducements for a decrease in the sale of spirits from the State spirit shops was rejected by 111 votes against 13.

In Russia, of course, the whole of the retail spirit traffic is in the hands of the Government, and at the time when the State vodka shops were opened, and 100,000 private establishments closed, the then Finance Minister said (this was in 1895), "If there should be a deficit in the State revenue because the consumption of alcohol has fallen, the Treasury will gain all that it loses in other ways, while at the same time the morals of the people and their material welfare will be greatly improved." There have been other Finance Ministers since then, actuated by very different principles, and it is only necessary to glance at the startling figures given in Mr. Guy Hayler's recently published "Prohibition Advance in all Lands" (The International Prohibition Confederation) to realise how enormously drunkenness has increased since the introduction of the monopoly. In 1913 the returns

were estimated at £85,019,125, as compared with £29,750,000 in 1897. It is hoped, however, that as the people become more used to representative government, effective legislation against the liquor traffic will be adopted.

In the interesting series of articles, "Returning to Russia," from the pen of Mr. Stephen Graham, which have been appearing in *The Times*, this drink problem is seriously dealt with, and some startling accounts are given of the terrible state of things which exists in some of the industrial villages, where drunkenness results in countless deeds of violence that never find their way into the newspapers. "This is really a novel phenomenon," but "in the remoter agricultural villages," he adds significantly, "you will seldom come across anything of the kind." There are, however, Mr. Graham tells us, real natural forces fighting against drunkenness, and winning, of which "the lighting up of personal ambition, the cinematograph, the Evangelical movement" are not the least important. Industrialism, which is opposed to the spirit of Russia, is gradually conquering the country, and in order to counteract its dangerous influences the people must be given some desire for individual betterment, together with art, literature, music—especially the latter, for "the Russians are surely the most musical people in the world," and perhaps nothing would so effectively combat drunkenness and hooliganism "as the establishment of musical societies and bands in every village in the country."

TUTORIAL CLASSES FOR WORKING PEOPLE.

THE University Tutorial Class movement, which has for its aim the higher education of working people, has grown very rapidly during the last six or seven years; but further funds are necessary in order to establish it as a permanent part of the educational system of the country, as the committee of the University of London Tutorial Classes point out in their report (1909-1913). The tutorial class has to no inconsiderable extent grown out of the educational work of the adult schools, the mechanics' institutes, and the co-operative movement, and is inspired by the same spirit of comradeship in learning and university tradition in teaching which was expressed by Frederick Denison Maurice and his colleagues in the foundation of the Working Men's College, now in Crowndale-road. A class is composed of some thirty students, who undertake, on joining it, to pursue a three years' course of study, to attend regularly during their membership, and to produce a certain amount of written work for the tutor. Each meeting is of some two hours' duration, the first part being usually devoted to the lecture, while the second is given up to discussion, and an analysis of the subjects which the classes have chosen up to the present time shows, as might have been expected, a marked preference for economic study. During the present session every university and university college in England is responsible for one or more classes, and there are no less than 145 classes at work, with over 3,000 students.

ALBANIAN RELIEF FUND.

THE following sums have been received on behalf of the Albanian peasants, in addition to the amount acknowledged in our last issue:—

Previously acknowledged	£260	6	5
Mrs. Russell	5	5	0
Mrs. Thornely	2	2	0
E. Wordsley	1	1	0
E. C. B. 5s., "Per Cloc" 5s.	10	0	0
	£269	4	5

NESTING BOXES.

AN Exhibition of Nesting Boxes for Birds, arranged by the Selborne Society, will be opened in its offices, at 42, Bloomsbury-square (entrance in Vernon-place), on Monday, March 2. Among the more noteworthy exhibits will be an "observatory" nesting box, which is a most ingenious invention, and a new log box, which is so constructed as practically to escape the notice of the passers-by. The attention of bird lovers and nature study teachers is particularly called to the Exhibition, to which admission may be gained on the presentation of a visiting card.

THE twenty-third meeting of the Royal Society for the Protection of Birds will be held at the Westminster Palace Hotel, on Thursday, March 5, at 3 p.m. The chair will be taken by Lord Newton, and the Duchess of Portland, President of the Society, will present medals and prizes in the Public School Competition.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham.—At the annual meeting of the Old Meeting Church, the following resolution was passed, with only one dissident:—"That in the interests of morality and for the protection of girls, this church urges the Government to further amend the Criminal Law Amendment Act of 1912, by raising the age of consent to 18 years."

Brighton.—The members of the Free Christian Church have received the news of the death of the Rev. Alfred Hood, their former minister, with deep regret. A memorial service will be held at the church on Sunday morning, March 1, conducted by the Rev. Priestley Prime.

Bristol.—Mr. Thomas Gaylard, for many years connected with the Lewins Mead Domestic Mission, has accepted the unanimous invitation of the committee to become their missionary in succession to the Rev. T. Graham. He begins his work in April.

Chatham.—The twenty-fifth anniversary of the opening of the present church building was celebrated on Sunday, February 22, when the services were conducted by the Rev. W. G. Tarrant, B.A., who preached the opening sermon a quarter of a century ago. There were large congregations, the church being nearly filled in the evening. The morning

sermon was an answer to the question, "What mean these stones?" The subject in the evening was "The faith we live by." The preacher compared the "confession" of men so widely apart as Mons. Benson, Mr. Tagore, Mr. Bernard Shaw, and Mr. Philip Snowden, and saw a common element in all of them—the faith that "Somehow, good shall be the final goal of ill." This faith was essentially religious. He did not believe with Mr. Shaw that the life-force was blind, yet even Mr. Shaw believed that that force made for human advancement, and it was that faith that enabled him to live a life of lofty idealism and devotion to the cause of the outcast and downtrodden. It has been decided to raise a fund of £100, to be called "The Silver Anniversary Fund," to be devoted to the necessary work of cleaning and decorating the church and repairing the organ. This it is hoped to do without resorting to a bazaar or sale of work, and friends are invited to send contributions to the Secretary or Treasurer (see advertisement). Members of the congregation have already subscribed nearly £40. On Wednesday evening a Social was held in the church parlour, which was well filled. The Rev. and Mrs. Frederic Allen, in whose ministry the church was built, came from Newton Abbot in order to be present, and had a very cordial welcome. Short addresses were given by Mr. Allen and the present minister, the Rev. J. Morgan Whiteman. In the course of the evening Mrs. Wood presented Mrs. Unwin, an old member of the choir, with a silver flower vase as a token of appreciation of her long and devoted service to the church.

Deptford.—On Monday, February 23, the usual weekly concert was given at the General Baptist Unitarian Church, Deptford, by the kindness of Mrs. Sands and a party of friends. The proceeds of these concerts are devoted to the Restoration Fund. Every department of work at Deptford shows signs of rapid growth. The Sunday school and Band of Hope are greatly needing helpers, and the services of a Scoutmaster are required by a band of Boy Scouts who have already had some training. Information may be had from the Sister, 60, Brookmill-road, or Mrs. Carlier, 20, Wickham-road, Brockley, S.E.

Johannesburg.—The Rev. Richard Hall, M.A., arrived at Johannesburg from Auckland, New Zealand, on January 14, the day on which the Rev. G. C. Sharpe left. They passed each other in the train on the way, and consequently did not meet. Mr. Hall preached his first sermon in Johannesburg on Sunday, January 18. A site for the new Unitarian Church has been secured, and the work of building is proceeding. The certificate of membership designed by Mr. Ronald P. Jones, published at Essex Hall, is being used. The Rev. G. C. Sharpe, on his arrival in London, had an interview with the Secretary of the British and Foreign Unitarian Association in respect to Unitarian Missionary work in Canada.

London Lay Preachers' Union.—The usual monthly meeting of the Union was held at Essex Hall on Monday, February 23. Interesting points of interpretation were raised at the Reading Circle's further consideration of 2 Corinthians. The devotional service was conducted by Mr. F. R. Nott, LL.B., of Highgate, and this was followed by short statements of personal belief by members under the headings:—God, Jesus, The Bible, Salvation, Immortality. The proceedings closed with a short address by the Rev. J. A. Pearson.

London: Stratford.—A large gathering was held in the Unitarian school room on Saturday, February 21, to celebrate the completion by Mr. W. J. Noel of 25 years' service as voluntary organist. He had also acted as secretary of the church for 12 years, and as treasurer of the Sunday school for 30 years. A presentation was made to Mr. and Mrs.

Noel in the course of the evening by Mr. E. J. Russell, D.Sc., as a token of the friendship and gratitude of the congregation. Mr. and Mrs. Noel, in returning thanks, spoke of the pleasure which they had always found in the work of the church. Mr. F. Cottier, Mr. A. E. Page, and Mr. R. Shute also spoke.

London: Woolwich.—A series of discourses on some of the world's great religious teachers is being given at Carmel Chapel by the Rev. Delta Evans on alternate Sunday evenings. At a recent congregational "social," Mr. Evans spoke very hopefully of the future of Carmel Chapel, mentioning as specially encouraging the recent growth of the Sunday school and the marked increase in the attendances at the evening services. On Sunday afternoon February 15, Miss Brooke Herford met a number of the ladies of the congregation in the school room, and gave an address on the work of the British League of Unitarian Women.

Mansfield.—A united Communion service was held on Sunday evening, February 15, in the New United Methodist Chapel. All the Nonconformist ministers of the district were invited to take part. The service was conducted by the Rev. W. J. McAdam (Congregationalist), prayer was offered by the Rev. W. H. Bickell (Baptist), and the address given by the Rev. C. M. Wright (Unitarian). In the course of his address Mr. Wright made timely application of the problems and lessons arising out of the Kikuyu controversy, and pleaded urgently for "unity of spirit and the bond of peace."

Newbury: The late Miss Elizabeth Stillman. We regret to announce the death of Miss E. Stillman on February 18. Her loss will be felt by ministers visiting Newbury at various times who have enjoyed her hospitality, no less than by the members of the Waterside Chapel, to whom she has been a personal friend. Four generations of her family have been closely identified with the old Chapel, and Miss Stillman has been connected with it all her life as scholar, teacher, and for some years as superintendent of the Sunday school. She was also Secretary of the Sewing Circle, and of the Newbury Branch of the League of Unitarian Women, and was associated with every effort for carrying on the work of the church. Much sympathy is felt for her brother and sister in their loss.

Ringwood.—At the annual congregational meeting on February 15, a unanimous invitation was given to Mr. Neone Raad, B.A., to continue in charge of the congregation. Mr. Raad has been supplying at St. Thomas's Chapel since October.

Sheffield.—The annual meeting of the congregation of Upper Chapel was held in Channing Hall on Thursday, the 19th inst., the attendance being larger than usual, and the whole tone of the proceedings very cheerful and encouraging. After tea the chair was occupied by Alderman A. J. Hobson, J.P. The report and accounts, which were very satisfactory, were adopted. On the motion of the Chairman, seconded by Mr. G. H. Hunt, the sum of £300 was voted as a donation toward the building fund of the Uppertorpe new church, which is about to be erected at the corner of Northumberland and Crookesmoor roads. Mrs. J. H. Fisher and Messrs. E. Lismer and W. A. Faulkner were elected to fill vacancies on the committee. A cordial vote of thanks to the minister (the Rev. C. J. Street), and the assistant minister (the Rev. J. W. Cock), was passed on the motion of Mr. W. Laycock, seconded by Mr. W. R. Barclay. Attention was called to a paragraph in the annual report which read: "The past year has been one of quiet but steady progress for our congregation. It has witnessed the completion by Mr. Street of ten years' helpful ministry among us, and we feel sure that all connected with Upper Chapel will join in congratulating him on the success of his labours

and in wishing him health and strength to continue his valuable work here and among the district churches." Appreciative reference was also made to the work of Mr. Cock, who, after over seven years' strenuous service, had felt himself obliged to resign his post to take a prolonged rest. Mr. Street announced that the daughter church at Attercliffe now desired to have the whole time of a minister, and pledged itself to make a special effort during the next year to justify such an experiment. The trustees and committee of Upper Chapel had promised to watch events with a friendly eye. Meanwhile an assistant minister would be appointed on the old conditions for that period.

Stand.—At a meeting of the Stand congregation held on Sunday last, the following resolution was passed unanimously:—"That this meeting of the Stand congregation has received with great regret the resignation of Mr. Herford as minister, which, after his personal explanation, they reluctantly accept. They desire to place on record their high appreciation of his work for the chapel and school, and the numerous institutions connected with them, during the long period of nearly 29 years. They acknowledge with gratitude the untiring interest in the welfare of the congregation and scholars shown by Mr. and Mrs. Herford, and also the help of members of their family. They further congratulate Mr. Herford on the appointment which he has accepted, and wish him and his family every success and happiness."

Stockton-on-Tees.—The annual meeting of the Unitarian Church was held on February 11. The reports showed an increase of about one-half on the previous year's membership, and a corresponding improvement in the subscription list. Mr. W. J. Watson, who has acted as an official of the church for thirty years, resigned his position as Treasurer, and Miss M. S. Walton was unanimously appointed to the position. A series of week evening lectures on "Commonsense Religion," followed by discussion, is being delivered by the Rev. A. Scruton.

Sydney, New South Wales.—We have received news from the Rev. J. H. Smith, ex-minister of the Sydney Unitarian Church, of the death of Mr. Henry Turner on January 3, at the age of 84. Mr. Turner was a native of Middlesex, and emigrated to Australia in 1853. On reaching Sydney he found employment in the Bank of New South Wales. He speedily rose to a position of great trust, and remained there until 1903, when he retired. The funeral took place at the Waverley Cemetery in the presence of a large number of colleagues and friends, the service being conducted by the Rev. J. H. Smith, an old and intimate friend. Mr. Turner was a man universally respected and beloved for his integrity, gentleness of disposition, kindness and generosity. He took a prominent part in the movement for the erection of a permanent building for the Unitarian Church in 1879. It was he who conducted negotiations with the British and Foreign Unitarian Association whenever the Sydney Church applied for help in the matter of the settlement of a minister, and he was a constant subscriber to the funds of the Association.

Wakefield.—On Wednesday, February 18, a presentation of a purse of money and other gifts was made on behalf of the congregation of Westgate Chapel, Wakefield, to the Rev. W. T. Davies, who has removed to Newport.

Women's League.—A Council meeting of the British Women's League will be held at Essex Hall on Tuesday, March 10, when Miss Grace Mitchell will give an account of her recent visit to the churches in Australasia. The Committee is very grateful to her for having given so much time and thought to the fellowship work during her holiday tour.

NOTES AND JOTTINGS.

MRS. ROBERT LOUIS STEVENSON.

The death of Mrs. Robert Louis Stevenson has awakened many memories of "R. L. S.," who owed so much to her devotion and sympathy. Their marriage seems to have been a success in every way, and though Stevenson once declared that he would not marry a woman writer, two stories from her pen were included in the second series of "Arabian Nights." She loved the Samoan Islands as much as her husband, and shared his preference for a simple and natural life. She has been described as a woman of striking personality, with dark eyes which steadily regarded those who came within their orbit, and a face upon which the lines of suffering and deep thought were written. But the most fitting description is given of her in the beautiful verses by Stevenson himself:—

Dusky, dusky, vivid, true;
With eyes of gold and bramble-dew,
Steel-true and blade-straight,
The Great Artificer
Made my mate.

Honour, anger, valour, fire;
A love that life could never tire,
Death quench, or evils stir,
The Mighty Master
Gave to her.

Teacher, tender comrade, wife;
A fellow-farer, true through life,
Heart whole, and soul free,
The August Father
Gave to me.

THE TRAFFIC IN OLD HORSES.

Mr. Filson Young, recently writing in the *Pall Mall Gazette* on the subject of the traffic in old horses to the Continent, says: "The very simple legislation prohibiting export of live horses under the value of £10 would abolish it; such a bill has been prepared by Captain Murray for introduction in the present session of Parliament, but without a strong backing of public opinion, in and out of Parliament, it has no chance of being passed. The facts are indisputable; surely they need only to be realised by the public for these ghastly barbarities to be put an end to at once and for ever." Mr. Percy Carew Essex and Dr. Charles Reinhardt write from Antwerp, where they have gone to make inquiries on the subject, that they have found great improvement in the class of horses exported and the means of transit, but they are convinced that nothing short of the absolute prohibition of the export of old, decrepit, or infirm horses alive can satisfy the public conscience, as the methods of handling and killing such animals are revolting in the extreme.

CHILDREN'S COURTS IN FRANCE.

The new Children's Courts will be in operation throughout France, says *The Times*, on March 4. In Paris the Court will have its own definite and distinctive existence, being provided with a special President, Judges, and a Public Prosecutor, chosen from amongst magistrates who have specialised in children's cases. In the provinces the special tribunal will be recruited from the ordinary judges who are momentarily free for such duty, and will afterwards return to other work.

OUR CHESS COLUMN.

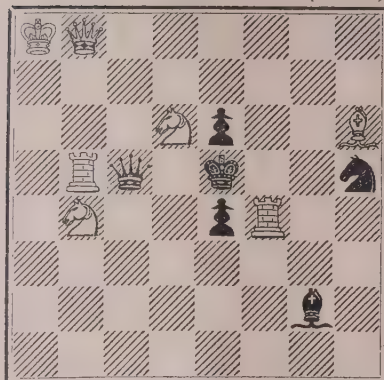
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By PHILIP H. WILLIAMS, F.C.A.

FEB. 28, 1914.

PROBLEM No. 46.
By A. G. STUBBS.

BLACK.

(6 men.)



WHITE.

(7 men.)

White to play and mate in two moves.

SOLUTION OF No. 44.

1. B. Kt 7. (key-move).

Correct solutions from W. E. Arkell, Rev. I. Wrigley, D. Amos, Dr. Higginson, H. T. (Belfast), F. S. M. (Mayfield), Walter Coventry, A. J. Hamblin, and the Rev. B. C. Constable.

The list is unusually short owing to several incorrect attempts. Will readers kindly study the position afresh; the above is the only correct move.

ANSWERS TO CORRESPONDENTS.

W. T. M. (Sunderland).—Correct, but very late in reaching me.

R. B. D. (Edinburgh).—In No. 43, if 1...K. R4, then 2. Kt. K5. The problem is solved as stated, by 1. B. B4.

REV. B. C. CONSTABLE.—Thanks for kind promise. The book will fully explain the "Changed-mate." Meanwhile note that in No. 44, before the key, the mate in answer to 1...P. B4 is 2. R. K3. The change is apparent when the key is made. What is your exact address?

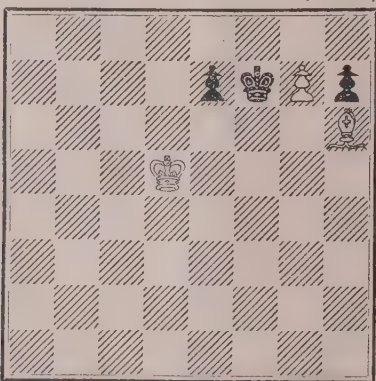
REV. I. WRIGLEY.—I am obliged for your kind promise.

Our No. 46 won first prize in a recent tourney held in the *Hampstead and Highgate Express*. The other winners were Messrs. J. D. Williams (Australia), A. W. Daniel, F. A. L. Kuskop (New Zealand), W. B. Rice (U.S.A.), and others—competitors from all parts!

A Curious Game-ending.—Perhaps my readers are unfamiliar with the annexed quaint ending, said to have occurred in actual play. The win is short and decisive.

BLACK.

(3 men.)



WHITE.

(3 men.)

White to play and win.

The Chess Editor recently played in a friendly match, and, finding himself in a hopeless position was just opening his mouth to say that he resigned, when his opponent made a move which lost a piece, and the game! Such are the fortunes of war! It was a victory, however, of which he was not proud.

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His Gospel of Hope.

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Junior Department—T. M. Falconer, B.Litt.

Senior Department—C. M. Wright, M.A.

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Our Story Pages.

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Miss Tribe ...	5 0 0
Mrs. Humphrey Wood ...	5 0 0
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Mr. W. Attwood ...	1 1 0
Rev. & Mrs. J. Morgan Whiteman	1 1 0
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A. HUDSON, Hon. Sec.

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[REGISTERED AS A NEWSPAPER.

No. 3741.
NEW SERIES, No. 845.]

LONDON, SATURDAY, MARCH 7, 1914.

[ONE PENNY.

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SECRETARIES of CONGREGATIONS desiring GRANTS from this Fund should write to me before March 31 for the necessary forms of application.

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British League of Unitarian and other Liberal Christian Women.

THE COUNCIL MEETING will be held at Essex Hall, Essex-street, W.C., on Tuesday, March 10, at 3.15 p.m. Miss Grace Mitchell will relate some of her experiences in our Australian and New Zealand Branches and Churches. Friends interested in the League's work cordially invited. Tea 5.0 p.m.

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25th Annual Meeting

of the Subscribers and other friends of the Society will take place at

Mansford Street,

on TUESDAY, MARCH 17,

when the Chair will be taken by

The Rev. JAMES DRUMMOND,
M.A., LL.D., of Oxford.

Among other Speakers will be the four Missionary Ministers of the Society since its establishment in the present buildings:—

REV. H. GOW,
REV. W. G. CADMAN,
REV. J. ELLIS,
REV. G. COOPER.

— ALSO —

The Rev. F. K. FREESTON,
Mr. A. SAVAGE COOPER,
President, L.D.U.S.
and others.

All friends of the Church and Mission are particularly urged to be present at this meeting, which marks the completion of a quarter of a century's work at Mansford Street.

The Sunday School Anniversary.

Services will be held on March 15th, and will be conducted by the Rev. H. Gow, at 3.15 and 7 o'clock.

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SUBJECTS for March 8:

Morning: Doctrine of the Primeval Curse.
Evening: Mr. Balfour's Idea of God.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 8.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. F. COTTIER; 7, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham, place, 11.15, Rev. J. ARTHUR PEARSON; 7, Rev. A. H. BIGGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. V. D. DAVIS, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. BAART DE LA FAÏLLE, of Dutch Church, Austin Friars.
 Kilburn, Quex-road, 11 and 7, Rev. C. ARTHUR GINEVER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Miss M. FRANCES.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Rev. J. A. PEARSON.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; and 7.
 Stratford Unitarian Church, 11, Mr. P. CHALK; 6.30, Mr. F. COTTIER.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. JAMES HARWOOD, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. W. COPELAND BOWIE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. GOW, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45, and
 (STAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. E. PERRY.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. C. HARGROVE, M.A.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINGLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

At the beginning of a new session of Parliament, when the newspapers are again filled with the reports of endless debates and fierce passions are aroused about things which are not all unselfish and of good report, it is well to listen to the *Vox clamantis in deserto* of Mr. Galsworthy's letter to *The Times* on "The Heartlessness of Parliament." He watches the great lumbering machine of government, and he asks with the consuming wrath of those who suffer deeply in the miseries of others, why so little is done.

"I am moved to speak out," he writes, "what I and, I am sure, many others are feeling. We are a so-called civilised country; we have a so-called Christian religion; we profess humanity. We have a Parliament of chosen persons, to each of whom we pay £400 a year, so that we have at last some right to say: 'Please do our business, and that quickly.' And yet we sit and suffer such barbarities and mean cruelties to go on amongst us as must dry the heart of God. I cite a few only of the abhorrent things done daily, daily left undone; done and left undone, without shadow of doubt, against the conscience and general will of the community."

And then he proceeds to enumerate many of the festering wounds of our civilisation, sweating of women, blind-alley employments, housing of the poor which disregards the first decencies of life, cruelty to horses, the caging of wild song birds, the horrors of the plumage trade and the like.

THESE things, he says, "are admitted to be anathema; in favour of their abolition there would be found at any moment a round majority of unfettered Parliamentary and general opinion. One and all they are removable, and many of them by small expenditure of Parliamentary time, public money, and expert care. . . . And I say it is rotten that, for mere want of Parliamentary interest and time, we cannot have manifest and stinking sores such as these treated and banished once for all from the nation's body. I say it is rotten that due time and machinery cannot be found to deal with these and other barbarities to man and beast, concerning which, in the main, no real controversy exists. Rotten that their removal should be left to the mercy of the ballot, to private members' Bills, liable to be obstructed; or to the hampered and inadequate efforts of societies unsupported by legislation."

"ROME, I know, is not built in a day," Mr. Galsworthy continues. "Parliament works hard, it has worked harder during these last years than ever perhaps before—all honour to it for that. It is an august Assembly of which I wish to speak with all respect. But it works without sense of proportion, or sense of humour. Over and over again it turns things already talked into their graves; over and over again listens to the same partisan bickerings, to arguments which everybody knows by heart, to rolling periods which advance nothing but those who utter them. And all the time the fires of live misery that could, most of them, so easily be put out, are raging and the reek thereof is going up. . . . I am not one of those who believe we can do without party, but I do see and I do say

that party measures absorb far too much of the time that our common humanity demands for the redress of crying shames. And if, Sir, laymen see this with grief and anger, how much more poignant must be the feeling of members of Parliament themselves, to whom alone remedy has been entrusted."

THESE stinging words are not a programme of reform; they are something far more searching—a cry of the human spirit, which sees beneath the conventions of our political life right into the heart of things. The first step towards reform is to convict us of our complacent sins, and few men at the present time equal Mr. Galsworthy in the clear-cutting insight, the pity and moral sympathy needed for this task. But it is well that something practical should happen when a great wind blows through the dusty chambers of our hearts, and therefore we welcome the shrewd comment and suggestion of Sir Edward Russell, though they take us from the heights of Sinai to the precincts of the House of Commons.

"The House of Commons," he writes, "has always in modern days been remarkable for its power of constituting discreet and impartial Committees which are practically never suspected of considering party interests. Some of these are appointed for special purposes. Others are annually reappointed and invariably preserve the confidence of Parliament and the country. Might not such a Committee be appointed to consider whether it would not be possible to invent Parliamentary methods which on the one hand would allow agreed reforms to be carried through with a speed corresponding to public conviction in their favour, and on the other hand would effectually guard against the proceedings upon such measures being

used with deliberate irrelevancy for party purposes in reference to other subjects?"

The matter really seems to resolve itself into this: Cannot the Mother of Parliaments extricate herself from slavery to her own rules and the tricks of the obstructionist and the bore, and assert her liberty to deal with great matters of human need, out of which no party capital can be made, with the speed and the good sense which the public interest demands?

* * *

STUDENTS of the Old Testament all over the world will desire to pay a tribute of respectful gratitude to the memory of Canon Driver. Perhaps more than any other man he helped to commend the modern critical view of the Old Testament to the English mind. At the time of its publication his "Introduction to the Literature of the Old Testament" was recognised at once as the type of book which in the range and exactness of its learning we were accustomed to receive from Germany. But it caught on as the work of no foreign scholar could have done, and though at first it created much alarm it has gone through edition after edition and is now accepted as a sensible and moderate book in quarters where its conclusions would have aroused open charges of heresy only a short time ago. It was in some respects a fortunate thing that this great presentation of the critical position came from such a source. No one ever had reason to suspect Canon Driver of being other than an orthodox and loyal Churchman, and his official position at Christ Church disarmed prejudice and gave wings to his words.

* * *

At the same time his triumph was really remarkable, and when every allowance has been made for his fine personal gifts it must be regarded as a notable tribute to the quiet power of real knowledge. For Canon Driver never either wrote or did anything which can be described as popular. He was a linguist of laborious exactness, a scholar of highly trained power in his own special field. His teaching could only reach the public through the medium of other minds, who had the gift for selecting its essential features and translating them into common speech. And yet his influence has gone far and wide and has impressed itself deeply not only upon theological thought, but also, we venture to say, upon the average intelligence of English religion. It was the triumph, like many another patient victory of science, of the man who knows.

* * *

WE are glad to see the vigorous protest of Professor Emery Barnes in a letter to *The Times* against the present policy of shuffling and opportunism in high ecclesiastical quarters on the subject of the Athanasian

Creed. The Upper House of Canterbury Convocation has just decided that compulsory recitation of the Creed must be continued, only it is advisable to reduce it to once a year. It is also proposed that a revised translation shall be adopted, in which the so-called damnatory clause appears as follows: "Which faith except a man have kept whole and undefiled without doubt he will perish eternally." It requires a long training in the subtleties of ecclesiastical diplomacy to grasp the state of mind which can believe that these concessions will really ease the situation for tender consciences and encourage sincerity. Professor Barnes declares roundly that this episcopal decision is an evasion. "I protest," he writes, "against the opportunism which does not dare to face the fact that the damnatory clauses of *Quicunque vult* contain a direct untruth. We demand from our Bishops permission to speak truth in the Church as elsewhere."

* * *

THE question is, do the Bishops believe it themselves? Are these terrible threatenings part of the faith in God and the tender mercies of Christ, which they exist to promote in the world? They cannot ride off on the plea that they are faithful to the general intention of the Creed, when they slur over the plain meaning of the damnatory clause. A certain blunt vigour and directness are of its essence, and there is good reason to believe that its menacing words were inserted intentionally in order to dragoon men into orthodox obedience. If the Bishops really believed this now, if they were deeply convinced that the sons and daughters in their own homes who wander from the strict path of orthodoxy will *without doubt* "perish eternally," they would become almost like fanatical dervishes of the desert in their terrible zeal to save men from doom. As it is, their whole attitude towards human life shows little trace of this particular type of tragic earnestness. They are far more concerned to explain away the words they use and to soften their harshness than to press them home upon the souls of men. That is the true measure of the insincerity of the position. They have not the courage either to revive the old fanatical belief or to confess that they have no use for it in the modern world.

* * *

In an address, last Monday evening, on "The Character of the Bible inferred from its Versions," the Rev. T. H. Darlow, the Literary Superintendent of the Bible Society, showed how the missionary becomes an unconscious critic. Whatever theory he may hold of inspiration the pressure of practical needs makes him a quick judge of different spiritual values in the Bible. He carries into his work of translation the same instinct for the best

things which has been characteristic of simple Christian piety in all ages.

"People sometimes ask," Mr. Darlow said, "are all parts of the Bible of equal value? Which books are the most important? Well, let us consider the experience of missionary translators, who may be trusted to understand what parts of Scriptures are most necessary and useful for their converts. Almost without exception missionaries begin their translation-work by making a version of a single Gospel—generally selecting St. Mark's Gospel, as the shortest and simplest. Then they go on to translate the other Gospels; probably they next take in hand either the Acts of the Apostles, as illustrating the growth of an infant Christian community, or the Psalter, as the hymn-book of the Universal Church. The vernacular New Testament appears to suffice for the ordinary needs of a native Christian community, until converts are sufficiently advanced to be trained for ordination. Then a version of the Old Testament becomes urgent."

* * *

THE Berlin correspondent of the *Westminster Gazette* has given some interesting particulars of the growth and changing aims of German Universities. The number of them, it appears, is smaller than it was a century ago; but there has been a great increase in the number of students, due partly to the growth of higher education among women, and to the popularity of the German University among foreigners. In 1880 there were 30,000 students; last year there were over 60,000. Of these 5,300 were foreign students, and 3,500 were women. In regard to method there is the same conflict as in England between the settled traditions of culture and the growing demands of the new scientific movements. There are strong advocates of the plan of specialisation. Thus it is suggested that the larger Universities, like Berlin, Leipzig, and Munich, should retain their comprehensiveness, while the smaller Universities should specialise and deliberately abstain from any attempt to cover the whole field of education. Thus Göttingen is being developed along the lines of mathematics and natural science, while plans have been adopted for making Frankfurt into a special centre for the study of social science. It is proposed that in the case of Universities, founded and planned on a new model, no provision should be made for the full number of faculties; and it is noteworthy that everywhere the theological faculty is to be left out.

* * *

WE may add a further comment to what we said last week on the proposed omission of the word "obey" in the marriage service of the Church of England. The Bishop of Oxford has written to dis-

claim the scholarly researches into liturgical uses which have been attributed to him, but he calls attention to an important article by Mr. F. C. Eeles in the *Contemporary Review* for November, 1913, on "The Contract Forms of the Marriage Service." "That article," Dr. Gore writes, "does contain the result of very elaborate and careful researches, and I do not think that anyone who studies the facts as disclosed by him could doubt his conclusion, which is thus expressed:—

'Although many who love the Prayer-book as it stands, and particularly delight in the more ancient and picturesque parts of it, would of course regret any alteration in the wording of the vows in the Marriage Service, it must be admitted that, if a change to equally-worded vows were to be made, such a change would be in the direction of what appears to be the older, and is certainly the more universal, practice of Christendom. No such alteration of wording would affect fundamental doctrine as to the nature of Christian marriage. This is sufficiently obvious from the great diversity which already exists both in the contract forms and also in the variety of emphasis observable in statements of doctrine.' "

THE GOLDEN STAG.

(FROM RABINDRANATH TAGORE'S "THE GARDENER," No. 69.)

I HUNT for the golden stag, I hunt—
Nay, smile at me if you will;
I run, and I run, but ever in front
Runs the stag, from hill to hill;
He flies and I follow—through nameless
lands,
The wilderness pastures through,
By rocks of the sea, and wide sea-sands,
The vision I still pursue.

Go back to your homes, my friends, go
back,
Go home with your market bag,
Be safe—if you can—on the beaten track,
But for me, I hunt the stag;
'Twas a homeless wind that wakened me,
I know not when or where,
And homeless the spell-bound soul must be
That follows the vision fair.

Not mine is a care, my friends, not mine
Who run for a golden quest,
Alone I may run for the prize divine—
But the world may keep the rest!
It flies and I follow, through lands un-
known,
I follow by ways untold,
Alone, and seeing the prize alone,
Led on by the hoofs of gold.

W. G. TARRANT.

THE MODERNIST CLERGY AND THE CREED.

—§§—

THE present storm of controversy in the Church of England is producing a plentiful crop of pamphlets. None of them is more interesting and illuminating than the Open Letter which Dr. J. F. BETHUNE-BAKER, Lady Margaret's Professor of Divinity at Cambridge, has addressed to the BISHOP OF OXFORD. He calls it "The Miracle of Christianity" and describes it as "a plea for 'the Critical School' in regard to the use of the creeds." It is not in any sense an obscure or shuffling document, but a clear statement of the reasons which convince him that he is right in retaining his position in the Church in spite of his failure to accept certain alleged facts as historically true. It is thus a sincere *apologia* for liberal Churchmanship, and will help many people to understand a position which they cannot accept. The liberal Churchman is no doubt in a position of peculiar difficulty. He cannot isolate his points of disagreement and look at them exclusively. They stand in relation to a much vaster whole of religious life, to which he is bound by strong ties of ancestral affection, and which still claims his enthusiastic devotion. At the moments when religion means most to him this note of dissent sinks away into insignificance compared with all that he joyfully accepts. Some men in this position feel that they can no longer hold clerical office, and they seek some lay occupation. Others, deeply conscious that they are not heretics at heart and that there is no other religious community to which they can turn for fellowship, try to defend themselves, as Dr. BETHUNE-BAKER has done, from the judgment of public opinion or threatened episcopal censure.

After pointing out how differently the meaning of various articles of the Creed have been conceived in different ages, and the mistake of identifying the Gospel with the particular presentation of it in any particular age, Dr. BETHUNE-BAKER proceeds to develop the central part of his argument. It follows the familiar lines of a distinction between matters which are capable of spiritual verification and those which depend entirely upon historical evidence. Experience, he tells us,

"is no kind of proof of the exactitude of the narrative of any particular miracle

recorded in the Gospels, or of their historical accuracy in detail. The fact, as we all know, is that by a process which cannot be traced our Gospels came in the course of the second century to be generally (and afterwards universally) accepted by Christians as an exact historical account of the Life of our Lord and the origin of the Church, and when once they had been so accepted they carried with them an authority which overwhelmed all criticism. As to the actual facts, the sanction of the Church of all the ages is simply the sanction of the Church of the second century. The Church has never been in a position to revise the version of the facts accepted then. It was not then in a position to check them as a modern writer of history would; and students to-day, who are adequately equipped with knowledge of the modes of thought and belief and the literary methods which were current in the first century of our era, are better able to estimate the historical worth of particular narratives in our Gospels than was the Church of the first or any succeeding century."

From this point of view he proceeds to argue that the doctrines of the Incarnation and the Resurrection are strongly attested by the experience of the Church. "But no such attestation can be claimed fairly for the traditional beliefs in the Miraculous Birth and the restoration to life of the Body of the Lord." He pleads, moreover,

"that, as many Christians in the past have believed the miraculous conception and birth without holding the doctrine of the Incarnation as the Church has defined it, so in the present the doctrine of the Incarnation may be held by faith and reason without belief in the miraculous birth or conception, and that no stigma should be set on a clergyman who believes in the Incarnation yet is not able to affirm the mode of the Birth."

Thus the Apostles' Creed to him is not a mere statement of historical facts. It guards and enshrines great affirmations of doctrine, and when he recites it he pleads that he is using the only means at present available of expressing fundamental religious convictions which are common alike to those who accept and those who reject certain biographical details. "When I use these words my intention is precisely the intention with which the Church has always used them." Though reserving his right to reject miraculous incidents on the ground of insufficient testimony, he accepts without the slightest mental reservation what he calls "the Miracle of Christianity—the Miracle of the Christian Life."

It is not our intention to enter upon any full discussion of this position. We prefer in the present article to be informa-

tive rather than critical. But we cannot refrain from a few words of comment. We are in complete agreement with Dr. BETHUNE-BAKER in the distinction which he draws between Christian experience and historical statement. Our inner consciousness can tell us a great deal about redemption and the power of the new life in CHRIST, but it has nothing to say about the accuracy or the reverse of the early Christian records. We believe that as the validity of this distinction is more widely accepted it will help to remove many confusions, and introduce a new and more spiritual emphasis into Christian thought. But, on the other hand, we are not satisfied that it is possible to apply it with any real helpfulness, as Dr. BETHUNE-BAKER attempts to do, to the interpretation of a document so plain and objective as the Apostles' Creed. He admits that in regard to the Incarnation the Creed is expressed "in terms of biographical statement as to how It was effected rather than of religious conviction as to what It is." That is the real crux of the difficulty, and we fail to see that his sincere and earnest grappling with the problem has done anything to get rid of it. The truth is that for men of the modern spirit something more drastic is required. It must be recognised that the Creed itself is a human document. We wish that the Modernist clergy would tell us quite frankly, that in spite of its place in the liturgy there is nothing sacrosanct about it. It can maintain its position only so long as its biographical details are generally accepted in ecclesiastical circles as literal fact. If the Modernist position once became general it is hard to believe that it would still be placed on a pedestal as one of the perfect expressions of religion which must never be touched. It is habit rather than clear thought which causes so many men to hover round it, trying to see all the new facets of religion in the ancient words, instead of making the bold claim that it needs to be revised.

Meanwhile we welcome this Open Letter as an important contribution to the tangled problem of credal obligations, and we look forward with much interest to the reply of the BISHOP OF OXFORD, to whose critical liberty in some directions the writer alludes more than once with gentle irony. The controversy does not interest us any the less because our own position is one of detachment, and we believe that there is a more excellent way; for it is men for whom we have a deep respect who are engaged in it, and at the heart of it there is a real wrestling of spirit.

THE CALL OF THE WILD.

By A. M. D. G.

A BRAVE knight has flung down his gauntlet. The Rev. J. Cyril Flower's letter on "Theism and Christianity," in your issue of the 28th ult. rings like a challenge. It is a call for pioneers in a stern crusade of exploration in unknown tracts of the spiritual universe, far beyond the utmost lines of communication into the lonely bush or the silences of the Arctic Seas. It is the call of the wild once more.

But we hear to-day another call—not alone the call of the wild, of the wilderness and the solitary place—but the cry of the massed herds in cities whom civilisation wastes like a corroding poison; a call not to some unsullied mountain-tarn, remote from the ways of men, but to the borders of a great inland sea that receives the ordures of the world. Let Mr. Cyril Flower and his little search-party fare forth into the unknown regions—they will find bones bleaching by their furthest route—and dare dangers many, and perils many, and, if God will, let him return and report unto us stay-at-homes the things that he has seen. The tale will relieve the drabness and the common-placeness of our inland monotonies, and let him tell us no "travellers' tales!"

But we have done with venturings. We have never managed to catch up with the furthest saint! And we have at length made the amazing discovery that home is better. And not only better, but that it opens up to us reaches and vistas altogether unsuspected by us when we so confidently set forth on our travels. We were nurtured in a Christian home. Our good mother was the fine flower of Christian piety. "Popular hymn tunes" were her consolation and delight. Christ was her strength and her tower. But we grew up. We thought our fathers fools. And, not without sadness, though buoyed up by the consciousness of our own wisdom no less than of their ignorance, and to the well-nigh breaking of our mother's heart, we loosed ourselves wholly from all moorings of tradition and fared forth upon the unknown seas. "The new is better," we shouted, and off we pushed! We saw stars our fathers never knew, but, somehow, they never shone quite like the old stars our mother gazed upon, and we shared the wistful regret of exiles for a lost Eden and its "glorious errors." We "considered it again," and we returned sadder and wiser men. We learned the secret of our mother's piety. We discovered some who had stayed at home, yet had fared much further than we. We determined that we would not wander more, that we would remain among the civilised, that we would try to restore the olden piety and proclaim that "the old is better."

But we return with a difference. We know the way of the desert and of the lonely tracts. We have trodden them. We were ahungred for our own souls. We have now a passion for other men's. They cannot fare where we have fared, and the water from the flinty rock and the manna from heaven which somehow were providentially provided for us are not for them. They are nourished as

other men, and prefer "popular hymn-tunes," not exilic songs. If we would win them, we must provide them with food convenient for them. We are more concerned for their needs than for our own. The "evangelical note" accords with the tune of their hearts. We would strike it, it we may, with the olden rapture and with modern enlightenment too. Christ seems to meet all the needs of their souls, as He has come to meet all ours. Do what we will, we have never been able to reach Him! Do what we will, we can never do more than utterly surrender ourselves as He bade. Our Theism is not less grounded and rooted than it was before, but it has a more winning countenance. It has discovered a way of manifesting itself to the very lowliest souls of men. And it is not a mere question of "Return" to Christ. But rather is it a question of *Forward* to Christ, forward on the still untravelled route of the unspeakable riches of His grace! We have before us ever St. Paul's great vision, "till we come to the unity of the faith, to the measure of the stature of the fulness of Christ."

FRIEDRICH WILHELM FOERSTER.

I.—THE MAN.

THE late William James once said that in studying personal experience we came into contact with reality in its richest and most complete form. If this statement be true, the greatest possible value must attach to any genuine record of such experience. I need not, therefore, apologise for placing before readers of THE INQUIRER an outline of the life and work of a man whose moral and religious development has been highly remarkable, and whose writings are just beginning to be read and appreciated in this country.

Friedrich Wilhelm Foerster is a son of the well-known astronomer and ethicist, Wilhelm Foerster, of Berlin University, and was born at Berlin in 1869. As a boy he attended a classical school, passing thence to the universities of Berlin and Freiburg, where he took up the study of philosophy and political economy, and wrote a valuable thesis upon the Kantian Ethic. He received no religious instruction, and took no interest in Christianity. After graduating, Foerster at once threw himself into the German Ethical Movement, of which his father had been the first president, and for three years he edited the paper *Ethische Kultur*. The nature of his studies had naturally drawn his attention towards the connection between moral development and social conditions, with the result that the ardent young reformer became keenly interested in all attempts to better the economic situation of the masses, and in particular, Socialism. Urged by a painful consciousness of social injustice, he wrote, while editor of this paper, a bitter and moving article dealing with the Kaiser's attitude towards the social democratic movement. This not only led to his imprisonment for some months in a fortress, but made it impossible for him to continue his work

in Germany. Accordingly, Foerster went into exile in Zürich, where he instituted classes in moral instruction for boys and girls, and acquired an insight into practical psychology which deeply coloured all his subsequent work. During these early years in Switzerland (1896-1904), Foerster made several lengthy journeys for the purpose of studying social conditions and educational work, visiting England, America, and other countries. In 1899 he was appointed to a lectureship in Philosophy and Ethics at the University of Zürich, a post which he held until 1912.

But let us pass from the outward event of Foerster's life to the inward; for it is with the latter that we are more especially concerned. The *milieu* of his boyhood and youth was purely secular, and the young thinker and idealist began life with a complete absence of religious conviction. Like so many of his contemporaries he had learned to look upon religion as an obsolete and more or less mythical factor in life, which divided men from one another or distracted their energies from necessary moral and material tasks. It was in consequence of such thoughts as these that Foerster joined the Ethical Movement; for the latter expressly aimed at the cultivation of a morality independent of religious opinion.

But as the result of coming to grips with the actualities of life—in his study of social questions, in his dealings with youthful criminals, in his practical work amongst the poor, and more especially in his prolonged endeavour to mould the character of boys and girls with those means alone, which a non-religious view of life would permit him to employ—this young German philosopher and reformer gradually became more and more convinced that real flesh-and-blood human nature, with all its strange perversity and its inherent egoism, could not be genuinely redeemed either by material improvements or by any system of ethics. An intense realisation of man's need opened his eyes to the meaning of Christianity. Later he wrote: "My experience of real life and of the concrete problems of actual living men and women was the cause of my inner transformation. Now I began to see Christianity with quite other eyes. In the past, it had seemed to me extinct and remote from reality—but now I realised that it was I who had been dead and remote from reality."

At the time of his settlement in Zürich, Foerster was barely known outside a certain circle of educators and ethical reformers. But in 1904 he published "*Jugendlehre*" (now in the 40th German edition, with translations in a dozen languages), a work which speedily achieved immense popularity and exerted an influence all over the Continent. "*Jugendlehre*" deals primarily with the ethical instruction of the young, but it throws extraordinarily illuminating side-lights on psychology and ethics in general; its method is to work not downwards from abstract principles to the concrete affairs of life, but upwards, from the real problems of daily life to the principles by which they can be solved. This book revealed Foerster as the possessor of a very unusual combination of qualities; it is rich in psychological insight, human

sympathy, ethical earnestness, religious sensibility, and lastly (rarest of rarities in the works of idealists) cool common sense; the style throughout is the essence of clarity and simplicity. Within a few months of the publication of his first book Foerster was recognised all over Europe as a new force in ethics, education, and religious thought. To the subject of Foerster's philosophical and religious position I shall return in a later article; but I may say, in passing, that in this book a principle is enunciated that is central to all his subsequent work, namely, the principle that all true culture and civilisation, and all moral and religious life must be based "upon the complete subordination of every individual desire and need to spiritual life-forces; upon the dominion of man over his own nature." And it is in Christianity that he finds those forces which are alone able to compel the necessary self-surrender. "I believe," he writes, "that not only religion, but the Church, too, is an eternal necessity of mankind," and again, "Psychology cries for religion out of the depths of its own necessity."

After three more years of quiet educational work, the author of "*Jugendlehre*" published a second contribution to pedagogical psychology, "*Schule und Charakter*,"* a rather large book, the central aim of which is the re-organisation of educational work in the interests of the *ethico-religious* development of the children. This work is a mass of invaluable psychological insight, combined with practical hints. Considerable space is devoted to exposures of the evils of intellectualism, on the one hand, and of sport mania, on the other. Foerster holds that the ethical and religious indifference of to-day is very largely due to a system of education which develops the intellect and (at any rate, in England) the muscles, while almost entirely neglecting the spiritual and moral side of the child's nature; in his opinion there is no greater danger to character than a premature or one-sided development of the intellect, such as is almost universal in the educated classes throughout Western Europe.

I can well remember the enthusiasm with which I read "*Schule und Charakter*" when I was a student at Jena, and the animated discussions to which it gave rise in Professor Rein's Seminar, of which I was then a member. It was a great delight to me, two years later, in 1909, to have the privilege of meeting Dr. Foerster at Zürich, and of subsequently visiting him several times at his pretty little house on the very top of the Zürichberg, overlooking the great lake and the ranges of the Glärnisch and Tödi. Accustomed as I was to the conventional German Don, the first impression of the Zürich philosopher came as a sharp surprise. I saw a very young-looking slim man of medium height, straight as an arrow, carrying himself with an alert and slightly military air, dressed in English style, with a brown pointed beard, bronzed, "outdoor" complexion, a high, dome-like forehead, and large, steady, tranquil, deeply

thoughtful eyes of the most intense blue. The face was such as to arrest instant attention: it was authoritative, intellectual, practical, and yet poetic and visionary, and calm with a curious, almost mystic, tranquillity.

As a lecturer Foerster is even more effective than as a writer, and by virtue of the same qualities which render his books so inspiring. He holds his audience with a quiet, logical, and as it were inevitable development of his theme. He never forces a point, and never employs rhetorical tricks. The remarkable impressiveness of his lectures is due to the almost hypnotic influence of the man's absolute conviction, combined with perfect intellectual clarity and the most sober use of language.

During the spring of 1909 Dr. Foerster talked with me freely of the influences which had moulded his thought. Chief amongst these is his observation of the inherent weakness of modern subjectivism and spiritual individualism, and of the necessity of a return to the authority of definite religious and ethical truth (a return that will be brought about, he believes, by a concentration upon character, and especially upon self-discipline). He advised me to read the Catholic saints, "the greatest psychologists who have ever lived," to whose methods of life the modern world, corroded by luxury and boundless self-indulgence, must look for its moral and physical salvation. More than once, too, Foerster drew my attention to the works of the modern psychotherapists (e.g., Dubois and Payot), to whom he is much indebted, saying that every religious thinker should study these writers for the light they throw upon the workings of the soul. What the modern world wants, he asserted, is not any new set of theoretical opinions, or any sort of merely intellectual guidance, but a cure for diseased souls, a new method of daily life, of spiritual purification and will-training; and it is the duty of the Church to perform this work, for which an irrefragable, super-individual, *authoritative* Truth is indispensable.

A third work, "*Sexualethik und Sexualpädagogik*," was published soon after "*Schule und Charakter*"; and now, for the first time, the religious element takes up an absolutely central place, for, approaching the matter from a psychological standpoint, Foerster comes to the conclusion that the sex problem cannot be solved outside a positive Christian view of life. Embodying, as it does, a vigorous attack upon the "modern" view of such burning questions as the education of the young in sex, motherhood, and marriage, Malthusianism, and the "advanced" feminist movement, "*Sexualethik*" aroused the fiercest controversy and met with violent opposition. Since the sex question cannot be dealt with, in Foerster's opinion, apart from a philosophy of life as a whole, this book takes in a very wide range of thought, and serves, to some extent, as an introduction to the author's moral and religious position. An English translation was published in 1912 (under the title "*Marriage and the Sex Problem*"; published by Wells Gardner, Darton), and is already in the third edition.

So positive and uncompromising was the

* The 11th edition, 1912, is now being translated into English by Miss Felkin, for publication by Messrs. Sonnenschein in the spring of 1914.

religious note struck in this work, and so merciless was its exposure of the weaknesses underlying the modern ethic, that its publication did much to make its author unpopular, to the point even of hatred, with the so-called free-thinking party, which is all powerful at Zürich. And this unpopularity was so augmented by the appearance, in 1910, of "Autorität und Freiheit," in which Foerster expressed his firm belief in the absolute necessity of definite religious authority as the complement of individual freedom of thought (the latter alone being destructive of all social stability, and ultimately of the whole of human culture), that his position as a Lecturer at the ultra-liberal and largely materialistic University of Zürich rapidly became impossible. After an "affair" which caused heated discussion all over Switzerland and Germany, and called forth many bitter criticisms of the "liberal" University that drove forth a teacher on account of the honest development of his religious convictions, Foerster was invited to occupy the Chair of Education at Vienna, and he still holds this position. Quite recently, however, the University of Munich has asked him to accept the Professorship of Education there, and it is possible that in 1914 he will take up this work.

MEYRICK BOOTH.

SPRING.

I SENT a message to my friend yesterday, "Will you come and be mad with me to-morrow on the top of Springdale Down?" And this morning we have been carrying out my programme. Everything conspired to make it a success. The sun shone; the south-west wind was laden with the subtle scents of growing things—Spring was in the air. We drank it in greedily. We deliberately laid ourselves out to imbibe the strongest of all intoxicants, and soon it began to work. It got into our blood, it stirred our pulses; it filled us with all kinds of mad impulses to go we knew not where, and to do we knew not what. We could not express what we felt. We just sat on a stile, and looked into the heart of a little wood half way up the down, where the birds were busy, and the primroses sprouting, and the tops of the trees reddening and roughening with buds—and said nothing. But I remembered that Amiel had put it into words more beautifully than anyone I know, though it is the theme of every poet and essayist. "Longing for travel, and thirst for joy, hunger for work, for emotion, for life, dreams of happiness and of love"—thus he describes his emotions. "A passionate wish to live, to feel, to express, stirred the depths of my heart . . . It was as though something explosive had caught fire, and one's soul were scattered to the four winds. In such a mood one would fain devour the whole world, experience everything, see everything. . . . It is the Spring which brings about these sudden and improbable resurrections, the Spring which, sending a thrill and tumult of life through all that lives, is the parent

of impetuous desires, of overpowering inclinations, of unforeseen and inextinguishable outbursts of passion. It breaks through the rigid bark of the trees, and rends the mask on the face of asceticism. It makes the monk tremble in the shadow of his convent, the maiden behind the curtains of her room, the child sitting on his school bench, the old man bowed under his rheumatism."

It "rends the mask on the face of asceticism." It is Ash Wednesday, and in the little church below, with the spire pointing through the trees, good folk are gathered to hear "the general sentences of God's cursing against impenitent sinners." But out here there seems only one possible message, which hovers over us as a benediction from the heart of the Infinite Lover:—"And God saw every thing that He had made, and behold it was very good." In the new creation, which every spring proclaims, "God renews His ancient rapture." The fragrance of the ferny moss that we have gathered (how it holds the spring in its delicate scent!), the red breast of the alert and cheerful robin who perches near, intent on the happy business of home-making, the shining celandine, so fresh and clean; even the worm, wriggling delightedly in the moist earth—how "good" they all are! Can it be true that, amongst all this beauty, "only man is vile"? Whilst birds and beasts are blessed without stint, man alone, made in the image of God, is cursed?

No one with the madness of Spring in his veins could believe it for an instant. For to him is revealed the supreme gift which lifts poor struggling humanity for ever above the perfection of the animal kingdom, and puts the finishing touch to Creation's scheme. What flower or bird or beast can stand apart from it all, and from itself, and contemplate its beauty as we are doing now? No; only we and God do that!

It has them, not they it; and so I choose For man, Thy last premeditated work . . . That a third thing should stand apart from both,

A quality arise within his soul,
Which, introactive, made to supervise
And feel the force it has, may view itself,
And so be happy.

Tragedy may lie in the fact that

A man can use but a man's joy,
While he sees God's.

It did for the Greek thinker. But he knew not of a kingdom to which the intellect provides no key; a kingdom open only to those who become as little children, which is

Unlimited in capability

For joy as this is in desire for joy.

So we come down into the workaday world again. We cross the churchyard, with its mouldering tombstones, and know that we too shall some day lie there; the evidences of sickness and sorrow and sin meet our gaze once more. But they have lost their sting. The Spring is in our hearts; life is stronger than death, the blessing has swallowed up the curse. Let us go and tell men so! Let us go and infect them with our divine intoxication! Let us make them mad as we are with the glory and the goodness of God!

V. E. CRAFER.

A MUSICAL INSTRUMENT.

I ONCE heard a story which ran something like this:—

There was one who had given into his hand by the Master of Music the most wonderful instrument ever fashioned. There was nothing like it in creation. No one knew the secrets of its framework, and no one was aware of the full compass of the music sleeping within it. It was formed of an unknown substance of amazing radiance, elusive and opalescent and infinitely precious.

This shining instrument had many strings, and they were the greatest wonder of all. A diffused and floating light always hovered about them, and that light seemed partly native to them and partly a reflection from some unknown and unimaginable Radiance. Touch the strings ever so lightly, and faint suggestions of melody, echoes and dreams and prophecies of an unearthly music, trembled towards materialisation and died away; so that to eye and ear alike the instrument was full of an enchanting and haunting mystery.

But the man to whom this wondrous thing had been entrusted did not understand it. He did not see that it was the greatest of miracles, and he never imagined the wealth of music locked in its strings. Of these he only touched two or three. Sometimes he played on them a few poor little tunes; sometimes he jarred them roughly into discords, under which the glancing fire in the strings quivered and vanished.

Gradually the unused strings became covered with dust and rust. It is true that the wind when it wandered over them awoke a dim glamour of sound from among the rust; but as time went on the instrument ceased to vibrate even to the wind. A faint heart of fire might still be discerned in the centre of each string, but the glow and glory were gone.

Then one day the Master came from a far land beyond the mountains, and saw the man in whose charge he had placed that precious thing. He took it, touching sadly the rusty strings.

"Alas! friend," he said, "what have you made of this fair instrument I entrusted to you?"

The man was abashed. Then he said: "I did not know how to play it, and could not use the strings. Now it is all rusted and ruined, and fit only to be thrown away."

"No," said the Master, "rusted, not ruined, and one does not throw away the greatest thing in the world even if it is marred and spoilt. You may still, if you will, clear these strings."

"Can I?" cried the man eagerly. "Then indeed, I will rub them and polish them until the rust is gone. And then I will learn to play on them."

"There is only one way to clear them," the Master replied, "and that is by trying to play on them. It is the silence and disuse that have rusted them. Begin now, gently and continuously, to play on them, and by and by the music will awake."

Then the Master laid his hand on the man's hand, and looked deeply into his eyes and went away. And the man set himself diligently to play on the rusty strings. He often lost heart, for they were stiff at first and unresponsive. His tears dropped on them at times, and every time a tear dropped there was a sudden glow in the fire in the centre.

By and by the instrument began to give forth soft sighs and sounds, as if the soul of the music was stirring. Day by day it grew stronger and clearer, and once more the light shimmered among the strings.

Years passed away. The man played often now with a rapt face and skilled fingers. Sometimes the sweep of his music was so great and broad that it seemed to overflow into some universal harmony so compelling that many lingered to listen, and even tepid souls and dull faces carried away a touch of loveliness and were half disquieted and half made glad.

At last the Master returned. He took the instrument, sweeping his hand over the iridescent strings wonderful in their living fire. Then he gave it back and smiled.

"Play to me now," he said.

The man shrank and hesitated.

"Nay, Master," he cried. "I pray not yet. I cannot play to you yet. I have in my soul a vast dream, but alas! my music is so small and poor when I am fain to play my dream. I will go on playing; and one day, it may be, I will come to you with gladness, and say, At last, O my Master, my music is no longer mean; it is no longer trivial; it is meet to be played to you." Again the Master smiled. He took the instrument and played. As he played the listener's soul soared into the unknown and touched every chord of being, and penetrated to the heart of all that is. Life and Death, and Sorrow and Love unfolded their mystery, resolving into subtle undertones; and above them was a splendour of triumphant joy, wherein he was face to face at last with the Eternal Desire. . . .

And yet—glorious as was the strain, was it not strangely familiar? Could it be that which he himself had tried to play, but that carried up to heights of unimagined beauty? Could it be his human song, his humble human song, made divine? The music paused on one long-drawn quivering chord.

"Nay, my son," said the Master, "weep not. Did you not hear your music—your song—the song of your fault, your blindness, your awaking, your longing, your vision, your dream? That was your own strain, which unawares you have learned to play. You shall play it even as I have played it; but not now. Come!"

Then the man arose and lifted his shining instrument, and placed his hand in the Master's hand, and they went together towards the far horizons. None knew whither they went, and soon they were lost to sight. But now and then those who listened intently heard faint sounds and echoes as of divinest music played by a master hand, very far away.

F. R.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THEISM AND CHRISTIAN TRADITION.

SIR,—I feel so much in sympathy with Mr. Cyril Flower's letter, especially in his definition of Theism, that anything I write will be more in elaboration of the subject than in the spirit of criticism. The article I wrote was mainly descriptive, and the comments rather suggestive than worked out. Perhaps the phrase "Christian tradition" was not very happy. "Christian thought and experience" might be a better one. Not a word was said about Unitarianism, but the title Theist, being very dear to me, I am rather concerned about a recent phase of it which does not desire to be associated with any form of Christianity. This seems to me historically unjust, logically absurd, spiritually suicidal. We are told that the object of Theism is fellowship with the True, the Beautiful, the Good. Well, I think I hear the voice of one whose historicity is not doubted, saying, "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; think on these things."

What is a dynamic? Every theology is a form of thought. Life must enter into that form to become religion. The reaction between the form and the life, or the fusing of the elements becomes the dynamic. If the form is defective so that any elements in the life do not react, but remain dormant, then the form is imperfect. Now the question is whether Theism, with its broader outlook, while satisfying some neglected needs of our nature, has not lost some of the delicate machinery which in other faiths have proved to have powerful effects on the human soul? That was the question raised. And as a Church is supposed to satisfy the whole of the spiritual needs of man, to have a message for the wise and unwise, the ignorant as well as the learned, to supply milk for babes as well as meat for men, it is worth considering.

But Mr. Flower thinks that it is the sole function of Theists to be pioneers into the unknown, and all who seek the satisfactions of cultivated territory should not join them. I hardly think the Unitarians with an organised and endowed professional ministry will accept this view. See also Mr. Lewis's article on the subject. Personally, I identify myself with the explorers, but we happen to have reached a point where two routes present themselves, and the question arises, which shall we take? When a small party of explorers set out in a little ship to discover the magnetic pole they worked away north till they reached a part beyond the haunts of men, then the needle gave indications that if they were to succeed in their search they must turn south again towards light and warmth and human society. May we not accept this as

a parable, and perceive that the life in God is not to be found on some lone height of vision, but with our fellows? "The Kingdom of God is among you!"

Nor must we think that any form of Unitarian Theism is intellectually secure. It has many critics to-day. Eucken says, "Most of all the main idea of an all-embracing unity fails of proof . . . it is an hypothesis which the calm clearness of modern thought has sharply contradicted, and one whose roots lay less in modern ground than in the world of traditional religious ideas." Then there is the late Prof. James' theory of Pluralism. Also the modern idea of an evolving God, God at the end, as Bernard Shaw puts it, so that there is no Eternal Father to commune with. Lastly, there is the Positivist position, of which, perhaps, L. T. Hobhouse is the most able exponent. According to his latest work, the purpose of the universe seems to be the growth of mind, and there may be a higher than a human spirit, but he is far from being absolute or omnipotent. The mechanical forces of nature which work evil are independent of such control.

If then we believe in an Eternal Father, as all of us do, I suppose, it is as much an act of faith as belief in the spiritual kingdom which Jesus promised to all who love him. And how is faith justified? By the Pragmatic method. Does it work? asks Mr. Armstrong in his book, "God and the Soul." That is sheer Pragmatism. Does it work? I asked of Wesleyanism, and ventured to explain why.

There are many to-day, your correspondent apparently among them, who think that because modern criticism has dimmed the figure of the historic Jesus that Christianity is jeopardised. I always think of the blind man's reply in the Fourth Gospel. "Whether this man be a sinner I know not, judge ye. All I know is that whereas I was blind now I see." Eucken and Bergson are uttering new notes in philosophy; the twentieth century is likely to see readjustments in religion. The intellectual basis of the churches will probably weaken, for truth is not of the thought alone, and the bond of a worshipping community be spiritual sympathy, our mental differences being as salt to the feast. This opens out a delightful prospect; the powers of the spirit are yet in their infancy. We shall fall in with the law of Evolution, but the dynamic will be still Christian "faith working through love."—Yours, &c.,

YOUR CONTRIBUTOR.

THE SUSTENTATION FUND APPEAL.

SIR,—Readers of THE INQUIRER must be aware of the very special effort that is being made to raise the sum of £50,000 for the Sustentation Fund. It is estimated, if this is provided, the managers of the fund will be enabled not only to secure for all accredited ministers (on certain conditions) a fixed minimum stipend, but also to relieve the British and Foreign Association of the support it has hitherto given to established congregations, and thus set free its funds for distinctive missionary work at home and

abroad. Through the great generosity of many friends, and allowing for interest accrued, we are now within £2,700 of the required amount. This, however, includes £500 promised conditionally on the total being secured by Whitsuntide.

Very earnestly would I appeal to the many friends who have not yet contributed, and also to those who may be able, as many already have done, to make a further contribution. It is most important that we should be enabled to take advantage of this most generous offer, and to close the appeal by the time named. Donors may pay their donations, at their convenience, any time before the end of 1916, but for the reason given above promises are urgently needed now.—Yours, &c.,

F. W. MONKS,
Treasurer.

Warrington, March 3, 1914.

BOOKS AND REVIEWS.

THE RURAL PROBLEM.

Problems of Village Life. By E. N. Bennett, M.A. London: Williams & Norgate. 1s. net.

"We have not yet as a nation learnt the true value of our fertile fields and the men who cultivate them," states Mr. E. N. Bennett in the preface of a deeply interesting volume which has been added to the Home University Library. Mr. Bennett writes as one who not only knows the things he writes about, but has thought over the problems of English life and felt their urgency. "Nowhere in Europe is so large a proportion of the population permanently divorced from the land; nowhere else is farming carried on by such loose and careless methods." The author proceeds to show how this has been brought about, what evils result from it, and how, in a measure, the present state of things may be remedied—even those who may not agree with his remedial methods will find much food for thought in the facts of village life he places before them. "The hopelessness and landlessness" of present-day village life, the author traces to the "Feudal System, the Enclosure Acts, and the many Acts of regulation and repression which a small fraction of the nation have succeeded in putting on the Statute Book of the realm." Further on he writes, "The central fact in the mind of any land reformer must inevitably be that the monopolisation of our English land was brought about entirely by a long series of legal enactments: the central purpose, that wrongs inflicted by law can be, and must be, remedied by law."

Speaking of the peasant risings of the fourteenth, fifteenth, and sixteenth centuries, Mr. Bennett points out that the main causes of failure were the absence of able leaders and no effective combination between the disturbed areas. He also reminds us that "never once in the whole course of English history did the

monarch come forward to espouse the just rights of the poor villagers." The clergy with a few exceptions, generally supported the manorial lords rather than the people. In 1377 we find "the men of the Holy Church" uniting with the manorial lords in a protest against the growing power of "the villains." In 1830 we find—but let the writer himself speak—"The rioters described by *The Times* (December 6, 1830) as 'industrious, kind-hearted, but broken-hearted beings, exasperated into madness by insufficient food and clothing,' were treated with a harshness which eighty-three years afterwards is scarcely conceivable. No life had been taken during the 'Swing Riots,' nevertheless nine men and boys were hanged, at least 450 men and boys were transported, and 400 suffered imprisonment in the local gaols. . . . The Cathedral clergy at Winchester refused to sign the great petition for a merciful mitigation of these inhuman penalties."

Speaking of rural England to-day, Mr. Bennett points out that "the highest types of farming cannot well exist side by side with extensive game preservation." He also points out that the influence of the landlord, both for good and evil, is vastly increased by the preponderance of his class upon the local bench and on the County Council. The County Council cannot be regarded as a democratic body, while it is practically impossible for a labourer or any but the largest farmers to belong to it, yet to this very body was entrusted the administration of the Small Holdings Act. Is it surprising that in five years since the Act came into force only 12,192 of the 23,122 "approved applicants" have been actually placed on the land? And, though the Act "provides facilities and encouragement" to County Councils willing to undertake the formation of "Land" and "Credit" banks—such banks as have succeeded in Ireland and the Continent—"yet not a single County Council in England appears to have made any effort to establish such a means of providing the necessary capital for the poor men whose applications have been ruthlessly rejected."

Though English farming may be somewhat handicapped by the fact that landlords, clergy, farmers, and labourers have all to derive their support from the soil, still Mr. Bennett thinks the main factor is "the absence of serious purpose in the pursuit of agriculture. . . . With a less fertile soil, a similar wage bill, lower prices for produce, a worse climate and Free Trade in food stuffs, agriculture in Denmark is infinitely more prosperous than it is in England. . . . The cultivated land of England and Wales is worked by twenty-eight males per square mile (Census, 1901). If we used our land like that of Belgium with her seventy-two workers per square mile, we should increase our rural population by nearly two millions."

The writer touches on many causes contributing to the "Rural exodus," but chief among them he puts the poverty of the agricultural labourer; during forty years his wages have remained practically stationary, while the cost of living has greatly increased during the last twenty years. At the present moment 60 per cent. of our agricultural labourers in

England are receiving less than 18s. a week *all included*. Overcrowding is by no means unknown in the depopulated country districts, and with malnutrition aids in lowering the standard of rural health. The dulness of the country, the lack of village dances and village music are traced to Puritan influences. May not this lack of self-expression and appreciation of country interests be in part due to compulsory education based on urban rather than rural ideals—also to the direct influence of urban-trained teachers to whom looking in shop windows is more thrilling than a country walk? Our elementary education has atrophied rather than aided self-expression; while in towns, where people have not even to invent their amusements, but have them ready made in the music-hall or picture palace, self-expression and originality are at a discount. In Ireland this "dulness of the country" is being faced by that "apostle of rural self-help," Sir Horace Plunkett and the "United Irishwomen." The Irish Co-operative movement set itself to "establish on an improved economic basis a higher and more satisfying home life in rural Ireland." While the practice and business of farming has been revolutionised by the Irish Agricultural Organisation, the reconstruction of the social life of the country can only be brought about by the co-operation of women, labourers, and farmers' wives as well as women of leisure, and for this purpose "the United Irishwomen" banded themselves together.

The author has many wise things to say of village politics, village education, and village religion. "The Clergy are ready enough to give alms, but they do not challenge the vicious system of inadequate wages eked out by charity. . . . it is not personal charity which the neglected labourer primarily requires, but social justice." For Mr. Bennett the solution of many village problems lies in land nationalisation by gradual purchase, a minimum wage, and the compulsory provision of cottages. As we lay down this vigorous book, the wonder grows how a really great people can have neglected this rural problem for so long.

G. A.

OUR TASK IN INDIA. By Bernard Lucas. London: Macmillan & Co. 2s. 6d. net.

MR. LUCAS has written a deeply religious book—in the circumstances it may also be called a courageous book—on missionary problems in India. It has become clear to him through long experience that the Indian mind is hostile not so much to the spirit of Christianity as to the forms of doctrine and ritual in which it is presented. What has been taken to India is not so much the passion of the Gospel in all its primitive power, as a special type of religion in the form in which it has been conceived by Western minds and defined in Western categories of thought. The consequence is that it is looked upon entirely as an alien product, the badge of the foreigner, the religion of the governing classes. Mr. Lucas is convinced that

little progress can be made until these false associations are surmounted and forgotten, and the Indian mind is given liberty to face questions of thought and observance in ways which are natural to itself. Believing as he does that Christianity is a missionary religion, with a message of glad tidings for the uttermost parts of the earth, he cannot solve the problem simply by withdrawing from the field, and plead, as some people are inclined to do, that in India we have no religious duty at all. He is thus led to make a distinction, which dominates the whole of his discussion of the subject, between what he calls proselytism and evangelism. Put very briefly, the former word signifies the acceptance of our own theological views and the advancement of our own ecclesiastical denomination as an inseparable part of missionary effort and the standard by which its success is to be judged. Evangelism, on the other hand, lays chief stress upon the quickening of life, and in comparison with that supreme end it regards ecclesiastical moulds as quite secondary. "The evangelist," Mr. Lucas writes, "may have a very definite creed of his own, but he never seeks to impose it upon another at the expense of whatever truth there may be in that other's own creed. His chief concern is not the accessions to his own theological or ecclesiastical order which he may gain, but the reception of the spiritual life and thought and feeling which he enjoys, and of which others may be in need. "It is, of course, much easier to hold these two things apart, like logical opposites, in a book than in real life; but Mr. Lucas has emphasised a danger which is as grave in the churches at home as in the foreign field; and his whole treatment of the theme is illumined by the beautiful style and the fine sincerity of feeling with which we are familiar in his other writings. Incidentally the book contains a good deal of acute criticism of the sources of failure and disappointment in the Indian mission field. The burden of its message is this: the Western missionary must concentrate upon the task of imparting an experience which the Hindu mind will then interpret for itself. His ministry must be primarily religious and only secondarily intellectual. This, Mr. Lucas is careful to point out, is not the negation of theology. It is only the recognition of its subordinate place in the work of propagating religion.

THEOLOGICAL SYMBOLICS. By Charles A. Briggs, D.D., D.Litt. T. & T. Clark. 10s. 6d.

THIS volume, by the late Dr. C. A. Briggs, is a most useful addition to the International Theological Library, of which he was joint editor. Whatever value may be attached to creeds and confessions nowadays, the story of the effort which they represent to express the Christian faith in a form of words is full of interest and impressiveness. Dr. Briggs has passed under review the symbolics of Christendom from the "Apostle's Creed" to the most important theological pronouncement of modern times, tracing their origin, indicating the truths they were meant to

embody, or the heresies they were meant to withstand, and showing where, in his opinion, they erred by going to one extreme or the other. He has done all this with great learning and admirable precision and clearness of language; and also, as a rule, with a fine independence of judgment and catholicity of spirit. In comparing Romanist and Protestant doctrine he has shown remarkable impartiality, and, Protestant as he was, he has decided again and again in favour of the Romanist point of view. His book, therefore, apart from its special purpose, should have some effect as an irenic, helping one half of Christendom to understand and appreciate the other. This is all to the good, but, unfortunately, his fairness as regards the Church of Rome is balanced by what seems to us a good deal of unfairness towards some Protestant communions. Thus he lays it down that "If any religious body rejects the Christian sacraments, or an ordained ministry in Apostolic succession, it may be Christian in other respects, but it is not part of the organism of Christianity." It is evident that Dr. Briggs' conception of the "organism of Christianity" was somewhat High Church and exclusive; and it is an interesting question as to how far even the bodies whose participation in this organism he contemplated would agree as to the number and character of the sacraments, the kind of ordination, and the meaning of Apostolic succession. With regard to Unitarianism he expresses himself very decidedly. "It is," he says, "outside of historic Christianity, because it denies the essential doctrines as to the divinity of Christ and the Holy Trinity." But every student of dogma knows that many doctrines once deemed essential are considered so no longer; and may not this yet be the case with the doctrines as to the deity of Christ and the Trinity? The truth is there are no essential doctrines of historic Christianity; what is essential is its spirit. This does not mean that doctrines are of no importance—far otherwise—but it does mean that they are not to be made a test of Christian fellowship. Strangely enough, it is the divisions of Christendom that its symbolics emphasise; its unity is best revealed in its prayers and hymns, and other devotional utterances.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—*Essays in Faith and Immortality*: George Tyrrell. 5s. net.

MESSRS. MAX GOSCHEN, LTD.:—*Judaism and Saint Paul*: C. G. Montefiore. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—*Christianity and the Commonplace*: The Rev. L. G. Broughton, D.D. *Handicapped*: David Lyall. 5s.

THE OXFORD UNIVERSITY PRESS:—*Nazareth and the Beginnings of Christianity*: Champlin Burrage, B.Litt. 3s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—*The Early Development of Mohammedanism*: D. S. Margoliouth, D.Litt. 6s. net. *The Spiritual Message of Dante*: Rt. Rev. W. Boyd Carpenter. 5s. net.

MISCELLANEOUS.

Contemporary Review, *Nineteenth Century*, *The Vineyard*, *Cornhill Magazine*, *Expository Times*, *The Poetry Review*.

FOR THE CHILDREN.

SPRING SUITS.

WHEN the first really warm spring weather comes, when the crocuses have faded, and the hyacinths are peeping red, pink, and white through the green wrappings that have so long protected them, when we begin to find our winter coats heavy and woollen gloves an incumbrance, there will be a great many changes to notice in the animal world, changes of fur and feathers for one thing. You know how, when the sun shines hot at noon on a still day in March, the humane driver lets his horse take it rather gently, even on the levels, because he still has his winter coat on. Other domestic animals have thicker coats in the cold season, and in some cases the colouring slightly varies.

If we want to see marked seasonal changes we must go to wild life. The most striking example in the matter of fur is to be found in the stoat, a creature about half the size of a rabbit, and its dreaded foe. In winter the stoat wears a white coat in which he can steal unnoticed over the snow, after mice, rats, rabbits, and birds. So far as I know, the stoat is the only animal which, with its change of coat, takes a new name. When white it is often called the ermine. Just one portion of its body remains dark—a couple or so of inches at the extremity of the tail remains a beautiful glossy black. You have often seen these tails sewn at intervals on the pure white fur known as ermine, which was formerly the insignia of royalty, and still forms part of the official dress of judges and magistrates.

This white fur is longer, thicker, and finer than the fawn or cinnamon brown fur which is already beginning to take its place on the upper parts of the stoat's body; the under parts remain white all the year round.

It is a fierce little creature, not at all easy to tame in captivity, but handsome and brave. Last March I saw one which was in a state of change, its upper parts being a mixed white and brown. It was coming past me through a small wood holding a dead pied wagtail in its mouth. It soon disappeared into a hole under the thick projecting roots of a large tree. I followed and stood looking down into the hole, which was not unlike a rabbit's burrow, only a great deal smaller. Soon I saw a whitish head and a pair of bright eyes appear near the entrance. I moved a little nearer, when the stoat instantly began to jerk its body forward with a sort of lunging movement, and uttered an unearthly cry, something between a shrill scream and a short harsh bark. Its eyes blazed, and it looked so like springing at me that I drew back. Each time I went forward it was ready for me, until finally I left it in peace.

Among common British sea birds it is the seagull which makes the most marked change in its dress. It is so marked a change that some people think the gull which they throw scraps to in winter is not the same kind as the one they see sitting on the dancing waves in summer. This is the black-headed gull, by far the com-

monest of those which visit us inland. Its other name, or rather one of its half-score names, is brown-headed gull, and this name fits it best; for the head and neck are brown, not black, in summer, and white in winter. No other gull wears a chocolate brown head.

You may say to yourself: "That is very simple. Now I shall always know a brown-headed gull." No, you won't. It is not nearly so simple as that. Unless you are a good observer, and fond of difficult tasks, you had better leave the study of gulls to those who enjoy taking trouble, for it is only when the brown-headed gulls are quite grown up, perhaps at the age of four or five years, that both he and she wear the distinct all-brown hood. While they are immature, their heads only take on a slight mottling of greyish brown or pale brown, so pale at times that you hardly see it unless you are near. To puzzle you further, these are not the only gulls which have mottled brownish head markings. Several other gulls show them, notably the herring gull when immature.

The mature brown-headed gull changes its shoes and stockings as well as its hood in spring, for the winter colour of the feet and legs is vermilion; in summer they are more purplish red. The immature birds do not have red feet at any time.

Many other sea birds change the colour of certain parts in spring. The white throat of the guillemot turns brown; the razorbill puts a beautiful greenish sheen on his back when the breeding season comes, and exchanges his white throat and cheeks for velvety brown ones. When the curlews go inland to breed they wear darker plumage than in winter.

The cormorant has a curious way of adorning himself for the breeding season. He lengthens the feathers on his head to form a crest, and low down on his thighs—if a bird may be said to have thighs—he puts white patches that look absurdly like side pockets. The shag, or green cormorant, also smartens himself up with a crest in spring, but omits the side pockets. His crest is very jaunty, and either sticks up straight and high, or is curved forward. This feature together with its smaller size helps us to distinguish it from the common cormorant, which does not erect its crest in this way.

The bird which makes the most wholesale change of plumage when breeding time comes is the mallard, or male wild duck. But he waits until May before he makes the change. Then it is as if he said to himself, "I'll put on a dress so like my wife's that our own ducklings will hardly know us apart. I'll get rid of the lovely green velvet head and neck feathers which I have worn all winter, also those chestnut ones on my breast, and I'll take off the white collar which so sets off my green neck. Other of my white feathers shall go, but I can keep the handsome patch of greenish blue on my side which I am told is called a speculum, for my wife wears one always. For the rest, I will replace my gay plumage with a suit of mottled browns and buffs like hers, and when we are as much alike as a pair of water hens we will have a pleasant time among the reed beds with the children."

If you do not know a mallard in his beautiful winter dress, and are not near

any water which he frequents, nor any museum in which you can see him stuffed, you must look at the poulterers' shops, where at this time of year these birds are usually to be seen hanging in pairs, so you can see at a glance how sober her plumage is when compared with his.

One other bird I will mention, the gay chaffinch. Already the cock-bird is beginning to show the bright slate-blue feathers of spring on his dainty head. All winter they have been of a dull, rufous tinge. When you disturb him in his favourite occupation of helping the sparrows to pick grains from the horse droppings on the road, he will erect that blue crest. It is his way of frowning to show displeasure.

EMILY NEWLING.

MEMORIAL NOTICE.

MR. S. W. PRESTON.

WE regret to announce the death of Mr. S. W. Preston, which took place on Wednesday at Hampstead at the age of 92. Mr. Stanton William Preston was born in London in 1821, and was the third son of Henry John Preston and his wife Sarah Chamberlain. Mr. Stanton Preston, with his brothers, was among the first boys educated at University College School. As a young man he entered his father's business, which was that of a wholesale druggist. Owing to ill-health he was compelled to retire from active work, and with his wife and children spent some time abroad and then passed some years in a quiet country life at Evesham and Taunton. Having recovered his health, and feeling the necessity of again using his powers of work, he undertook the responsible post of Clerk to the Carpenters' Company, with which Guild his family had many intimate associations. This position he occupied until 1901, when he was presented on his retirement with a handsome service of plate. Mr. Preston was throughout his life a consistent Unitarian and devoted much time and energy to the cause in which he took so profound an interest. He was for many years a member of the British and Foreign Unitarian Association, and served on its executive committee from 1881 to 1912, when he retired owing to old age. Mr. Preston and the late Mr. David Martineau were the principal founders of the Mansford-street Church and Mission, which was the continuation of the old mission at Spicer-street. To this work he was specially devoted, giving to it not only much personal service but also assisting it financially. Originally a Liberal in politics, he became a Unionist when the split on Home Rule took place, and even to the last showed the greatest interest in political matters. Mr. Preston married in 1845 Ellen Harben, one of whose sisters had married Mr. Joseph Chamberlain, father of the present Rt. Hon. Joseph Chamberlain. The former being brother to Mr. Stanton Preston's mother, there was a double relationship with the Chamberlain family. Mr. Preston had three daughters, two of whom still survive. In spite of his great age, he retained his faculties undimmed to the

end, and was able to enjoy the years left to him after giving up active work, which were cheered by the companionship of his devoted unmarried daughter.

MEETINGS AND GENERAL NEWS.

DR. ORCHARD AT ENFIELD.

FROM A CORRESPONDENT.

PERHAPS some of our readers may like to know something of this young minister, whose services are so much in requisition throughout the country, and who has recently declined the invitation to become Dr. Hunter's successor at Glasgow. For a while the suspicion of heresy hung about him, but his religious earnestness was so convincing that he gained the full confidence of his own Presbytery.

A long tram-ride took us to Enfield, a new and growing suburb. The church is new and spacious, without pews. There are about 450 chairs in the body, all numbered, and a gallery at the end containing about 100 more. A fine organ occupies the place usually assigned to the altar, but the manual is at one side opposite the pulpit, with the reading desk in the centre. The organist, clad in robes, was already at his post fifteen minutes before the service began, playing slow sweet music. The whole of the musical service was conducted in that slow time so dear to the Scottish religious mind. The hymns included "When wilt thou save the people" and Symond's "These things shall be," indicating the nature of the discourse, and Dr. Dearmer's Social Litany. "Jesus born in poverty, Jesus born to bring peace among men, Jesus, workman of Nazareth. Have mercy upon us, &c.," was also recited. Dr. Orchard is rather under the middle height, and his well-knit figure looked quite diminutive at the desk. Fair in face, square browed, firm mouth and chin, his voice clear, a little bit hard, but with tender notes that come out as the soul is aroused. But all these details are soon forgotten as the service advances, especially when the sermon begins, and the preacher gets hold of the crowded congregation. There is no text, but the subject is announced—The Christian Consciousness and the Social Question. It is pointed out that the subject is justified, as religion only arises as man becomes a social being. The Prophets were all social reformers, while Jesus was practically revolutionary in his teaching. Then the present social conditions were briefly sketched. The differences between primitive and modern life were contrasted. Then perhaps all were poor, but the little they had the people were sure of. Now there was great affluence among the few, while at the other end there were millions leading degraded lives, and there was no security for a continuity of employment. The proposed remedies were glanced at one by one, and all declared to be unworkable, simply doctrinaire. There is competition for material good to-day, said the preacher,

and we are all atheists, for we have lost faith, and the mechanical theories of the universe now prevalent yield no God. What was his solution? What he had to say might sound childish, but it was the best he had to offer. Their religion must become real, the methods of Jesus must be adopted; they must pray the all Father to heal their differences, and then unitedly they must seek to establish the Kingdom of Love.

The church is unendowed, and the management takes the public into its confidence by publishing a card stating the weekly expenditure and the amount derived from pew rents and offertory.

What then of the minister's theological position? We suggest it with all diffidence. Dr. Orchard is fully abreast of modern thought. He is familiar with and can expound all the philosophies. But he will tell you that you can put questions to every one of them that cannot be answered, and the same with theologies. There remains, then, the great central fact of Jesus, and the influence of his teaching. If we accept that our souls find rest, and therein lies its justification. The large demand for Dr. Orchard's services is the public response.

THOMAS HAWKSLEY MEMORIAL LECTURE.

WE are indebted to the High Pavement Chapel *Chronicle*, Nottingham, for the following account of the first of the "Thomas Hawksley Memorial Lectures," which was delivered in the large lecture theatre of the University College on Wednesday, February 11, by Mr. Edward Ellington, Past-President of the Institute of Mechanical Engineers. "Mr. Ellington prefaced his address with a brief outline of the life and work of the late Mr. Thomas Hawksley, in memory of whom the new lecture fund has been established by his son, Mr. Charles Hawksley, of London. As Nottingham was his birthplace, and as he was for more than 60 years a member of the High Pavement congregation, a few notes on the life of Thomas Hawksley will be of interest to our readers. He was the son of a manufacturer in Nottingham, and was born at Arnold on July 12, 1807. Educated at the old Grammar School, under Dr. Wood, he was articled in 1822 to an architect and surveyor in Nottingham, but continued to pursue his favourite studies with a view to qualifying, later, for work of an engineering character, and in a very few years had advanced to the front ranks of the engineering profession. The supply of water to Nottingham at this time being of a very meagre and intermittent character, Parliamentary powers were secured for the construction of the Trent Water Works, and it was to Mr. Hawksley (then 25 years of age) that the work was entrusted. So promptly did he act, and with such marked skill and ability, that within one year the works were completed. He remained with the company as engineer until the Corporation took over the management of the water supply in 1879. He was further appointed engineer to the Nottingham Gas Works, designing and constructing the works at Basford (1855), and continued as engineer to the company

until 1874, when the undertaking was transferred to the Corporation. This city is indebted to him, also, for his promotion of the 'Nottingham Inclosure Act,' by which the rights of the householders in the matter of the 900 acres of land known as Mapperley Plains and Nottingham Forest were established. He should be gratefully remembered, too, for his erection, in 1832, of a cholera hospital for Nottingham. In 1852 Mr. Hawksley removed to London, and he worked thereafter from that centre until his death on September 15, 1893. It is impossible in this short note to give any adequate idea of the extent of his activities. He constructed over 150 water-works in Great Britain, and in many of the chief cities in other parts of the world; he built many gas works at home and abroad; he directed and carried out sewage works and main-drainage schemes for many towns. He held the post of President, both in the Institute of Civil Engineers and in the Institute of Mechanical Engineers and received during his life many other high honours. Strong in body and mind, he accomplished an immense amount of work. He was liberal and kindly in his dealings, loyal in his friendships, of marked uprightness and integrity, and, as an employer, generous to a degree. Of his numerous family, his son, Charles Hawksley, who was taken into partnership with him in 1866, and who still carries on the work of the firm, is better known to us at the High Pavement as Past-President of the British and Foreign Unitarian Association, and a large-hearted friend whose generosity has advanced many a good cause among the churches of our faith."

WINIFRED HOUSE.

INVALID CHILDREN'S HOME.

THE twenty-third annual meeting was held at the Home on Tuesday, March 3. Mrs. Sydney Martineau was in the chair, and there was a good attendance.

The annual report, read by Mr. Ion Pritchard, the hon. secretary, states there are 42 patients under the care of the Home, 25 of whom have been received during the year. The patients, generally, apart from their complaints, have enjoyed good health, but there have been times of anxiety and strain caused first by special cases of illness. Dr. Clifford Pritchard has commenced a second course of nursing lectures to the nurses. During the summer and autumn the children have been able to spend the greater part of the day out of doors, taking all their meals in the garden. At times friends at a distance express a wish that the Home should be removed into the country away from the town surroundings. In some respects this might be a good thing, but it would be difficult to find a healthier looking group of little ones if we are to judge from the faces of the children when at play or in class in the open air. The balance sheet shows that the invested funds of the Home amount to £1,898 10s. 6d. There is an increase due to a legacy of £500 left by the late Mr. Frederick Nettlefold, one of the best friends the Home has had. Without this generous gift, which has been added to the invested funds, the year's expenditure would have exceeded the receipts by £89 19s. 11d.

Mrs. Martineau, in moving the adoption of the report, spoke with much earnestness on the value of the Home to children-leaving hospital, and requiring more care and attention than could be obtained in poor homes, closing her remarks by referring to the loving spirit of Aunt Amy—the late Miss Marian Pritchard—which seemed to pervade the Home and inspire the work of all connected with it.

Dr. Langton Hower emphasised the point of the lengthened stay of so many children, sometimes extending to two or three years, a stay which in tubercular and spinal cases was absolutely necessary if permanent amelioration is to be obtained.

Mrs. Wooding moved a resolution of acknowledgment and thanks to the medical and nursing staff, congratulating the Home on Mr. Mower White, surgeon of the Great Northern Hospital, having consented to act as consultant.

Dr. Lionel Tayler, in seconding, dwelt on the benefit the children derived from the Home and its discipline in respect to both health and conduct, the influence of which would be felt in their own homes on their return.

The appointment of the Committee and officers was moved by Mr. Young, and seconded by Miss Spiller.

Miss Phillips acknowledged the vote of thanks. The meeting closed with an expression of thanks to Mrs. Sydney Martineau.

THE LATE EDWIN GINN.

By the death of Edwin Ginn, who established the World Peace Foundation four years ago, Boston, and indeed America, has lost one of its most public-spirited men. His large fortune was accumulated as a publisher chiefly of educational books, and in his early days he had many difficulties to face which, without a spirit of tireless energy and enterprise, could not have been overcome. He was, says Mr. Edwin Mead, himself one of the ablest leaders of the Peace Movement in the United States, writing in *Unity*, "profoundly affected by Dr. Hale and his devotion to international justice." He was at the Mohonk Arbitration Conference, that inspiring nursery of so much of potency to the peace cause in America, as early as 1897. He was there again in 1899, and again in 1901, and in this latter year made his first speech there." From that time he definitely set his face against war, and supported the Peace Movement on a generous scale, finally ending up by establishing a bureau devoted to the furtherance of peace which he endowed with \$50,000 a year, and which has already done much to advance the cause. Mr. Norman Angell has recently become identified with the Foundation, and will spend a part of each year in the United States. In his will Mr. Ginn left a million dollars to help on the good work, and has not forgotten to emphasise the fundamentals of the Peace Movement which, he says, must begin in the nursery. In addition to all this, Mr. Ginn built a model tenement house of 305 rooms for poor people, and in many other ways made his generosity felt. He loved the old traditions of Boston, and was the President of

the Boston Common Society. He attended Dr. Crother's church at Cambridge, where he will be greatly missed.

On Thursday, 26th ult., the Rev. H. S. McClelland, of Finchley, delivered an address in connection with the Liberal Christian League, on "The Religious Revolution," at a room in Islington Chapel kindly lent for the occasion. There was a full attendance, and many questions were asked. Beginning on March 9 there will be a five days' mission at the League House, Leytonstone, conducted by the Rev. G. T. Sadler, of Wimbledon, who has kindly volunteered his services. The subjects to be treated are "God," "Jesus," "Righteousness," "Poverty," "Immortality." The spring meetings of the League are to be held in Liverpool in the third week in May, and arrangements are in promising progress.

THE SOCIAL MOVEMENT.

THE USE AND ABUSE OF THE CINEMATOGRAPH.

Speaking at a dinner of the Cinematograph Exhibitions' Association on Tuesday last, Mr. Ellis Griffith, M.P., Under-Secretary for the Home Office, stated that "whereas seven years ago 900 people were employed in the industry, there were now 120,000. There were at present about 5,000 picture theatres in the country, and the number of people who paid for admission every week was about 7,000,000." In some districts the effect upon young people who attend the theatres has undoubtedly been bad. Where definite investigation has been made, as at Manchester, into the number of school children who attended, it was found that many went "to the pictures" every night of the week, others two or three times, others only once. And although it seems quite clear that in the case of many young people of school age the cinema has been a demoralising influence, there is no inherent reason why this marvellous invention should so often have been devoted to merely trivial, if not pernicious, uses.

* * *

It is well to remember that it has, even as it is, not been entirely given over to light and frivolous purposes. Those who attended the Health Exhibition at Darmstadt two years ago, or the Old-and-New Cologne Exhibition last summer will remember that there were cinematographic demonstrations intended to teach lessons in sanitation and hygiene. Surgical and medical instruction are now frequently given with the aid of cinematograph films, which it is proved can be used not only for purposes of scientific demonstration, but as an aid to investigation. The most interesting example which the present writer happens to have heard of is that of a Danish professor who has been trying to record the Aurora Borealis in motion upon a celluloid film. The cinema has also been used as an advertising medium, an

aid to marksmanship, a means of detecting crime, a method of teaching lip-reading to the deaf, and of giving instruction in motor-bus driving, dancing, and football. It has been used as a help to the study of certain complicated industrial processes, and a means of exposing fraudulent spiritualistic performances.

* * *

FINALLY, what will be good news to those who want to rescue the cinematograph from the hands of the light-minded or the mere dividend hunter is that an international committee has been formed in London to study the educational uses to which the cinema may be put, and to mobilise the people who are trying to develop the mind of youth to insist on having at least their fair share of the use of the cinematograph for purposes of real instruction. Word has also recently come to hand of a new invention which may perhaps change the whole position. A machine called the "Oko" has been invented, which not only takes the photographs but afterwards throws them on the screen. The whole outfit of this new cinema in miniature, including appliances for developing and printing the films, does not weigh more than seven pounds, and does not occupy more space than an ordinary snap-shot camera. Those of us who object to the pictures provided at the public theatres can now easily make better ones ourselves, and exhibit them to our own and our neighbour's children, while the enthusiastic teacher can procure illustrations taken from life to set off instruction in geography, or nature-study, and many other subjects.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Billingshurst.—On Tuesday evening, February 24, a lecture on "Portugal and Spain" was delivered at the Unitarian Church by the Rev. Samuel Burrows, of Hastings, the chair being taken by Mr. Hood, of Horsham.

Birmingham.—The 798th and annual meeting of the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties was held at the Old Meeting Church, Birmingham, on Tuesday, February 24, the Rev. J. M. Lloyd Thomas presiding. There were present fifteen ministers and seven ministers' wives. The Rev. I. Wrigley, secretary and treasurer, read the report and balance-sheet. There had been six meetings during the year with an average attendance of ten members, besides visitors. At five of these meetings essays or addresses had been given, whilst at Evesham the usual service had been held. They had lost two of their members (Messrs. Tranter and Clarke) by death and two by removal. On the other hand, there had been a gain of three new members. The roll of members, consisting of eighteen names in all, was read. Mr. Wrigley was re-elected Secretary and Treasurer (for the tenth year) and the Rev. E. Glyn Evans was appointed auditor. Mr. H. G. Wood, M.A., of Woodbrooke Settlement, Birmingham, then read a paper on "The Historicity

of Jesus and its importance for Faith." Tea was kindly provided by the friends of the Old Meeting Church, in the course of which the Rev. Joseph Wood voiced the thanks of the meeting to Mr. Wood for his very able paper.

Bury: Chesham.—The Rev. J. M. Bass, M.A., after a ministry of nearly sixteen years at Chesham, has resigned, having accepted a unanimous invitation to become minister of Westgate Chapel, Wakefield.

Halifax.—The Rev. J. Mason Bass, M.A., of Chesham, Bury, has accepted the unanimous invitation of the Westgate Chapel congregation.

Leeds.—A special meeting of the Mill Hill Church congregation was held in the Priestley Hall on Tuesday, February 10, Alderman Lupton presiding, when a recommendation from the Chapel Committee that an invitation be sent to the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations, to hold its Triennial Meeting in Leeds in 1915, was considered. In moving a resolution that the recommendation be confirmed, the Chairman explained the constitution and objects of the National Conference, and said the Chapel Committee unanimously thought it very desirable that, twenty-six years having elapsed since a meeting of it was held in Leeds, one should be held again. If the resolution was carried, the Chapel Committee proposed the appointment of a Special Committee to carry it out. Mr. C. H. Boyle seconded the resolution, Mr. Grosvenor Talbot and the Rev. R. Nicol Cross supported, and it was carried unanimously.

London B.O.B.—On Sunday last the London Battalion paraded under Major Bartram for service at the New Gravel Pit Church, Hackney. A record muster of 155 was on parade, the new companies from Limehouse and Hackney showing up well, the other companies present being from Stamford-street, Rhyl-street, Mansford-street, Essex Church, and Dingley-place. The Chaplain of the Hackney Company, the Rev. Bertram Lister, conducted the service, in which the boys heartily joined.

London: Newington Green.—The congregation and Sunday school have suffered a great loss in the death of Miss Maud Turner, daughter of Mr. F. W. Turner. A correspondent sends the following tribute to her memory: "For years a devoted assistant of her father's in the Newington Green Chapel Sunday school, where she has not rarely herself taken whole services and preached excellent sermons, she was beloved of many hundreds of London's school children. She trained many choirs of girls, and triumphantly carried off the 'banners' in open competition with other school choirs. A good musician, a good linguist, and also a good mathematician—a most unusual combination—she was also an excellent organiser of crowds and functions, as well as a housekeeper of more than usual ability. Her home for little girls in Sussex, with her friend, Miss Ethel Robinson, where she did the housekeeping, and was a loving and wise 'mother' to the little girls under her charge, was a pattern of all a home for little children should be, as those who know it can testify. Her influence for good, and the memory of her happy cheerfulness, will be always a benefit in many young lives."

London Sunday-school Society.—The annual meeting of the London Sunday-school Society was held at Essex Hall on Wednesday evening, the 4th inst., with the President, the Rev. Chas. Roper, B.A., in the chair. The President, in moving the adoption of the report, reviewed the various works and activities of the Society. His first words were in praise of the Secretary for the way in which he had carried out his duties. He also touched on ways in which the Society could be a means of forwarding the education of the Sunday-school teachers, and congratulated the Rev.

J. A. Pearson upon the way in which "Monthly Notes" had been produced and received. Mr. Ion Pritchard, in seconding the adoption of the report, said that on reading the report through he was convinced that the Society justified its existence. He also emphasised the need of country holidays, and said much in praise of the efficiency of Miss Angles, matron of the Southend Home. Mr. Harold Titford gave a concise and interesting paper on "Sunday-school Methods," which was followed by discussion, in which Mr. A. G. Tarrant, Mr. Carlier, the Rev. J. W. Pigott, Miss A. Withall, the Rev. F. Summers, the Rev. J. A. Pearson, Sister Seymour, and Mr. Howard Young took part. Mr. W. S. Tayler was elected President for the ensuing year, with Mr. Asquith Wooding as Hon. Secretary and Miss A. Withall as Treasurer.

Monton.—A presentation was made on February 24 to Mr. Herbert S. Rowley, in commemoration of his 25 years' faithful and efficient service as organist and choirmaster of Monton Unitarian Church. The presentation, which consisted of a gold watch and chain, and a purse of money, was made by Mr. George H. Leigh, on behalf of past and present members of the congregation.

Newport (I.W.).—On Monday, March 2, a social gathering was held in connection with the Unitarian Church, when an address was delivered by the Rev. T. P. Spedding. In opening the proceedings the minister, the Rev. J. Ruddle, read to the audience expressions of regret that they could not attend from Sir Edgar Chatfield-Clarke and Mr. Leslie Chatfield-Clarke.

Nottingham.—On Sunday, February 15, a special service was held at the High Pavement Chapel for old scholars, teachers, and others interested, the attendance numbering 300. It had been resolved to get together as many old scholars as could be found in Nottingham, and the Rev. J. C. Ballantyne, the minister, in addressing them, spoke of the need of the church for the strength of strong men and women assured of the truth and power of the faith for which it stands, and claimed that none could serve the High Pavement Chapel in its work and worship better than those who had been taught in its schools, and had formed there sincere and lasting friendships. On the following Friday a social gathering for the old scholars was held in the schoolrooms, when 200 people were present, and a cordial welcome was given to the Rev. J. Harwood, and the Rev. W. E. Addis, former ministers of the chapel. After tea a meeting was held in the lower schoolroom, Mr. J. K. Wright being in the chair. A resolution was moved by Mr. Warren, advocating the formation of a High Pavement Old Scholars' and Teachers' Association. This was seconded by Mr. Burgess and carried, and a committee was appointed to draft a proposed constitution. Mr. Harwood and Mr. Addis then addressed the meeting, and in the course of the evening songs were rendered by Miss Proctor, Mr. Hunt, and Mr. Griffiths, all old scholars.

Walthamstow.—On Tuesday, February 24, the annual meeting in connection with the Unitarian Church was held, when encouraging reports were read and speeches delivered by Mr. and Mrs. J. C. Drummond, Mr. W. J. Noel, Sister Seymour, and the minister-in-charge, Mr. R. W. Sorensen. On Thursday, February 26, Mr. Ion Pritchard presented prizes and delivered an address to the Sunday scholars.

NOTES AND JOTTINGS.

A MEMORIAL TO CANON BARNETT.

The proposed memorial to Canon Barnett, in addition to "Barnett House" at Oxford, is to take the form of a Barnett Memorial Fellowship, to be attached to

Toynbee Hall. It is recommended that the Fellowship shall be held by a graduate of a University, who, while having a living connection with an industrial neighbourhood, will be able to bring a trained and sympathetic mind to bear upon his task. It is considered that the stipend should be £200 a year, with £50 a year for travelling and other expenses. A resolution approving of the proposal and welcoming the opportunity it afforded of strengthening the bond which Canon Barnett created between the Universities, the Settlements, and industrial neighbourhoods was passed at a meeting held at Toynbee Hall last week.

A NEW HARVARD PROFESSOR.

The Rev. Professor Kirsopp Lake, of Leyden, has been offered and has accepted the Professorship of Early Christianity at Harvard University. Mr. Lake was educated at St. Paul's School and Lincoln College, Oxford. He has investigated Greek MSS. at Mount Athos and other libraries, and is well-known as the author of several works of textual criticism. In 1904 he was appointed to the Chair of Early Christian Literature and New Testament exegesis at Leyden.

THE TRAFFIC IN OLD HORSES.

In furtherance of their tireless campaign on behalf of the worn-out horses which are taken over to the Continent in thousands every year to be brutally slaughtered, the Royal Society for the Prevention of Cruelty to Animals has been privately showing a film exposing the horrors of this hateful traffic. The pictures, as described by those who were invited to see them, are terrible, and reveal a state of things which it must be the earnest wish of every animal lover to put a stop to at the earliest possible moment. It was hoped that the Act of 1910 would end the barbarities which had aroused indignation in so many quarters, but this was not the case, and yet, as Mr. W. E. Norris recently wrote, "I do not believe there is a single decent Englishman who would not say that this traffic is a national disgrace which ought to be stopped." Colonel Hall-Walker's preventive Bill, which provides that it shall be illegal to export alive from this country any horse of a value of £10 or less, is to come up for second reading on April 3, and if he gets it through, we shall no longer have it on our conscience as a nation that we give up the faithful animals whom as English people we are supposed to value so highly to unnecessary torture and a cruel death.

THE CALCUTTA SCHOOL OF FINE ARTS.

The Paris correspondent of *The Times* sends a charming account of the examples of modern Indian art now on view at the Grand Palais, which makes us hope that these interesting pictures will be seen in London before they are taken back to India. They form part of the annual exhibition of the Société des Peintres Orientalistes Français, founded by Mr. E. B. Havell, which invited the Calcutta School of Fine Arts to fill a room, and thereby added immensely to the attraction of their own Salon. The principal of the Calcutta School, and the leader of the

movement in favour of a return to the earlier Indian tradition, is Abanindra Nath Tagore. He is ably seconded by Gogonendra Nath Tagore, who appears to be endowed with much of the power of suggestion and sympathetic intuition which characterise his elder brother's work. They are nephews of Rabindranath Tagore, and one of the most inspired paintings now being shown in Paris symbolises the revival by their uncle of the flame of poetic tradition in India. "At the portal of an unlighted temple an aged Brahmin priest turns to greet the dawn, one rosy beam of which just touches the lintel of the doorway." This picture was presented to the poet in commemoration of his receiving the Nobel Prize for Literature.

SOUTH AFRICAN HISTORY.

The establishment of a Research Fellowship in South African History at Oxford opens up possibilities which appeal to the imagination. South Africa has made remarkable progress within a very short time, and the problems that lie before her are of such absorbing interest that any light which can be thrown upon the ideas and habits, both of the people of to-day and of an earlier generation, will be invaluable to the student. A great part of the history of South Africa exists merely in traditional form, and has been handed down orally by pioneers who knew well enough how to "rough it," but were unable to write, much less put down on paper a connected account of the circumstances of their lives. It is among their descendants, farmers for the most part, with the same incapacity for recording events, that the trained historian will have to go; and with sympathy, tact, and devotion to the interests of truth, he ought to acquire a vast amount of knowledge for the benefit of all engaged in the work of civilisation.

THACKERAY IN AMERICA.

Thackeray was almost as candid in recording his impressions of America as Charles Dickens, judging from some extracts from Major Lambert's collection of letters which have been published previous to their sale, though he does not seem to have dealt quite so maliciously with the people of the United States. "Now I have seen three great cities," he says in 1853, "Boston, New York, Philadelphia, I think I like them all mighty well. They seem to me not so civilised as our London, but more so than Manchester and Liverpool. At Boston is very good literate company indeed. It is like Edinburgh for that—a vast amount of Toryism and donnishness everywhere. That of New York the simplest and least pretentious, for it suffices that a man should keep a fine house, give parties, and have a daughter to get all the world to him. . . I believe I am popular, except at Boston among the newspaper men, who fired into me, but a great favourite with the monde there and elsewhere. Here in Philadelphia it is all praise and kindness. . . The prettiest girl in Philadelphia, poor soul, has read 'Vanity Fair' 12 times. I paid her a great big compliment yesterday about her good looks, and she turned round delighted to her friend and said, 'Ai must tallut,' that is something like the pronunciation."

OUR CHESS COLUMN.

SPECIALY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

MARCH 7, 1914.

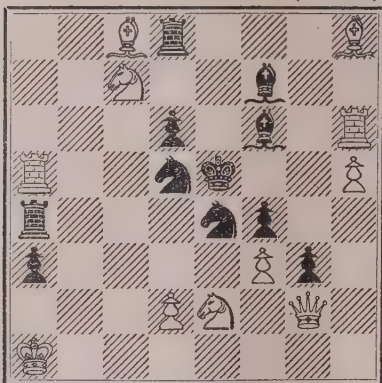
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 47.

A curiosity: being my first attempt at a two-mover in 1889.

By PHILIP H. WILLIAMS (aged 15 years).

BLACK. (11 men.)



WHITE. (11 men.)

White to play and mate in two moves.

SOLUTION OF No. 45.

1. Q. R4 (key-move).

Correct solutions have been received from W. E. Arkell, E. Wright, Rev. B. C. Constable, A. J. Hamblin, A. Mielziner, A. S. Rodgers, E. C. (Highbury) also of No. 44, F. S. M. (Mayfield), Dr. Higginson, Geo. Ingledew (also Nos. 44 and 36).

ANSWERS TO CORRESPONDENTS.

E. W. E. (Finchley).—Thanks for promise. In No. 45, how do you mate after 1...K. K4? CHAS. WILLING (U.S.A.).—No. 43 correct.

W. T. M. (Sunderland).—No. 44 correct, but as to No. 45, where do you mate after 1...P. Q4?

W. E. ARKELL.—Post-cards preferred.

O. LUFTON.—The ranks are lettered from left to right (A to H), and the files are numbered upwards (1 to 8). Hence "d3" means White's Q3. Black's QB7 would be noted as "c2," and so on. This is far preferable to the clumsy English system, where every square has two names—a fruitful source of error.

"The Year-Book of Chess" (1913), (London, Frank Hollings, 7, Great Turnstile, Holborn, W.C.) is just out, price 3s. net, cloth. It is a comprehensive statement of chess all over the world during that year, and includes a Problem Section, which gives 40 of the leading prize-winners; tables, averages of masters, statistics, addresses, club directory, and epitome of progress all go to make up a useful book of reference. It is, indeed, the "Whitaker" of chess, and a most authoritative compendium of results of tournaments and matches. Owing to the Printers' strike at Leeds (where the book was prepared) it is late in its appearance. The Year-Book was founded by Mr. E. A. Michell in 1907, and has appeared annually ever since. The 1913 volume was produced by Mr. Hollings, who has acquired the entire rights.

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All other communications should be addressed to the Hon. Sec., the Rev. JAMES HARWOOD, B.A., 60, Howitt-road, Hampstead, London, N.W.

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- 15. Rev. W. COPELAND BOWIE.
- 22. Mr. W. HARRIS CROOK, of Manchester College, Oxford.
- 29. Morning, Rev. J. ARTHUR PEARSON. Evening, Mr. EDWARD CAPLETON.

April

- 5. Rev. WILLIAM HAMILTON DRUMMOND.

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* Regarding Advertisement Rates see inside Front Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3742.
NEW SERIES, No. 846.]

LONDON, SATURDAY, MARCH 14, 1914.

[ONE PENNY.

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by

SIR OLIVER LODGE, F.R.S.

Subject : "The Unseen Universe."

Chair to be taken at 7.45 p.m. by **RICHARD D.
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MANSFORD STREET CHURCH AND MISSION.

THE 25th Annual Meeting

of the Subscribers and other friends
of the Society will take place at

Mansford Street,

on **TUESDAY, MARCH 17,**

when the Chair will be taken by

The Rev. JAMES DRUMMOND,
M.A., LL.D., of Oxford.

*Among other Speakers will be the four Mission-
ary Ministers of the Society since its establishment
in the present buildings :—*

REV. H. GOW,
REV. W. G. CADMAN,
REV. J. ELLIS,
REV. G. COOPER.

— ALSO —

The Rev. F. K. FREESTON,
Mr. A. SAVAGE COOPER,
President, L.D.U.S.
and others.

Tea and Coffee, 7.30. Meeting, 8.15.

All friends of the Church and Mission are
particularly urged to be present at this
meeting, which marks the completion of a
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The Sunday School Anniversary.

Services will be held on March 15th, and
will be conducted by the Rev. H. Gow, at 3.15
and 7 o'clock.

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SIMULTANEOUS COLLECTIONS

in support of the work of the Association will
be held on Sunday, March 15, 1914, at all
the places of worship in the district.

THE ANNUAL MEETING

will be held on Saturday Afternoon, March 14,
at Hope Street Church Hall, at 4 p.m.

Reports of the work done during the year
will be presented.

Rev. J. C. ODGERS, B.A., President.
KENNETH COOK, Treasurer.
Rev. H. D. ROBERTS, District Minister.
B. P. BURROUGHS, Secretary.

THEOSOPHICAL SOCIETY.

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On Sunday Evenings, January 11 to March
22, 1914, at 7 o'clock, a Course of Lectures on

The Three Objects of the Society

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Mar. 15. Theosophy and Religious Conversion.
L. HADEN GUEST.

Mar. 22. The Christ Drama according to the Gospel
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SUBJECTS for March 15:

Morning: Is an Atonement necessary?

Evening: The Melting Pot (Mr. Zangwill's Play.)

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 15.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. G. MAURICE ELLIOTT.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. R. W. SORENSEN; 7, Mr. P. CHALK.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. E. STANLEY RUSSELL.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. Gow, B.A.; 6.30, Rev. H. E. B. SPEIGHT, M.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11, Rev. Dr. DRUMMOND, of Oxford; 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 3.15 and 7, Sunday School Anniversary, Rev. H. Gow, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. W. H. SANDS.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; and 7.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. R. W. SORENSEN.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSE, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. COPELAND BOWIE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. GEORGE COVERDALE SHARPE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. C. E. REED, of Mossley.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.

CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN ROW, 10.45, and

STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EDINBURGH, St. Mark's, Castle-terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.

GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. E. A. VOYSEY.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.

HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Church of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. W. HAWKES.

LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, B.A.

MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. J. W. LEE.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11, Rev. RICHARD LEE; 6.30, Rev. C. J. STREET, M.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREA, M.A.

TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATHS.

HADDON.—On March 7, at 20, St. Albans-road, Leicester, Anne Evans Haddon, eldest daughter of the late William Haddon, in her 78th year.

JEREMY.—On February 15, at a nursing home, London, Alfred Hutton Jeremy, elder son of the late Rev. D. D. Jeremy, aged 47. Interred at Bournemouth.

LOVE-GREEN.—On March 8, at Parkstone, Samuel Love-Green, late of Sevenoaks and Sanderstead, aged 76.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

A DOCUMENT, emanating from a group of strong opponents of Women's Suffrage, has been issued to Nonconformist ministers, setting forth reasons why this particular question should not be introduced into religious assemblies. Apart from the general grounds of objection, with which most people are familiar, this protest rests on the contention that it is undesirable that religious bodies, which owe their unity "to concentration upon non-contentious objects, should be disturbed and distracted by political discussions." This raises once again the familiar problem of the relation between religion and politics, and of the extent to which the organised Christian conscience should interfere actively in questions upon which men of good judgment and high principle are sharply divided.

* * *

No one, we imagine, would really plead that religion has no concern with the practical interests of life, or that the adjective "political" makes anything taboo for the religious mind. The only question that can arise is in regard to the methods we employ in order to bring the personal or collective judgment of religion to bear upon the problems of the hour. Here, we think, there may be room for some revision of method. To avoid burning topics, because we are not all agreed, would be an act of cowardice unworthy of any church which desires to rise above moral mediocrity. But it does not follow

that it is a good thing to borrow the weapons of political advocacy and to introduce keen party debates with a view to a majority vote into religious assemblies. Most of us have a very stupid confidence in the value of passing resolutions, regardless on the one hand of our own competence to pronounce upon intricate questions of legislation, and on the other of the feeling of soreness and dissatisfaction which is left with the defeated minority. Is it not possible for religious men to deliberate on difficult questions of public duty without passing resolutions at all, in simple reliance upon divine guidance, with every thought of victory for our own side entirely banished from our minds ?

* * *

HERE we have much to learn from the Society of Friends. No one will accuse them of indifference to social evils or of unpractical spiritual aloofness when great causes call for advocates and martyrs. But we believe that we are right in saying that they always deliberate without voting, and such a thing as victory for the majority is unknown among them ; and yet by the mysterious leadings of the Spirit they do arrive at a remarkable unanimity in judgment and policy. There is here a valuable suggestion of the right solution of this thorny question. There is no matter which affects the welfare of human beings, or is a cause of perplexity and division in the public conscience, which can be excluded from religious judgment. We cannot dismiss it from our minds, as something concerned with a lower order of being, when we join in worship or enter our religious assemblies. Everything that is political belongs to God, for it concerns the lives of his children. But in worship or the religious assembly we must

leave behind us the heated atmosphere of the political world, its partisanship, its rhetorical arts, its passionate desire for victory. We ought not even to wish to pass resolutions or to win votes for our own side. The opportunity is one for quiet deliberation, for seeking for clear judgment, for trying to understand one another, for calm discussion in which advocacy has given place to something higher. If we have got beyond the point of desiring to use religion for our own purposes, and really believe that enlightenment and heavenly wisdom come to us through waiting upon God,—in a word, if our object is not to get our own way, but to listen to the heavenly voice, we shall be able to speak together in our religious assemblies about all the burning questions which distract men, without heat or bitterness and with a growing sense of harmony of soul and unity of purpose.

* * *

WE are aware that to many people what we have said will appear wildly unpractical, the mere dream of a religious sentimentalist. May we ask for a little patient reflection on the subject. Perhaps there is more in it than appears at first sight. It seems such a terrible waste of opportunity simply to carry over the familiar methods of political debate into our religious discussions, when what we need so sorely is a higher point of view, a calmer atmosphere, a sense of the living control of the Holy Spirit. On the other hand, nothing could be more disastrous than to yield to the plea that everything which can rightly be called political must be ruled out when men assemble in the name of religion. We cannot divide life in this way into exclusive compartments, without renouncing the help of

religion just where human passions are strongest and the sense of God is faintest. A unity achieved through "concentration upon non-contentious objects" can only be the unity of complacent indifference. Christian men have advanced a very little way in self-discipline and loyalty to their own ideals if they cannot discuss questions of larger public interest in the light of religion, without acrimony of temper or personal vexation or dogmatic adhesion to foregone conclusions.

* * *

THE letter in the *Times* by Dr. Emery Barnes on the compulsory use of the Athanasian Creed has called forth several letters in reply. Shortest and plainest of all is one by the Dean of Chester, in which he defends the present use by Bishops and clergy because it is part of their solemn obligation and they really believe the damnatory clause with all their hearts. Well, if that is true there is nothing more to be said, and we must devote all our efforts to the exorcism of this spirit of fierce mediævalism. The difficulty, however, remains that there is a very widespread belief that the clergy do not believe it in the plain meaning of the words. A religion which carried such a fearful sentence of doom in its heart would make little of well-appointed services and social amenities in comparison with this separation between the orthodox and the heretic, which goes down to the roots of life, and makes the heretic, no matter how good and honourable and kind, after these few years of earthly existence are over an outcast from God for ever.

* * *

MEANWHILE the Rev. T. L. Papillon has put the issue very clearly in a letter supporting Professor Barnes' outspoken criticism. "'Opportunism,' and 'paltering with truth,'" he writes, "are strong terms for a divinity professor to apply to Bishops, but he has made out a good case for them. Individually, few of the Bishops would enforce the existing rubric, even if they could; but collectively, like ecclesiastical authorities in all ages and everywhere, they are liable to fear inconvenient truth and to ignore it as long as they can. A new translation of the *Quicunque Vult* was surely waste of time. The Prayer Book version conveys accurately enough the meaning of the original, which in its 'damnatory' or 'minatory' clauses breathes the spirit of an age when toleration was unknown and theologians honestly believed that those who differed from them were 'heretics' doomed to perish everlastingly. Whoever wrote the so-called 'Athanasian Creed' said exactly what he meant, and meant exactly what he said. But if, as Professor Barnes maintains, it was

untrue, why should we be obliged to go on saying it against our conscience and our better knowledge?" Mr. Papillon concludes his vigorous letter with the statement that the question is gradually solving itself. "In 20 years' time," he says, "the rubric enforcing the recitation of the *Quicunque Vult* will probably have become a dead letter, beyond the power of any or all of the Bishops to revive in our churches."

* * *

As we said recently, there is no more urgent measure of protection needed by the child-life of our country than the complete abolition of the half-time system in the textile industries. A correspondent of the *Manchester Guardian* points out that at present the system is steadily gaining ground. Taking the statistics for 1910 as a basis there had been an increase of 11.4 per cent. in this type of employment at the close of 1913. Another alarming fact revealed by statistical inquiry is that the half-timers are recruited largely from children who, owing to physical defects, are considered less eligible for other occupation. "The very scholars whose physical defects should ensure them the maximum period of school life are often sent prematurely into the factories through the fear of being stranded should they continue at school for the normal period."

* * *

"THE cotton masters and operatives of Lancashire," this writer continues, "have so long upheld the banner of Free Trade that there is something incongruous in the fact that the Lancashire cotton trade stands alone in its dependence upon Government protection and support of its labour supply. And inasmuch as the Government, through the Board of Education, allows every two school attendances made by half-time pupils to count as three, for grant-earning purposes, it is evident that the country pays annually a substantial subsidy towards the work of destroying the physical and mental health of Lancashire children. It is true that the Government also subsidises the work of school medical inspection, and doubtless in due course school medical officers will lay open to public view the terrible ravages made upon the health of our children by the half-time system. But in the meantime, what of the children?"

* * *

THE following resolution was passed by the Committee of the Sunday School Association last week:—"That lotteries, games of chance, and similar methods of raising money are undesirable in connection with Church and Sunday school work, as they increase the numerous existing temptations to gambling among

young people, and appear to sanction it so long as it is carried on for charitable purposes; that it should be remembered that such methods are generally illegal; and in the opinion of this Committee they should not be countenanced or encouraged." We commend this resolution very earnestly to all who are responsible for organising Church Bazaars and Sales of Work. A simple illustration of the far-reaching nature of this evil, which some churches without thought do much to encourage, will help to drive the warning home. A paragraph appeared in the press this week pointing out the need of more adequate provision being made for the wants of the hundreds of women and girls employed in dress-making and millinery in a certain district of London during the dinner-hour. Many of these girls, it is stated, will put the few coppers which they can afford for food into a raffle for a coat and skirt. One girl wins the coveted garments, and the rest go hungry. No doubt it is all very foolish and wrong, but do the churches realise the wide reach of their bad example, when they encourage their own young people in exactly the same practices for the good of religion?

* * *

THE annual meeting of the Council of the Evangelical Free Churches has been held at Norwich this week. The new President is the Rev. F. L. Wiseman, a former President of the Wesleyan Conference, who has won a wide reputation for the excellence and success of his evangelistic work at the Central Hall in Birmingham. We confess that the future usefulness of this great meeting, apart from the contagion of its corporate fellowship, appears to us to be rather hanging in the balance. It began on purely spiritual lines; but it has steadily advanced its claims as though it had a right to speak on most subjects for the whole of English Nonconformity, and it has also dabbled with vast schemes of organization. On Tuesday, for instance, the Rev. J. H. Shakespeare advocated "one English Free Church," with a division of the country into Free Church dioceses, with general superintendents on the Lutheran model. We doubt whether even the churches which are most conscious of their agreement upon a general scheme of belief are prepared to sink their historical individuality in this way; and if it led to the fashioning of some new statement of modern orthodoxy as a bond of union it would probably start a heresy hunt against some of the broadest and most far-seeing minds in the ministry. That is the real danger, the danger of a new uniformity imposed by men who are good organisers but timid theologians. Can this be of any real service to the crisis of religion in the modern world?

CHURCH MEMBERSHIP.

—*—

MOST churches at the present time seem to be sorely troubled about their membership. We are all a little tired of discussing the reasons for the decline in church attendance. We are no less familiar with the various recommendations of people who claim to possess expert knowledge on the subject: more attention to business detail, brighter services, better music, a genial atmosphere of hand-shaking and sociability, as though the whole matter were one of stage-craft. We do not despise these minor arts of success, which are inseparable from the management of most human institutions; but when people talk so insistently about them, we begin to wonder whether they are so important after all, and certain words of a familiar pattern will keep repeating themselves in our brain—What shall it profit a church, if it shall gain the whole world and lose its own soul? And—lose—its—own—soul! Is that, then, what is chiefly the matter with us? Is that the source of our dissatisfaction, of our *envie*, of our weary search for some better art of success? Is it, after all, not the stage-craft which is at fault, but the spiritual drama itself which is lacking in power?

When we discuss church membership and ask one another anxious questions about it, we ought to have some clear idea of the reasons why we attach so much importance to it, what it is that we really mean. To many people, no doubt, it is simply the natural instinct to test success by numbers. The small company of people begins to feel chilly in isolation. It longs to escape into the warmth and excitement of the crowd-consciousness. If only more members could be induced to come in, then every other good thing would follow in due course. To this mood most methods of attraction seem legitimate. If only people will come there is no need to inquire curiously into their motives, and no conditions need be asked or implied. On these terms membership amounts to little more than willingness to accept what the church provides, so long as it is pleasing and attractive.

To another set of people membership finds its best symbol in the payment of a subscription. The church goes cap in hand to the world, and says, Give us money and you shall belong to us, and if you give

handsomely you shall sit in the chief seats and poorer men shall pay you fitting reverence. Is this a wicked caricature? Let anyone who thinks so watch the present scramble for money in the churches. Is it untrue that many arts are used to conciliate the support of the wealthy and that the chief honours usually fall to the man of substantial means? Does the disappearance of the poor man from his accustomed place cause as much searching of heart as the withdrawal of the rich man's subscription? It is not pretended that spiritual value follows in the track of money; or that our rooted habits in these matters find any sanction whatever in the Christian gospel. We know quite well that most of the best people in the churches are very poor, if for no other reason because they are the vast majority of mankind. We are simply accepting a treasurer's standard in this matter of church membership, and acting with financial prudence.

We fear that the modern minister must be held responsible for another phase of this question. The congregation which assembles on Sunday is composed of his "hearers." So long as he attracts them by the boldness or originality of his speech, or by some elusive personal quality, they will come to listen. When he is absent, or fails to meet the demand for striking utterance, they stay away. The minister is thus caught in the toils of a long and often degrading effort to retain his popularity. He can never forget himself; he becomes acutely sensitive to the number of people who come to hear him every Sunday; and, yielding more and more to the difficulties of his position, he takes refuge in strange subjects for his sermons and the other tawdry arts of the popular rhetorician, which leave no room in his heart for the disciplined simplicity and self-forgetfulness of the disciple of CHRIST. And the congregation is conscious of no obligation except that of listening when it pleases. In their view it is the business of the minister, like the successful actor, to draw a crowded house, and the last thing they expect of him is that he should make them conscious of the urgency of their own need, or throw a revealing searchlight into the secrets of their lives and lead them in humble penitence to the throne of God.

We have stated these things boldly and bluntly, perhaps some will think with unnecessary candour, because we want to exhibit them in their ugliness and unworthiness and to get them out of the

way. Church membership is not concerned with the payment of money or with listening to any particular preacher, who happens to attract us, but with something much deeper. It means incorporation in a religious society, and the acceptance with real spiritual intention of its privileges and obligations, its worship of God, its cultivation of the Christian character, its unceasing service of human need, its growth through repentance and prayer and faithful discipline of spirit in divine knowledge and love. Not that any man is sufficient for these things or would ever claim that he had advanced far in them; but there is the feeling that they are the true homeland of the spirit, and that through them alone we touch the deepest meanings of our life. There is also the feeling that we can never attain to them by our own effort or simply by lonely waiting upon God. We must do it together, through the medium of an experience larger than our own, in kindling sympathy with the souls of other men. This is the instinct which draws men into church membership, and no church can be quickened into generous vitality in any other way. Here all our mechanism is entirely in vain. Given twelve people who are led into the intimate fellowship of worship, and they will fuse at once into a living church with an unlimited capacity of growth. And all the subordinate things, to which we attach such false emphasis, will come in their due order. Men will hang in happy crowds upon the words of the preacher who has learned in deep communion with God, to search out their hearts and speak to them the words of life. And money will flow in for all the purposes of the common enterprise, simply because the heart which has been renewed by the love of CHRIST cannot help being generous, and regards all its possessions as a divine trust.

We know what many of our readers are anxious to say, if they have had the patience to read so far. "All this would be very well in a sermon, but we expect a little more common sense in a leading article. It is so impractical, so far away from the realities of life, in a word so Utopian." Yes, it is Utopian, but it strikes us that it is also sublime common sense in a world where God reigns and Jesus conquered on the cross. It is, no doubt, a counsel of perfection; but then the whole of Christianity from its first syllable to its crowning triumph is a counsel of perfection, and if in the

widest stretch of imagination we could ever think of it as lower than that, it would not be worth possessing at all. We could never commit ourselves for life and for death and for eternity to a Divine Love, a Way of Life, which we might out-grow to-morrow. In the worship of our spirits, in the deepest affections of our souls, there is nothing provisional or contingent. They are for ever.

A NATIONAL CHRISTIAN CONGRESS.

BY EDWARD LEWIS.

It is interesting to notice how, when oppositions are somewhat acute, there is always somebody to propose another organisation which shall embrace them. This is a conspicuous human folly. It is also interesting to observe how anxious good people are that everybody should come together on friendly terms; before very long we are bound to have a Society for the Promoting of a Better Understanding between Rabbits and Ferrets, or between the Early Bird and the Worm. It is our modern vice; we are all for cosying down together.

There is a proposal mooted for the forming of a National Christian Congress. It seems to have been announced at the close of a good dinner. Its mouthpiece was my dear friend, R. J. Campbell. To many it will doubtless be an alluring idea. I confess that it leaves me cold; and when I see that it receives the support of bishops, clergymen, ministers, and pious laymen, I begin to be fearfully suspicious.

The proposal, so far as I understand it, is that such a Congress should assemble at least once a year for such purposes as congresses usually meet for; and that it should give practical effect to itself in the way of occasional intercommunion and interchange of pulpits. It is called a National Christian Congress; I presume therefore that it would include the Salvation Army, the Unitarian Church, and the Roman Catholic Church, with all the others. Mr. Campbell thinks that it would "impress the public mind." I do not think that it would; Kikuyu has impressed the public mind to some degree; the New Theology controversy impressed the public mind; and there was once a small company of spiritual enthusiasts who held a prayer-meeting, the sound whereof caused all the city to come together to see what it was about; the characteristic thing here is that the public mind is impressed by precisely that which was never intended to impress it. The anxiety to make an impression seems to me to be foreign to a spiritual religion; maybe for this reason it is the ambition of the modern Church.

Mr. Campbell also thinks that the "mere fact that the denominations met together, prayed together, heard each other's preachers, came into contact with each other's leading personalities, would

enable them to see each other's point of view and cherish feelings of mutual friendliness and respect." It must be said that our experience of congresses scarcely justifies so pious an optimism. Has the Church Congress done this, say, for the Bishops of Zanzibar and Uganda? Or what is Mr. Campbell's own experience of the Free Church Council? Are not most of us sick of these congresses with their perpetual sameness of speakers and resolutions, which goes some way to supporting the Nietzschean theory of the Everlasting Return? Do we want another, and on a still more comprehensive scale, which only means that it would be more platitudinous and ineffective than ever?

There is something natural, necessary, biting, even human, about a Free Church Council ruling out Unitarians, or, through the mouth of Mr. Joseph Hocking, damning the Roman Catholics; but what could characterise a national Christian Congress save a veneer of politeness, superficial compliments, emasculated talk, and resolutions with all the grip and sting generalised out of them?

I see that this proposal is commended, more or less warmly, by the Bishop of Birmingham, Father Benson, and the Rev. F. B. Meyer. That is enough! The thing is either chimerical or meaningless. I do not back this horse. It is a doubtful starter. Who wants to see these men congressed together? The vision of the Lion lying down with the Lamb is the vision of a sick age. The robust man asks for enemies; he can love his enemies, as enemies; but he does not want them transformed into friends. He wants their scorn, not their patting on the back. He wants to be braced, not to be embraced. Give me an arena, an open space, where I can sound the trumpet of challenge, and bring at least three parts of the Church out against me with swords drawn; this has infinitely more promise in it than that I should go, with several hundred others, to a congress, all of us disguised in broadcloth as harmless and pleasant gentlemen, nodding and smiling and yea-yea-ing over cups of tea. Leave this for the millennium, with the prayer that we may not be there to see it.

Mr. Campbell talks about interchange of pulpits under episcopal licence. But do you think that I want to preach in St. Paul's, or that I want Canon Somebody, or Father Somebody, to preach in the King's Weigh House, under licence? I would infinitely rather talk with a woman by the well-side, or preach to the squirrels in a wood; and, though this might subserve but little the interests of Christian organisation, it would probably do more to promote the Kingdom of God in the world than anything save the burning of the said licences, and the shattering of an organisation in which they found a permanent function. Fancy a man of God under official licence! Are we content that our churches should be closed preserves, like trout-streams? This is the kind of thing that has to be ended, not further established.

The fact of the matter is that the development of the organisation of the Christian religion has got us into a holy mess. The development of organisation is always at the expense of the purity,

simplicity, spirituality of the Life. We are all good Christians, individually, in mind and spirit; but, as organised, we are not Christians, cannot be, and it is no use pretending that we can. We want less organisation, not more. If we spent the time which we utilise in maintaining organisation in making ourselves more potent centres of spiritual ferment, the Kingdom of Heaven would be nearer than it is. Opposition is the condition under which ferment thrives. What is the fate of eclectic religions?

They say, "What a help and stimulus it would be to get together like this!" For a certain type of man that may be true; but the strong man wants to feel isolated, *contra mundum*, with a chance to prove his own soul, and to realise that private openness of himself with God which makes the prophet, seer, redeemer. All our modern tendencies of religious organisation, based largely on self-compassion and self-protection, make the conditions which such a man requires more difficult to achieve. Our pious and kindly sentiment threatens to kill our strength. We have almost organised the possibility of prophetship, seership, saintship, out of the Church.

FRIEDRICH WILHELM FOERSTER.

II.—THE PHILOSOPHER.

FOERSTER's ethical and religious position derives its interest and value from the fact that it is the outcome of a long and profound study of concrete moral and psychological problems; it is no mere product of the "arm-chair" thinker's detached intellect. In one of his most recent works ("Lebensführung"), he writes (p. 17): "The more we leave abstract criticism and speculation and again place our feet upon the firm ground of experience and self-knowledge, the more we shall return, without doubt, to the recognition of an absolute morality. The moral law is crystallised experience of life; it has resulted from the ripest knowledge of the consequences of conduct. All action that detaches itself from this law, at the same time loses touch with reality; and on the rock of reality it will be tragically shattered."

In opposition to the general tendency of traditional religion, the Zürich psychologist bases his ethics, in the first place, upon social and psychological considerations (the influence of Comte has been of some importance in this connection). But he soon parts company with the humanists, for he has no illusions as to the ability of unaided human nature to rise to the level of the ideal social morality, and believes that the "power of passion and the inertia of egoism" will not be overcome in practice save through the recognition of a real spiritual world, which not only assigns eternal ideals, but is itself the source of a power rendering their realisation practicable. Foerster is in complete agreement, too, with Eucken in the latter's oft-repeated warning as to the inevitable disappearance of "that which first makes a man a whole man"—

namely, *reverence*, if there be no acknowledgment of a superhuman and super-individual truth, to which every individual feels himself attached by invisible bonds.

Throughout the whole of Foerster's work we can trace the decisive influence of his educational experience. It is his constant concern for the deepening and perfection of character that has driven him further and further along the road towards a positive religious faith: "There are certainly a whole series of purely secular motives that may serve to stimulate the task of self-education; but in face of the gigantic power of the desire for comfort and pleasure, and of the ever-increasing inward and outward temptations to self-indulgence and effeminacy, they will utterly fail to be effective if they do not form a portion of a truly spiritual and inspiring view of life as a whole, a view which knows how to relate even the smallest act of self-overcoming to a higher reality, and can enable us to realise, with convincing force, that our present existence is a school of purification for a higher life" (from an article in *Hochland*, October, 1908). And again (in *Jugendlehre*): "No moral command is able to speak to man's inner being in a language so peculiarly that of the human soul as is the speech of Christianity. No moral command can unite obedience and liberation, self-denial and self-realisation, sacrifice and resurrection. But Christianity can do this."

If space permitted, I should like to give a full account of Foerster's theory of knowledge; for this has played a very important part in his philosophical development. At present, however, I can do no more than outline its nature in a few brief sentences. Knowledge cannot be acquired through the medium of the detached intellect; it is a possession of the *whole man* only. The isolated intellectualism of to-day is a psychic disease (a sort of disintegration) consequent upon the lack of a unifying principle to bind the different human faculties together and assign to each its true place in the judgment of truth. Disintegration of personality precludes a knowledge of truth, and the consolidation of personality must precede the work of knowledge. The world will not attain to a unifying truth until it has produced men and women who are capable of perceiving this truth. The pathway to truth is ethical rather than intellectual, it lies through the unification of personality, which in its turn demands perfect self-discipline and self-knowledge. I do not think I shall go far wrong in saying that Foerster's theory of knowledge coincides, at any rate in its main principles, with the doctrine of Thomas à Kempis, as expressed in these sayings: "The more a man is at one within himself, and becometh of a single heart, so much the more and higher things doth he understand without labour" "A humble knowledge of thyself is a surer way to God than a deep search after learning."

The reader will, perhaps, already have asked this question: What does Foerster

understand by Christianity? A good deal of light will be thrown upon this point by a consideration of his attitude towards the two great traditional forms of the Christian religion, Roman Catholicism and Protestantism. It has already been made clear that Foerster's philosophy pivots about the problem of the development of character, of self-realisation in the deepest sense of the term. And this development, he perceives, depends upon the liberation of the spirit from the bondage of the senses, from the distraction and pressure of external influences seeking to enslave it. To him religion is the great agent of inward liberation. It alone overcomes blind necessity. It alone reconciles otherwise irreconcilable antitheses. The great saints he looks upon as masters of spiritual freedom, as our teachers in this art of life. From his standpoint, religion is not, in the first place, a system of intellectual beliefs, but a *method of living*. In the words of his friend and former colleague at Zürich, Robert Saitchick, "the centre of the religious conflict is not where opinions meet opinions, but where personalities and ways of life meet other personalities and other ways of life." Bearing in mind Foerster's view of spiritual freedom, we shall easily understand how it is that he was, in the first place, warmly attracted towards the Roman Catholic construction of Christianity, with its glorification of self-discipline and its peculiar emphasis upon the purification of the soul. During his educational work, moreover, the Zürich psychologist came to recognise, more and more, the indispensability of perfectly definite ethical norms with which to confront the subjectivism of the undisciplined individual; once having accepted the teaching of Christ as the highest, he soon came to the conclusion that it was in Catholicism that this teaching attained its most definite and logical development. From the very first, indeed, Foerster had no hesitation in charging contemporary Protestantism with being nebulous and indecisive, and consequently lacking in moral authority. In "Marriage and the Sex Problem" we find him dwelling upon the serious uncertainty of current Protestant opinion upon two of the greatest ethical questions of the day, namely, Divorce and Neo-Malthusianism, an uncertainty which he considers fatal to the authority and educational function of the Church. Foerster attaches the greatest possible weight to these two questions (as they are concerned with actual methods of life in the most central sphere of ethics and not with mere intellectual opinions about life). In both cases he binds himself in agreement with the firm and logical position of the Roman Catholic Church, while deploring the vacillation of Protestant teaching upon divorce and the utterly ineffective attitude of the Protestant Churches with regard to the problem of Malthusianism.

But those who had hastened to claim Foerster as a Roman Catholic soon found their hopes dashed. For, with him, nothing is more fundamental than the conviction that all development must come from within. The individual's recognition of the ethical norms must be voluntary and not the result of any sort

of merely outward authority. And Foerster soon perceived that the development of the Roman Church into a vast system of external authority imposed upon its members, sometimes with the utmost harshness, was inimical to the growth of true inner feeling and personal responsibility. There must, says Foerster, be an absolute religious authority; but this authority must appeal to the inner man, freeing him from his own limitations and lifting him into the region of universal and super-individual truth; it must not become a machine for crushing the mind of the individual or checking scientific inquiry, in order to obtain an outward show of order and uniformity. We read, for example, in "Autorität und Freiheit" (p. 184): "Those who demand respect for objective truth in the sphere of religion, must possess a respect for objective truth in nature and in history. The dignity of the Christian feeling for truth is incomparable with any ambiguity with respect to objective truth."

We may put the matter in a nutshell by saying that, in Foerster's opinion, both Catholicism and Protestantism fail to give complete expression to Christianity. The former has perverted the essential principle of authority by allowing it to lapse into externalism, and has neglected the interests of individual freedom and scientific inquiry. The latter has failed to maintain the indispensable idea of religious authority, and has permitted its own peculiar truth of individual freedom of judgment to degenerate into a disintegrating individualism leading to complete religious and ethical uncertainty. It is Foerster's conviction that the collapse of the moral basis of society in the more free-thinking countries will soon become so glowingly apparent that humanity as a whole will be compelled again to direct its attention to the problem of religion and moral authority. Protestantism, on the one hand, cannot save itself from disintegration and moral ineffectiveness unless it can succeed in taking to itself certain aspects of reality which are to be found, at present, only in the Catholic Church. Catholicism, on the other hand, will be petrified if it continues to refuse to assimilate certain essential principles which to-day stand in the centre of Protestant civilisation.

In the German *Who's Who*, F. W. Foerster is described as a "positive Christian"; and it is his ambition to work towards a new and positive religious unity. "My position outside both the great Christian communions is due to the fact that I feel myself pledged to a more universal truth than is to-day expressed either in Catholicism or in Protestantism."

MEYRICK BOOTH.

THE sermon on "The Church of the Loyal" which was preached by the Rev. Dr. Jacks at the annual meeting of the Midland Christian Union last Tuesday will appear in our issue next week. Orders for extra copies should be sent to the publisher at once.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THEISM AND CHRISTIAN TRADITION.

SIR,—Theistic religion is debtor to the Rev. J. Cyril Flower for his full and fortifying letter in your issue of February 28. Even if it were true, as your "Correspondent" of the previous week had suggested, that the dynamic of Theism was not to be found in "criticism, or science, or abundant learning," it would not follow that we should look for it in evangelistic meetings, or that type of religious thought based on alleged facts and biography whose historic reality becomes increasingly doubtful, expressing itself in sensuous symbols which we believe do not correspond to spiritual realities, and creating nervous stimulations which tend to fanaticism, and are the very seed-beds of superstitions. But is your correspondent's allegation true? Given vital belief in God, and the "enthusiasm of humanity," are not criticism, science, and abundant learning the very means by which rational religion can get at the heart as well as the head of the common man?—which appears to be the end contemplated by your correspondent. For does not criticism, among other things, assure that divine inspiration is not limited to writers of Bibles, but moves the common man himself in his highest moods, and that the divine indwelling is not confined to one man who lived two thousand years ago, but extends to the natural being of the common man where he sits there in that pew? Is this not the very dynamic for an age of democracy? And does not science, with much else, inform us how the universe came and how it subsists, thus delivering the mind from superstitious cosmogonies and idolatrous mythologies; and is there no dynamic in the ability to present religion clothed in the symbols of this recreated and infinitely more beautiful universe? And does not learning, with other benefits, give true instead of legendary accounts of human origin and development, hopeful facts about human psychology and character, correct principles of sociology and economic law? If so, can it be maintained that there is no dynamic in the knowledge that man is not a fallen but an ascending creature, not totally depraved, but perfectible in proportion as he knows and obeys the laws of health and spiritual sanity; and that society is not hastening to the impending catastrophe of a day of judgment, but evolving by principles which we can understand, and political processes which we can expedite, to the consummation of a human Commonwealth? If mighty truths like these should seem to have no dynamic in them, it can be only because their natural spokesmen have not thought them fully out and learned how to express them in terms suitable to them, or lack the moral valour to declare them with apostolic conviction.

In your last issue (March 7), your contributor resumes the theme by deploring "a recent phase (of Theism) which does not desire to be associated with any form of Christianity"; and this seems to him "historically unjust, logically absurd, spiritually suicidal." It would be interesting to know what is the "recent phase." I know of none which answers. But is it, then, so terrible a thing not to be associated with any form of Christianity? Let us know the form, and we will say whether we desire to be associated with it. And wherein lies the historical injustice? Theism existed before Christianity, as well as contemporaneously with it; it is a historical religion. Wherein is the logical absurdity? When one disbelieves in the real objective existence of a supernatural, pre-existent, eternal Being corresponding with all His attributes to the "Christ," the belief in whom created Christianity, is it not logical to cease to use the title, and is not the logical absurdity perpetrated by those who continue to employ a name after they have ceased to believe in the person corresponding to it? And why should non-Christian Theism be spiritually suicidal? Are all Jews spiritually dead? All Mahomedans? All Bahaists? All members of the Brahma Samaj? These are strange sounds to come from the descendants of Emerson and Theodore Parker.—Yours, &c.,

WALTER WALSH,
Minister of the Theistic Church,
Swallow-street, Piccadilly, W.
72, Melbury-gardens, Wimbledon,
London, S.W., March 9, 1914.

SIR,—Will you allow me to correct a wrong impression which I fear I must have given by my use of analogy? I am not desirous either of leading, or being a member of, a search party which is going to explore the wilderness, or the Arctic regions, knowing that there is nothing to be found but bleached bones, impressive solitudes, and fine views. I agree with A. M. O. G., that the call of the crowded city is far more relevant and immediate for religion than the call of the wild in this sense. I am sorry I indulged in the luxury of imagery, since it has led to misunderstanding. My contention is that we ought to be advancing, and not returning. By advance I do not mean a going away from mankind and human interests—on the contrary, that is a return to the monkish idea. I seek to advance into the very heart of social truth. In mankind the great process of evolution has begun to become conscious and purposive. It is in grappling with mankind that we shall enter into the truth, and find a concrete experience of the Divine. For from desiring to wander alone by "unsullied mountain tarns," my whole aim as a minister is to proclaim the divine significance of human fellowship. There is the spiritual universe which awaits exploration. The Kingdom may be among us, but few be they that find it. Its discovery or creation is still the great adventure of religious strife. We cannot live on the vision of past seers and prophets alone; and we are unworthy followers of them if we settle down upon the part of the Kingdom they won for us

without a thought of increasing it for the spiritual well-being of mankind.

I must thank your contributor for his sympathetic elaboration of the question. I certainly think that Christianity is jeopardised in this sense: that the time is rapidly coming, if not come, when its claim to finality will be recognised as a perfectly natural piece of spiritual arrogance. Some of its contribution to the construction of the Temple of true Religion is, I believe, invaluable and eternal. But its contributions have not all been good. There is one slight error in your contributor's letter which it will be well to correct. Prof. L. T. Hobhouse would be the first to disclaim representing the Positivist position. I have not fully read his latest book on "Development and Purpose," but I was a student of his for two years. Prof. Westermarck, his colleague, is a typical Positivist.—Yours, &c.,

J. CYRIL FLOWER.

*Sale, Manchester,
March 9, 1914.*

METHODS OF INCREASING CHURCH MEMBERSHIP.

SIR,—We have gained ninety new members since last March. In reply to your correspondent, Mr. Hall, I will write of our methods; but first it is supremely necessary to have "good goods" to offer. We have an admirable church building, a skilful organist and well-trained voluntary choir, and an intelligent, spiritual head in our minister. We advertise, by posters displayed on chosen stations, the subjects of sermons or addresses and lectures. The posters contain a monthly list, and cost 1½d. a week each for posting and rent. We print leaflets setting forth the aim of the church, with particulars of services; these are given by members of the congregation to any who may be interested, and to all strangers who come to church, or visitors to lectures. There are two tables of literature in the vestibule of the church, one of pamphlets and books for sale, under the care of the church librarians, and one of literature for free distribution. Free copies of the rules, monthly calendar, advertisement leaflets, and any other literature likely to interest the stranger is offered him on entering or leaving the church. He is invited by printed notice to help himself from the free table of literature, and the Secretary urges all strangers to visit the table and take what interests them. She gets into conversation with them, welcomes them on future occasions, offers to send the monthly calendar by post on receipt of name and address, points out what the church offers to those who want to learn, and what the church needs from those who want to teach, making the appeal for membership as individual as possible, exerting all her personality to gain members. The Church Committee has no arrangement for the visitation of persons known to attend the services; the minister, of course, speaks to all who approach him in the vestibule after services, or privately if requested, or by writing. It is proposed to have, in the near future, a Propaganda Committee, not necessarily of members of the Church Committee. To

sum up, in order to increase the membership of our churches, in my opinion, it is first necessary to have something very well worth offering, and then to exercise to the utmost one's personality in offering it.—Yours, &c.,

EDITH K. MIDDLETON,
Hon. Sec.

119, London-road, West Croydon,
March 8, 1914.

BOOKS AND REVIEWS.

A STUDY OF FRENCH CIVILIZATION.

French Civilization in the Nineteenth Century.
By Albert Léon Guérard. London: T. Fisher
Unwin. 12s. 6d. net.

We noticed M. Guérard's able book, "French Prophets of Yesterday," a short time ago. He has now given us as a sequel a study of French Civilization during the nineteenth century in its social and political aspects. It is no less interesting, and he has used a good deal of his wide literary knowledge, which was so conspicuous in the previous volume, for purposes of illustration. The substance of the book was delivered as lectures at Stamford University, California, and his position of detachment—that of a Frenchman resident in a foreign country with a remarkable command of the English language—once again gives him unusual advantages as an interpreter. The whole cast of his mind is towards moderation, and the *juste milieu* in historical verdicts. For this reason the reader must be prepared for sudden jars to some conventional prejudices. Nowhere is this more conspicuous than in his treatment of Louis Napoleon and the condition of France under the Second Empire. "Public opinion in France and abroad has not yet learned to judge the Empire fairly," he writes. "After eighteen years of insolent prosperity, it ended in disaster: *Væ victis!* But it would be a slander on human nature to maintain that a great nation was duped, bribed, or cowed into submission, for eighteen years, by an utterly worthless régime. The Second Empire had its moments of genuine usefulness and legitimate splendour." It was Taine, he reminds us, who said, "The Emperor understands France and his country better than any of his predecessors."

Among the most illuminating chapters in the book are the two at the close, which deal with Education and the Religious Question. The School in France is the battleground of contending forces, as it is with us. Catholicism and free thought each claim their right to the final word. Elementary education, is, however, a comparatively recent interest. Napoleon, with all his ambitious schemes for university reform, did nothing to foster it; and it was not till 1881-2 that it was made compulsory and free. The cost of it to the national exchequer has risen from 61½ million francs in 1870 to nearly 298 million francs in 1912. Another interesting fact pointed out by M. Guérard is the

influence of the Dreyfus crisis in driving the mass of the elementary teachers into the arms of organised labour.

"Many of them," he says, "were converted to revolutionary ideas. Their encyclopædic and perforce superficial learning, their habit of laying down the law to immature minds, made them somewhat dogmatic in their attitude. They began to preach pacifism, internationalism, and socialism with the same zeal as, ten years before, they had preached the hoary doctrines of the first Revolution. Dissatisfaction with their economic conditions; revolt against the rule of professional politicians; aspirations towards internationalism and socialism; the teachers wanted to express all that, and they found syndicalism ready at hand. So they formed syndicates or unions and sought affiliation to the General Federation of Labour. The Radical bourgeoisie, as soon as they were through with their anti-clerical campaign, discovered this new danger and recoiled with almost the same terror as M. Thiers in 1848. The situation is serious. It could be relieved by taking politics out of public education and by increasing salaries on a generous scale. But the politicians will not willingly give up their patronage, and military expenditures are draining the resources of the State."

Turning to the religious situation, M. Guérard points out that the circumstances which led up to the recent Separation law began with the practical repudiation of the Concordat by the Vatican. The visit of President Loubet to the King of Italy was regarded as an unpardonable offence, and strained relations almost to breaking point. In these circumstances the French Government behaved with dignity, calmly pursuing its policy of separation, but absolutely refusing to persecute. Meanwhile the Vatican has persisted in its attitude of no compromise, and the Gallican Church, deprived of all its former liberties, has been forced against its will into obedience to Ultramontane ideals. The Catholic reaction, which has been loudly proclaimed in some English newspapers, does not in M. Guérard's opinion go very deep. His view of it is revealed in his pungent description of some of the literary prophets, like Bourget and Barrès, as "orthodox Catholics who are probably not Christians." At the same time he has an eye for the deeper ministries of the Church to real religious need: "Whilst it is for many a mere ecclesiastical police, a buttress of social inequality, it remains for untold thousands a school of charity and sacrifice, a gateway to the better life."

In despair of finding any synthesis which will reconcile all the conflicting elements of French thought, M. Guérard takes refuge in the tolerance of old fashioned liberalism. He understands liberalism to mean, "Strive to achieve something, rather than to hamper your neighbour." With a short passage on the present situation inspired by this mood of happy confidence we must close our account of his admirable book, which in the breadth of its survey and the penetration of its judgment is worthy to take its place beside Mr. Bodley's "France," and M. Poincaré's

recent survey of French Government, as a really illuminating study of the French mind and the methods of its activity.

"France still believes in repressive policies, in enforced conformity. But there are welcome promises of change. The creation of local universities with a fair amount of autonomy was a step in the right direction, and has proved admirably successful. The Separation law, in spite of minor mistakes, was truly a liberal measure. Strange to say, there are in syndicalism, with all its coarse violence, precious elements of liberation: from the tyranny of capitalists, from the tyranny of bureaucrats, from the tyranny of politicians, from the tyranny of majorities. The collapse of the old spirit of system is setting free vast reserves of energy hitherto wasted in mutual check. Already we hear much less talk about reason, and much more about intuition, faith, and life."

ST. BASIL.

St. Basil the Great: A Study in Monasticism.
By W. K. Lowther Clarke. Cambridge, at the
University Press. 7s. 6d. net.

This book may be commended very heartily to the growing number of people who are interested in the origins of a great historical movement like Christian monasticism. Our inherited prejudices are breaking down, and we are not now so anxious to condemn as to try to understand a form of life and spiritual discipline which has exercised its fascination over some of the finest minds of our race. The life of St. Basil gives us a picture in miniature of the Christian civilisation in Asia Minor in the fourth century. He belonged to a wealthy and influential family. After spending his boyhood on his father's estate in the country, he was sent to school at the important city of Cæsarea, in Capadocia. Later he had his *Wanderjahre* as a student at Athens and Alexandria. But the chief bent of his mind was towards religion, and his seriousness of temper—Mr. Clarke tells us that the "ragging" practised by the students at Athens upon freshmen was a trial to his sensitive nature—drew him strongly in the direction of severe self-discipline. The last years of his comparatively short life, spent as Archbishop of Cæsarea, were conspicuous for their large-hearted charities and the successful attempt to organise monasticism on a permanent basis. In this respect he was the forerunner and in many important ways the spiritual father of St. Benedict. The Benedictine Rule, which was accepted as the norm for all the subsequent movements of monasticism in the West, bears distinctly the marks of his genius. And yet there was a difference, which Mr. Clarke sums up in the following words: "The main differences between the two Rules are these: Basil is primarily a preacher, Benedict a legislator. Basil lays down general principles and leaves their application to the Superior, Benedict gives precise directions. Thus Benedict has definite regulations for the clothes of the monks, the hours of meals, the quality and amount of food, the number of fasts, and the titles of the various

officers, all of which are left undefined in Basil.' It is no doubt for this reason that Mr. Clarke thinks that the ascetic writings of St. Basil, of which he gives a careful analysis, are likely to be more useful in the religion of the modern world than the more formal instructions of St. Benedict. He believes that the revived interest in asceticism is a healthy sign, on the ground that it is a good thing for us to have in our midst a number of men and women "pledged to a pre-occupation with the unseen world." But it does not follow that it is the best policy simply to copy traditional models. "While appreciating to the full," he says, "the benefits bestowed upon the Church by existing communities, one would rather see arising in the future societies of men and women not bound to the Western monastic tradition, but allowing themselves the fullest freedom both in adapting old rules, and experimenting in new directions. There is much in the Basilian literature that might provide hints for such a development. The spirit of the English race is akin in many ways to that of Greece rather than Rome, and a study of St. Basil, the father of Greek monasticism, may be not unprofitable for the English Church of to-day."

SOME ACCOUNT OF GOTHIC ARCHITECTURE IN SPAIN. By George Edmund Street, F.S.A. Edited by Georgiana Goddard King. London: J. M. Dent & Sons. 2 vols. 6s. net.

THE splendour of its Moorish remains has obscured for the popular mind the splendour of distinctively Christian architecture in Spain. Its Gothic churches have not been studied with the close attention bestowed upon those of France and England. No equally good treatment of the subject has appeared since the volume, enriched with admirable drawings, by the late George Edmund Street. Unfortunately this book, written nearly fifty years ago, has been long out of print and it commands a high price. Its republication in two handy volumes, which the traveller can take with him without adding much to the weight of his luggage, is thus very timely. The editor has added a number of notes, in which reference is made to books and researches since Street's day. These, however, are wisely kept apart from the original text. The illustrations and plans have been retained, though necessarily much reduced in size. Photography has added greatly to the richness and variety of the illustrations in books on architecture; but it has not been all gain, for there is a revealing personal quality and a special angle of vision in the work of the artists' pencil which the camera can never convey. As the editor puts it, "To make photographs that could replace the author's sketches the age is not competent, for until a camera shall be able to work around a corner, photography can only be a mechanical aid in the study and reproduction of architecture, and for the impression and the pleasure the burden will be still on the pencil." A few of the illustrations have a rather blurred and worn appearance, but others are admirably firm and clear.

THE POEM OF JOB. Translated in the Metre of the Original. By Edward G. King, D.D. Cambridge: at the University Press. 5s. net.

OF translators of the Book of Job and commentators on its text there is no end. It is one of the best tributes to its greatness and to the unique place which it occupies in the literature of the ancient world. The new translation by Dr. King will arouse more than usual interest, for he is well known as a profound student of Hebrew poetry and few scholars can rival him in capacity for the delicate task of finding the nearest English equivalent for the metre of the original. One or two familiar passages will give the reader some idea of the result. It will be noticed that accents are used in order to indicate metrical stress:—

Thére the wicked cease troubling;
And thére the wéary find rést.
All tránquil thére are the prisoners;
Nor héar they the tásk-master's voice.
Smáll and gréat are thére;
And the sláve is fréed from his máster.

Or this:—

Mán that is bórn of a wóman!
Short-lived and sáted with trouble!
As a flówer he cómes—then is withered;
He flíes like a shádw and stáys not.

Or this:—

I knów my Redéemer is Líving
And will stánd the lást upon éarth.
Though my bódi-ly-tént be destróyed,
Yet ápárt from my flésh I see Gód:
Whom I' shall behóld as mine,
And mine éyes shall sée (Him) no stránger.
Such hópe is súmmed up in my bósom.

These passages are enough to show the literary quality of Dr. King's translation. It is provided with a number of illuminating notes on matters of special difficulty. The short Introduction treats the author as one of the world's great poets who used legendary material for his own purposes. "As Goethe adopted the legend of Faust so our Poet adopted the legend of Job, whose name, like that of Noah, went back to mythical antiquity." The volume has been produced beautifully by the Cambridge University Press. With its fine paper and vellum back it retains none of the traditional sombreness which has been associated far too long with books on Biblical subjects.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:— Shaftesbury's Second Characters: B. Rand. 7s. 6d. net. Nestorius: Friedrich Loofs, D.D. 3s. 6d. net.

MESSRS. T. & T. CLARK:—The Philosophy of Religion: George Galloway, D.Phil., D.D. 12s.

MESSRS. J. M. DENT & SONS:—The Wayfarer's Library, 1s. net per vol.:—The Letters from Dorothy Osborne to Sir William Temple. The Blue Lagoon: H. de Vere Staepoole. The Wheels of Chance: H. G. Wells.

MESSRS. MACMILLAN & Co.:—Macaulay's History of England, Vol. II. 10s. 6d. net.

MR. JOHN MURRAY:—The Psalms in Human Life: R. E. Prothero. 2s. 6d. net.

FOR THE CHILDREN.

WESTWARD HO!

"WESTWARD HO!" The words awaken various memories according to the previous experience of the reader. To some they merely recall the pleasure of reading that exciting book to which Kingsley gave the title "Westward Ho!" To many others, both young and old, they call up memories of Devonshire and Cornwall, with their varied coastline, now curving inward to form bays where the sand gleams white or yellow or reddish, now jutting far into the sea as bold rocky headlands. Memories of far-stretching tor-crowned moorland, which can look gracious and smiling when the sun shines and soft breezes blow, but can frown darkly when soaked in fog, or held in the grip of a biting north-east wind. Memories of deep lanes, where the long narrow leaves of the hart's-tongue fern trail bright glossy green in summer and dull green in winter; where sweet violets lurk in shady nooks, and primroses are so abundant that if you fill a basket with the delicate blossoms you have but to move on a few yards to fill it once again, and yet leave thousands of pale stars to gladden the next wayfarer.

It brings memories of holiday hours spent in roaming under the red cliffs of the East Devon coast, seeking treasures of shell and pebble and seaweed; or watching sea-birds on the rude granite cliffs of the south-western coast; or of other hours spent in a boat moored in one of the quiet reaches of a river, where you lay reading a favourite book, conscious of no sound but the gentle lap-lap of the water, and the occasional faint splash made by a little bird, all blue and green and orange, which has been sitting motionless, but watchful, ever watchful, on a low bough just over the stream, and has now darted, bill first, into it to snatch a minnow in its broad, sturdy bill. That minnow is quickly killed and taken to the nest at the far end of a yard-long hole in the river bank, where a hungry hen kingfisher sits patiently on six glossy eggs of purest white.

There are memories, too, for many of us of hospitable homes in the town, and snugly farms in the country, where it was pleasant to come in from a long ramble to find good West Country fare on the table—cakes delicately flavoured and coloured with saffron, big rosy apples, junket, and above all, the far-famed clotted cream, which is one thing, and that not a bad one, taken out of a tin brought by post to London, and quite another eaten out of the glass dish into which it was ladled straight from the great pan in the dairy, where it has been cooling down after its long slow heating over the fire, and has just reached the right degree of velvety firmness.

With memories like these to beckon me on, it is no wonder that the long journey to Plymouth was pleasant. We were in a luxurious Great Western Railway express train, with well-cleaned windows, which let one fully enjoy the view. Our first sight of Plymouth and its Hoe—a wide open space, above and overlooking the Sound—was disappointing to the one who was seeing it for the first time. Much of what ought to

have looked best was hidden by dull mist or only dimly visible. We could just detect a dim outline of the famous breakwater, which looks like half a mile of railway embankment beginning and ending in the sea. It was built over a century ago to break the force of the waves, so that vessels could ride in greater safety on its northern side. About 200 men worked daily for 34 years to make it.

There is a lighthouse at one end, and at the other a large round globe, or cage, made of thick iron bars, and mounted on a ladder-like pedestal, also of iron. There is just room, left in places, between the bars for a shipwrecked man or woman, not too stout, to squeeze themselves in, and once inside, if they keep a stout heart, and can hold on tightly, they may outlive the storm which sends great showers of spray, or even sheets of water, over them from time to time, and be finally rescued by the crew of a lifeboat. Once, a vessel trying in-vain to get round the end of the breakwater into the less dangerous part beyond was lifted by a huge wave clean over the great embankment, and left in safety on the inner side.

We did not need clear weather to see the monument on the Hoe which Devonshire placed there in honour of one of her most famous sons, Sir Francis Drake, admiral and explorer, a hero of the Spanish Armada struggle, and the first Englishman to sail round the world. The voyage took him two years and eight months, and when his ship, the *Golden Hind*, came sailing into Plymouth Harbour at the end of that long expedition we may be sure that a wildly excited crowd would be on the Hoe to welcome and to cheer him.

There was another and much less conspicuous memorial to visit. So unadorned is it that unless you were looking for it you might even pass it by unnoticed, yet it concerns a voyage more momentous in its far-reaching effects than that of the *Golden Hind*. It is just two slabs of stone, one under your feet bears the name *Mayflower*, the other, let into the wall just above, tells in carved letters how in 1620 a group of men and women, who had suffered persecution on account of their religious belief, determined to leave their native land, and seek a new home in the recently discovered continent of America. There they founded a little colony to which they gave the name of the last bit of English soil on which their feet had trodden, for they called it New Plymouth. The ship they sailed in was the *Mayflower*.

Our first day, marked by mist and calm, was followed by one of raging storm. The gale rose to such a pitch that night, February 21, that the anchors of a small German ship in the Sound would no longer hold her, and she was at the mercy of the wind, which drove her on the rocks of Drake's Island, just beyond the Hoe. Her signals of distress were seen, and brave Devonshire lifeboat men rescued her crew of seven, and took them to the Sailors' Home, where they were well cared for. When we went to look at their ship the tide was out, and she lay helpless on her split side, quite out of water.

One of our objects in coming to the West Country is to study birds which are seen here, but are either unknown or rare

in the North. The very first time we went down to the rocks at Plymouth, and were leaning over a sea wall, we saw close below us a rock pipit, a bird slightly larger than its relations the tree and meadow pipits, and one we were particularly anxious to observe. There was no mistaking it, for we were near enough to note details, and saw clearly the smoke-grey patch on its outer tail feathers which replaces the white in the other pipits' tails.

We are now in Cornwall, on the west coast, where it is so mild all winter that we see aloes, palms, and tree ferns growing out in the open like our roses and laurels; and already (March 2) garden anemones are practically over, while jonquils and double daffodils are at their best. One sheltered horse-chestnut tree already bears scores of expanded leaves. We are staying in a house overlooking the inner harbour, where few birds but seagulls are to be seen, but this morning I saw two swans fly past. Now swans on a pond or sheet of water in a park are a common sight, but they look very different when seen as I saw these—flying in a straight, rapid course over a quarter of a mile of water. Swans fly with their necks stretched to their full extent, as straight as a yard measure, and about as long, when we include the bill. The full length of a swan is sixty inches.

EMILY NEWLING.

Falmouth.

(To be continued.)

MEETINGS AND GENERAL NEWS.

LIVERPOOL AND DISTRICT.

FROM OUR SPECIAL CORRESPONDENT.

Now is the time when the churches, societies, and associations, with the stir of spring in the air, and consequently feeling the approaching end of winter operations, are confronted with that yearly stock-taking called the "annual meeting." They are beginning to contemplate their achievements of the year—a salutary exercise enough in most cases, and not often conducive to vanity, if it were not that triumphs, tragedies, and comedies are necessarily fused in ensuing "reports" into that everyday estimate of things which makes unfulfilled aspirations and unattained ideals seem comfortingly remote. So that sometimes when we thought we were sitting in white sheets we actually find ourselves waving flags; a Butlerian compromise strongly in accord with common sense, and comfortable into the bargain.

Yet, here and there, a note of humility has made itself heard. The report of the Liverpool Postal Mission shows a strong sense of the magnitude of the work and a deprecating acknowledgment of the kind of qualities required for carrying it on; a spectacle not altogether unrefreshing in a day of cock-sureness and self-advertisement. The report of the Liverpool District Missionary Association declares that the

committee are "very fully aware of their great and increased responsibility in spreading the convictions and saving hopes of liberal religion over this district. They undertake this responsibility with a deep sense of the reality of those convictions, and of their transforming utility." A deep note of spiritual conviction is heard from the Ancient Chapel—as might be expected from the quality of religious consciousness manifested there and the increasing nature of its appeal. Perhaps the most arresting example of this kind, viewed in the light of circumstances, is found in connection with Hamilton-road Mission. "Can any man," says Mr. Haigh, "by giving numbers say what the effect of his words may be? We have a glorious gospel which answers to all the needs of life. Of that I am more and more convinced, even when at the same time I openly confess that I have failed to present it as it could be presented and ought to be presented." Yet notwithstanding this admission of failure, the results of Mr. Haigh's presentation of his gospel fill the onlooker with astonishment and joy. If anything was ever alive, spiritually alive and throbbing with life, it is the Hamilton-road Mission. An evening service there should do a questioning or discouraged heart good. The inspiration of numbers, the splendidly hearty singing, the concentration of attention, the reality of the whole thing, exemplifies once more the value of the practical mystic in the very midst of the rough-and-tumble of life. And, as Mr. Haigh says, it is in the inspiration of this religious centre that they approach all their secular activities—their name is legion—to find that sacred and secular are never far apart. Liverpool is a happier place by reason of its Domestic Missions, and their never-ceasing "fight for the values of men"; so certainly thought the editor of THE INQUIRER, who took a part in the activities of Hamilton-road on a recent Sunday, and went back to London with the cheerful conviction that there, at any rate, religion is not out of touch with life nor life with religion.

The Liverpool Anti-Sweating League has had its annual meeting to celebrate a good and effective year's work in the effort to better the conditions of women's labour. Something there has been attempted and accomplished. The Rev. Charles Roper has settled in his charge at West Kirby, and the Rev. H. W. Hawkes, with the affectionate title of Minister Emeritus, has taken up his abode in the neighbourhood of that other promising child of his, the Free Church at Bootle.

There are two matters of importance worthy of note here, one particularly affecting us regarded as people with a gospel to preach, the other of yet wider import. We will give the latter problem priority.

Liverpool, as all the country knows, has been the scene of two most distressing and somewhat similar tragedies which have involved the death of two honourable women; each of them in different spheres a church worker. Undisciplined passion (taking the word in its widest connotations) has lain at the root of both disasters—for disasters to civilisation these dreadful episodes undoubtedly are.

Special social attention has been drawn to the last and most brutal murder-case by the significant words of the Bishop of Liverpool, who visited the young man under sentence of death in gaol, and confirmed him. "Society must share the blame," said the Bishop. What true words! But it is a truth not fully discerned except by those who are attacking with understanding the deepest social problems.

Look the facts in the face of this terrible case of the Bishop's penitent: out of hand in a public-house home; then in an industrial home; then thrown into work in the world. Writers in the press have attacked the Church for its supineness, or inability to cope with these things; the secretary of the Y.M.C.A. has shown how such and such good things would cost much less than many other less good things; the police court missionary says that "efforts had been made on behalf of this misguided youth, and for a period of three or four years were attended with success, but no good purpose would follow in publishing this." We do not minimise the possible effect of any philanthropic agencies, nor do we dwell on the fact to the advocates of compulsory military drill or conscription that this young man had actually been "under arms." The only solution in the conditions of our modern civilisation lies in the increased care of society at large for its adolescent. Prof. Gilbert Murray reminds us that "throughout the whole of antiquity the possibility of absurd and atrocious things lay much nearer, the protective forces of society were much weaker, the strain on personal character, the need for real 'wisdom and virtue' was much greater than it is at the present day." Make the comparison, not between antiquity and the present time, but between the middle class boy and the boy at the bottom, and the very same words apply. The boy at the secondary school has every modern advantage. He is under solicitous supervision, and is being actively "educated" up to the age of at least 16 or 17. Then he enters some regular work with a prospect, or he continues in the line of study for a profession. The case of the boy at the bottom, leaving school at a tender age, need not be described.

The sooner the school age is raised; the sooner a national minimum wage is enacted, so that poverty-stricken parents may have less inducement to send boys to blind-alley occupations in order to obtain that pathetic help of a few shillings to lighten, if only for a moment, the toil of living; the sooner compulsory continuation schooling is enforced; the sooner organised play is possible for the poor boy and girl as well as the "better-off" boy and girl; the sooner we may expect some "wisdom and virtue" to appear in the young men and women who have roamed the streets since they left school as their sole place of society, recreation and further education. The results of such "education" may be well seen in the unhappy boy whom society has first neglected, and then, helpless before the consequences, sent in his early youth out of the world.

An interesting page in Mr. Haigh's report treats of this very question, referring

to the efforts of Mr. F. J. Marquis, of the University Settlement, and Mr. Sydney Jones, to find land for the outdoor exercise of youths and boys of the working class. "At the same time," writes Mr. Marquis, "such open space would provide the city with the great dream of town planners, a 'girdle of green' not too far removed from the centre of congestion." Playing fields for the many! Why not?

Arising out of important controversies in the Liverpool press concerning "Miracles," the Minister-at-large delivered a public lecture on the subject, and invited discussion. The only point to be noticed here is the attitude of the press in this matter towards liberal religion, that is, of *avowedly* heretical order. The Unionist *Courier* did send a reporter apparently in the hope of a lively difference of opinion between the Unitarian, Orthodoxy as represented by Pastor George Wise, and Secularism as represented by Dr. Niven. Disappointed of scenes, though three or four hundred people listened to an earnest discussion under the chairmanship of Mr. Sydney Jones, the report in *The Courier* turned on the blood-red spots on the planet Jupiter in the year 1910, propounded by a zealous Christadelphian. The Liberal *Daily Post and Mercury*, in the columns of which the principal controversy had appeared, sent no reporter, and maintained a masterly silence on the whole proceeding.

THE MIDLAND CHRISTIAN UNION. ANNUAL MEETING.

THE annual meeting of the Midland Christian Union was held on Monday, the 9th inst., at the Church of the Messiah, Birmingham, when a large number of ministers and delegates, as well as subscribers and friends, were present. Amongst others attending were the Revs. J. M. Lloyd Thomas, I. Wrigley, J. A. Shaw, H. C. Hawkins, S. Gibbon, S. S. Brettell, H. Warnock, W. G. Topping, G. von Petzold, C. Thrift, W. E. Williams, E. Glyn Evans, J. E. Stronge, A. H. Shelley, F. A. Homer, W. C. Bowie, W. Jellie, and D. Delta Evans; Messrs. H. New, E. P. Beale, M. Mole, Felix Hamel, W. Vickery, Mansell, Hickman, Sidaway, Barnard, Hopkins, Colonel Talbot, Mrs. Cliff, Miss Lee, and Miss Gibson. The chair was taken by the president, Mr. W. Byng Kenrick. In moving the adoption of the report he pleaded for a greater missionary spirit among the lay members of the various churches. He pointed out that all churches were suffering largely from the prevalent apathy in matters pertaining to religion, but that the time was specially favourable for the promotion of such principles of spiritual freedom as their churches stood for. He paid a generous tribute to the devotion and energy of their ministers, and asked that the members of the churches should co-operate heartily with them. In the course of his speech he expressed the regret of all at the deaths of two such distinguished toilers amongst the more neglected classes of the community as the late Revs. W. J. B. Tranter and W. J. Clarke. In seconding the adoption of the report the Rev. J. E. Stronge, of Kidderminster, made a special appeal to the

Union to do more directly propagandist work, and to advocate Unitarianism specifically. He thought that in the large industrial areas covered by the Union, with their teeming population, new churches ought to be established. Opportunities were awaiting them on every hand, and they should go forward in faith and seize them. Mr. W. Byng Kenrick was re-elected president on the proposition of the Rev. J. M. Lloyd Thomas, who spoke of the courage and consistency manifested by our cultured laity who remained faithful and loyal to our cause. Mr. Barnard, of Walsall, in seconding the motion, spoke of how Mr. Kenrick was a friend to all the aided churches, and was ever ready to help them by every means in his power. The vice-presidents were also re-elected, the Rev. A. H. Shelley, who retires from the joint secretaryship, being added to the number. Mr. E. Ellis Townley and Mr. P. J. Worsley, jun., were respectively reappointed secretary and treasurer, and the retiring committee was re-elected *en bloc*. A luncheon followed the business meeting, the ministers and their wives and the delegates being most hospitably entertained by the congregation of the Church of the Messiah at the Imperial Hotel. During the luncheon opportunity was taken to welcome the Rev. W. C. Bowie, as representing the British and Foreign Association; and also, on the proposition of the Rev. W. Jellie, to wish God-speed in his new work at Auckland to the Rev. W. E. Williams, of Evesham.

At the Conference in the afternoon the subject of the Colonial and Foreign missionary field was dealt with in speeches by the Revs. W. C. Bowie, W. Jellie, and G. von Petzold. Mr. Bowie gave a most graphic and interesting account of the churches visited by him in his recent Canadian tour, prefacing it by an historical *résumé* of the work done by the British and Foreign Association outside Great Britain and Ireland. Mr. Jellie, in the course of a brief address, pleaded hard for men and money to be sent to New Zealand in order that they might minister to their kith and kin, especially the scattered members of their own household of faith. An address distinguishing between the characteristics of the English and German nations, particularly in matters of religious organisation, was delivered by the Rev. Gertrude von Petzold. In the course of the afternoon Mr. Bowie expressed his regret, shared by all present, that the Rev. J. W. Austin was prevented by illness from being present, but there was the cheering news that he was making good progress. In the evening the annual sermon was preached by the Rev. Dr. Jacks, of Oxford. There was a large congregation.

At a meeting of the National Peace Council held last week the following resolution was passed:—"The National Peace Council, representing an alliance of forty-one organisations of varying kinds, places upon record its strong condemnation of the growing loss of control by Parliament over our Naval expenditure revealed in the debates on the Supplementary Estimates."

THE ROYAL SOCIETY FOR THE PROTECTION OF BIRDS.

ANNUAL MEETING.

THE annual meeting of the Royal Society for the Protection of Birds was held at the Westminster Palace Hotel, on Thursday, March 5. The chair was taken by Lord Newton, and in the course of the afternoon the Duchess of Portland, President of the Society, whose interest in the cause has found practical expression in many helpful ways, presented medals and prizes which had been won in the Public School Competition. In the course of his speech Lord Newton said that the arguments against the Plumage Bill were as inconclusive as anything he had ever heard, but it was always found that whenever an attempt was made to bring in a Bill of this kind, which came in contact with any trade or industry, there was no lack of reasons given why it ought not to pass. Sir Conan Doyle said later on that if it was objected that the Bill would put some people out of business, that was what they were out for—to prevent people carrying on an indefensible business. People said our slums showed how near to savagery we were, but he thought they got a better proof of our nearness to savagery when they sat in the upper tier of the opera and looked at the women's headgear in the stalls. He hoped that in the future, just as the white feather of cowardice is the worst slur a man can bear, so the white feather of cruelty will be the worst slur a woman can bear. Mr. Page Croft, M.P., who introduced the Plumage Bill last session, in moving a resolution pressing for the speedy passage of the Plumage Bill, said that it commanded the support of the majority of the House of Commons, and emphasised the great importance of the Mother country backing up the Dominions, which had already legislated for the protection of their own bird life, but could not make their laws effective while plumage was smuggled out of the country and sold openly in England. The Rev. H. R. Gamble, commenting on the extraordinary difficulty of getting Bills of this kind through Parliament, laid stress on the importance of creating public opinion among women. No doubt there were some who for their personal adornment would pluck a feather from an angel's wing, but as a rule they erred through ignorance.

Reference was made by all the speakers to the splendid example which had been set by America in prohibiting for good and all the importation of the plumage of wild birds throughout the United States save for scientific purposes. Letters of apology were received among others from Lord Cromer, Lord Curzon, Sir Edward Grey, Canon Rawnsley, Dr. Lyttelton, and Mr. Wilfrid Scawen Blunt. "In the whole history of mankind," Mr. Blunt wrote, "and Heaven knows it is an ugly record—there is nothing in my view of things to equal the criminality of the destruction which in our own day has befallen whole races of wild animals, especially of birds, at our civilised white hands—nothing so wanton, nothing so irreparable, nothing where the evil wrought has been less mixed with advantage, where the dignity

and order and beauty of the world has been more unpardonably wronged. . . My view of what legislation should aim at is that the destruction of these birds, for the mere whim of slaughter or the gratification of vanity, ought to be made a criminal offence, punishable by every Government as a kind of piracy committed against the Commonwealth of the world."

FLOGGING AND THE WHITE SLAVE TRAFFIC.

THE following memorial protesting against the introduction of flogging for male offenders under the Criminal Law Amendment Act has been forwarded to the Prime Minister through the Humanitarian League:—

In the Criminal Law Amendment (White Slave Traffic) Act, passed rather more than a year ago, there was nothing which attracted more attention at the time than the provision for flogging male offenders for certain crimes against women, while female offenders remained exempt. We note that attempts are now being made to induce the Government to extend still further this unequal law of the lash. While we hold that all personal violence should be most rigorously suppressed, we desire to convey to you our strong conviction, in the first place, that flogging is neither a proper nor an effective method of punishment; and secondly, that the sex-distinction which exempts women from a penalty to which men are subjected is less an honour than an insult, inasmuch as it is not privilege, but equal justice that women demand. We trust, therefore, that the Government, while maintaining the law which secures to women entire immunity from the lash, will seek rather to extend this immunity to men, than to impose still further upon one sex only a brutal and antiquated form of punishment which is degrading to men and women alike, and unworthy of the sanction of any civilised State.

Among the signatories are the following:—Dr. Elizabeth Garrett Anderson, Mrs. Hertha Ayrton, the Hon. Lady Barlow, Lady Byles, Countess Batthyany, Dr. Ethel Bentham, Miss Margaret G. Bondfield, Mrs. Bradlaugh Bonner, Mrs. Bramwell Booth, Mrs. Mona Caird, Mrs. Cecil Chapman, Mrs. Cobden-Sanderson, Mrs. C. Despard, Mrs. Sarah Dickenson, Mrs. Wolstenholme Elmy, Miss Isabella O. Ford, Miss Isabel Forsyth, Mrs. Havelock Ellis, Lady Gibb, Lady Gomme, Miss Eva Gore-Booth, Mrs. Billington Greig, Mrs. Elizabeth A. Haworth, Madame Ellen Key, Lady Emily Lutyens, Lady Constance Lytton, Miss Lillab McCarthy, Miss A. G. MacGowan, Miss Margaret McMillan, Mrs. Mary Marks, Miss May Morris, Dr. Flora Murray, Miss Edith Palliser, Miss Elizabeth Parker, Dr. Marion Phillips, Miss Sarah Reddish, Mrs. Pember Reeves, Miss Edna C. G. Rhodes, Miss Elizabeth Robins, Miss Esther S. Roper, Miss A. Maude Royden, Vera Countess Serkoff, Dr. Phoebe Sheavyn, Mrs. H. M. Swanwick, Miss Gertrude Toynbee, Mrs. Sidney Webb, Miss Margaret A. Wroe, and Mrs. I. Zangwill.

THE ARREST OF THE REV.

J. S. BOWSKILL.

At the monthly meeting of the Anti-Slavery and Aborigines Protection Society held last week under the chairmanship of the Hon. J. C. Lyttelton, M.P., the following resolution was proposed by Sir T. Powell Buxton:—

That the Committee of the Anti-Slavery and Aborigines Protection Society desires to place on record its high appreciation of the courageous attitude adopted by the Rev. J. S. Bowskill towards the oppressed natives of Portuguese West Africa, and calls upon His Majesty's Government to secure a searching and impartial inquiry into all the circumstances which led up to the arrest of Mr. Bowskill. That this resolution be forwarded to His Majesty's Principal Secretary of State for Foreign Affairs, the Rev. J. S. Bowskill, and the Baptist Missionary Society, with an assurance to that Society of the whole-hearted support of the Anti-Slavery and Aborigines Protection Society in the task of securing justice for Mr. Bowskill.

ARRANGEMENTS have been made for a series of Weekly Meetings for Prayer and Conference on the Women's Movement. They will be held at 92, St. George's-square, S.W., every Wednesday, at 8 o'clock, beginning on March 25. Full particulars and tickets may be had from Miss Lucy Gardiner.

UNDER the auspices of the National Conference Union for Social Service, a meeting will be held in Lindsey Hall, The Mall, Notting Hill Gate, on Wednesday, March 25, at 8.30 p.m. The Rev. P. H. Wicksteed, M.A., will take the chair, and will speak on "The Churches and the Criminal Law Amendment Act." Lady Bunting (of the Criminal Law Amendment Committee) will speak on the present state of the law and the reforms needed with reference to the following resolution: "That in the interest of morality, and for the protection of girls, this meeting urges the Government further to amend the Criminal Law Amendment Act of 1912, by raising the age of consent to 18 years." This Conference is called to discuss how to promote interest in the churches in this subject, and what action is possible and appropriate for them.

It has been arranged that the dinner which the Modern Languages Association had intended to give to Professor Rudolf Eucken, of Jena, on the occasion of his forthcoming visit to England to lecture before the Association, shall be amalgamated with the public dinner arranged by the Committee of Friends and Admirers of Professor Eucken, which is to take place at the Savoy Hotel on May 28 next; the Right Rev. Bishop Boyd Carpenter in the chair. Applications for tickets should be sent to Professor Eucken's publishers, Messrs. Williams & Norgate, 14, Henrietta-street, Covent Garden, W.C.

NEWS OF THE CHURCHES.

Astley.—On Saturday, March 7, a re-union of old scholars and members of the Unitarian Church was held for the purpose of making a presentation to the Rev. P. Holt on the completion of 25 years as minister at Astley. After tea a meeting was held, presided over by Mr. John Lee, who read letters expressing regret at inability to be present from the Revs. R. S. Redfern, W. F. Turland, and H. Fisher Short, and also a letter of warm sympathy and congratulation from the congregation at Chowbent. The presentation was made by Dr. Jessel, who dwelt upon the difficulties and the opportunities of the work at Astley, and pointed out that they had gained a measure of success in the men who had been trained there and taken up active service in other churches. The gift took the form of an oak roll-top desk and clock, and Mrs. Holt was presented with a flower stand and a silver and cut-glass dish. Mr. and Mrs. Holt both responded in suitable terms, and the Rev. G. A. Ferguson, in a cordial speech, expressed his pleasure at being present. A musical entertainment followed.

Bath.—On Thursday, March 5, the secretary of Trim-street Chapel (Miss Athawes) held an "At Home" at Beau Nash House to meet the new minister (the Rev. A. Cunliffe Fox) and Mrs. Fox. There was a large gathering, which included the Revs. J. McDowell (Bath), Rudolf Davis (Gloucester), and W. Holmshaw (Ilminster). Letters of apology were received from Mr. Frank A. Bullock (Trowbridge), the Rev. Gustav Beckh (Clifton), and the Rev. Ambrose N. Blatchford (Bristol). Mr. A. Taylor, chairman of the congregation, presided, and, after offering a welcome to Mr. and Mrs. Fox, remarked that although in point of numbers the congregation of Trim-street was not what it used to be, they had still a good number of friends who were deeply devoted to the cause of the work carried on there, whose faith and courage were unshaken, and who would not spare themselves in supporting the new minister in his labours. On behalf of the congregation words of welcome were offered by Messrs. A. Ricketts, C. Gooding, E. W. Austin, R. S. Bransby, J. Barter, F. Shellard, W. H. Hawling, and Miss Lemann, and the Rev. J. McDowell spoke in the name of the ministers of the province. Mr. Fox came, he said, with the experience he had gained as Secretary of the Manchester District Association, and he hoped that before long he would find his work in the larger field of provincial activity. The Rev. Rudolf Davis, as Secretary of the Western Union of Unitarian and Free Christian Churches, also joined in the welcome. The Rev. A. Cunliffe Fox, in reply, said he thought the omens were good. He had come to Bath full of hope. His ambition was to be not merely their pastor, but also their friend, and it was a great advantage to him to have their old minister to associate with and refer to. He hoped that he would be able to avail himself of Mr. McDowell's larger experience and ripeness for many years to come.

Bolton.—The annual meeting of the members of the Bank-street congregation was held on February 28, when the report of the General purposes committee and the accounts were adopted. The institutions of the church are in a flourishing condition; 56 new seat-holders were enrolled during the year, bringing up the number to 512. After the business meeting a soiree was held, speeches being delivered by Mr. William Noble and the Rev. J. H. Weatherall.

London: Acton.—On Tuesday, March 10, a lecture on Cornwall was delivered at the Unitarian Church by the Rev. W. W. Chynoweth Pope, of Lewisham, the Rev. A. C. Holden, presiding.

Middleton.—A social gathering to welcome Mr. Charles Smith, the new minister-in-charge, and Mrs. Smith, was held in the schoolroom of Old-road Unitarian Chapel on March 7. Letters of regret at being unable to attend were read by the secretary, Mr. John Dickinson, from Mr. George H. Leigh, J.P., president of the British and Foreign Unitarian Association, and from the Revs. E. W. Sealy and D. R. Davies. Mr. Foxton, president of the committee, was in the chair, and among those supporting him were Mr. Raynor Wood, representing the Manchester District Association; the Rev. T. P. Spedding, representing the British and Foreign Unitarian Association; the Rev. W. Wood (Congregational), representing the Middleton Free Church Council; Alderman Townend, and other ministers and laymen. On Sunday Mr. Smith preached at the evening service on "The Ball and the Cross." The prospects of the church are very encouraging. There is an enthusiastic band of workers attached to it, and a good Sunday school.

Midland Sunday School Association.—The annual meeting was held at Hurst-street, Birmingham, on March 7. In the report the committee make special mention of the new magazine, *Church, School and Home*, now published monthly, under the editorship of the Rev. J. M. Lloyd Thomas. This incorporates the *Sunday School Monthly*, and has been regularly sent to about 40 places. Information was sought as to the number of schools having a preparation class, and also as to the extent to which scholars attended church worship. All the schools reporting, except two, answer the first question in the negative. On the second, while at many schools the scholars attend fairly regularly, there is no definite system of ensuring church attendance common to all the schools in the Association. Most of the schools have been visited during the year. The report concludes with an expression of deep regret at the deaths of the Revs. W. J. Clarke and W. J. B. Tranter, both of whom had been active supporters of the Association. After the business was concluded an address was given by Mr. T. M. Chalmers, secretary of the Sunday School Association, on "The Aim of Sunday School Teaching."

Oldbury.—The welcome meetings in connection with the settlement of the new minister, the Rev. H. C. Hawkins, took place on Monday, February 16. A large congregation assembled for the induction service at 5 p.m., the devotional part of which was conducted by a former minister of the church, the Rev. W. G. Topping (of Coseley) and the Rev. E. Glyn Evans (of Dudley). The charge to the minister was delivered by the Rev. A. H. Shelley (of Cradley), and the charge to the congregation by the Rev. J. M. Lloyd Thomas (of Birmingham). At the meeting the chairman, Mr. A. Burgess, church secretary, welcomed Mr. and Mrs. Hawkins on behalf of the church and Sunday school, and addresses followed by the Revs. A. H. Shelley, representing the Midland Christian Union; J. Wrigley, representing the Ministers' Meeting; W. G. Topping, on behalf of the Midland Sunday School Association; and E. G. Evans, on behalf of the new Midland Guilds' Union.

Ringwood.—On Thursday evening, March 5, the members of St. Thomas's Chapel were invited by Mrs. Cojari Conway to a soiree, held in the school room, to welcome Mr. and Mrs. Raad. Mrs. Conway, in welcoming her guests, spoke most kindly and sympathetically of their new minister and his wife, and pleaded earnestly for loyalty in attendance at the services. By cultivating this habit they would most effectually help their minister, and at the same time would gain strength to carry out their daily work and bear their trials more bravely. Mr. Raad, in replying, said how happy he and his wife had been during their brief stay in Ringwood, which he attributed mainly to the extremely sympathetic attitude

of the congregation. He said one constantly reads of the duty of the minister to the congregation, but very little of the duty of the congregation to the minister. Ian Maclaren devoted a little volume to this subject, and really a minister is dependent for his ultimate success in innumerable ways upon the members of the congregation. The speeches were followed by a short entertainment.

Southampton.—On Saturday, March 7, an "At Home" was given in the Hill Hall by the Rev. and Mrs. Andreae to meet the Rev. Charles Hargrove, who was visiting Southampton for the week-end on behalf of the British and Foreign Unitarian Association. About 60 members and friends spent a pleasant evening and appreciated the opportunity of an informal meeting with Mr. Hargrove, who also preached on the following Sunday morning and evening.

Wakefield.—We regret that owing to an oversight the acceptance of an invitation to become minister of Westgate Chapel, Wakefield, by the Rev. J. M. Bass, was published last week in "News of the Churches" under Halifax.

Women's League.—A Council meeting of the British Women's League was held at Essex Hall on Tuesday, March 10, at 3.15, the president, Mrs. Blake Odgers, presiding. There was a good attendance of delegates, to whom the chairman gave a very cordial greeting, and Mrs. Sydney Martineau, hon. treasurer, and Miss H. Brooke Herford, joint hon. secretaries, gave encouraging accounts of the financial position and the general work of the League. Special mention was made by Miss Brooke Herford of the International Committee, which has already done a great deal towards drawing together liberal religious women on the Continent and in America, and to promote the aims of the Guild of Friendship. Miss Grace Mitchell then gave an address dealing with her recent experiences in Australia and New Zealand, where she has been visiting the overseas branches. She spoke in warm praise of the beauty of the country through which she travelled, the delightful welcome she received in every place she visited, and the good work which is being done in the widely separated districts where the Unitarian Churches are taking their share in the shaping of a new civilisation. One of the things which had most impressed her was the pathetic eagerness with which she was questioned as to the work that was being done, and the kind of people who were doing it at home. The welfare of these churches in the Overseas Dominions, she thought, ought to be made an integral part of the corporate activities of men and women of the liberal faith in the Motherland, for they had spiritual responsibilities in regard to them which they had been rather slow to realise in the past. There were very great opportunities awaiting them in these new countries, where life was in a much more fluid state, and thought could be influenced more easily than in an old country. She felt strongly that they belonged to a historic church, that they were linked on to a living movement with a mighty tradition, and a mighty trust, and that their work in the future must be inspired by the sense of spiritual fellowship in whatever part of the world they might be. After giving some further details of her tour, and the personal impressions gathered during visits to Melbourne, Sydney, and Adelaide in Australia; and to Wellington, Auckland, and Timaru in New Zealand, Miss Mitchell concluded by saying that she was not making an appeal at that meeting for money, but for knowledge and sympathy, and practical interest. There was one thing which any member of the League might begin to do at once—that was to correspond with some member of an overseas branch of the League. The letters need not be very long, but if once a month they sent a little account of what they were doing, and

asked for a similar account from the other side, mutual interest would be kept alive and friendships established which would be of the greatest value. They wanted warmth no less than light if their aims were to be carried out. The following resolution, proposed by Mrs. Blake Odgers, "That this Council meeting sends hearty greetings and messages of goodwill to the sister branches overseas, and earnestly desires that the work done by Miss Mitchell for the League will bear fruit in closer co-operation, mutual sympathy and understanding," was passed with acclamation. A vote of thanks to the lecturer for her address, proposed by Mrs. Tarrant, was also carried with cordiality.

NOTES AND JOTTINGS.

BETTING AND GAMBLING IN SWITZERLAND.

Switzerland is making a serious effort to check the evils of betting and gambling. At a great meeting at Olten last week it was strongly urged that the Swiss law forbidding games of hazard should be strictly applied, and that the roulette tables should everywhere be abolished within five years. In Geneva an inquiry is being made into the presence of English book-makers, many of whom have sought refuge on the Continent as a result of the strictness of the law in this country, and it is said that the British Consul has obtained from the Geneva Government a promise to suppress all such agencies.

THE INCREASE IN DIVORCES.

According to the most recent statistics the number of petitions for dissolution of marriage in this country is steadily growing, the figures for 1912 (920 against 859) being the largest yet recorded. The decrees nisi also increased by 35. The figures for 1912, compared with 1903, show an increase of 12.38 per cent. as against 9.75, this increase being greater than the increase in population. An increase is to be noted for 1911 and 1912 in the number of marriages having less than one year's duration. The fact is always noticeable, adds the report, that a very large proportion of the marriages are childless. In the ten years 1903 to 1912 they formed no fewer than 39.52 per cent.

WOMEN AND THE INCREASED COST OF LIVING.

At the conference on the increased cost of living, organised by the National Women's Council of the British Socialist Party, and the Women's Industrial Council, held at Toynbee Hall last Saturday, it was stated by Mr. Will Thorne, M.P., who presided, that the purchasing power of £1 had fallen since 1895 to 16s. 3d. From a working-class point of view there was no more important question, he said, than that of the continuous rise in the price of food, because there had not been an equivalent increase in wages. This affected women most, because they were the buyers. Several resolutions were carried urging that organisations of women should be encouraged to oppose all increase of prices, that a legal standard of quality for all goods should be established in the interests of national health, and that a deputation should be arranged to wait upon the Home

Secretary and the President of the Local Government Board.

THE CHARGE FOR GRAZING DOCKED HORSES.

The fact that it is no unusual thing for the owners of grazing land to charge more for grazing long-tailed horses than for those which have been "docked" will probably be news to a good many people. The explanation given by the owner of a meadow near Dieppe is that "a docked horse is constantly irritated by the flies, and keeps on stopping his grazing to drive them off by swinging his head. A long-tailed horse keeps off the flies with his tail, and so can keep on grazing without interruption." This strengthens the argument in favour of legislation to prohibit the practice of docking, which is a cruel form of mutilation, and not only spoils the appearance of the horses, except in the eyes of people who seem to have lost the natural perception of beauty, but results in real torture to the animals, and, as we now know, interferes with the process of feeding in a peculiarly irritating way.

ILLITERACY IN AMERICA.

It comes as a shock to those who have been impressed with the universal spread of education in the United States to learn that there are no less than 2,273,603 illiterate males of twenty-one years of age and over within its borders. The figures are taken by the *Manchester Guardian* from a recent Congressional Committee report. Only 617,000 of these, however, are native whites, and as to the negroes, their total of illiterates, 819,000, is a decrease of 157,000 as compared with ten years ago, although the total negro population has increased in the meantime by 398,000. Curiously enough, the proportion of illiteracy among the native whites of foreign or mixed parentage (adult males alone being taken) is only 1.3 per cent. as against 4.2 per cent. among native whites of native parentage, and this goes to confirm what is continually being said about the keenness of immigrants' children to profit by their newly-found educational opportunities.

THE MODERNISING OF JERUSALEM.

The old order changes everywhere, giving place to new, and now not only is beautiful Athens to be given over to the ardent town-planner, but Jerusalem is to be brought up to date in a startling way by means of such "improvements" as tramways, reservoirs, telephones, and bicycles for its policemen. One of the tramway routes will start from the Jaffa Gate and run outside the city walls through the newer part of Jerusalem, another will encircle the city with its historic sites and poignant memories, and yet another will run as far as Bethlehem, six miles away, with the prospect of further extensions as time goes on. Even the old methods of agriculture are going out, and the hum of threshing machines operated by motors are heard on the plains of Sharon where once the corn was reaped by hand and threshed out by oxen, and motor boats are now to be run upon the Jordan and the Sea of Galilee, carrying both passengers and freight. It almost seems a desecration

to write of these things, but Jerusalem is not the only city of deathless memories which has been spoilt in this way for those whose minds dwell reverently on the past, and its modernising only serves to remind us afresh that the benefits of our civilisation are not gained without some corresponding loss.

DISHONESTY IN MEN AND WOMEN.

It is encouraging to learn, after all we have heard about the increase of drinking with the evils resulting therefrom among women, that dishonesty is declining among them. The same cannot be said of men, however, for, according to an article by Mr. Thomas Holmes (secretary of the Howard Association) appended to his annual report, dishonesty is growing among young men year by year. It shows itself chiefly "not in acts requiring skill, address, or courage, but in petty acts, often repeated, demanding only lack of principle and low cunning—of all kinds of dishonesty the most fatal to the character of the delinquent." "For many years past," he adds, "an increasing number of young women have entered into commercial and industrial life, and have been exposed to the same conditions as those to which men are submitted. Yet in spite of this, and notwithstanding the fact that the female population outnumbers the male by 1½ millions, the number of women detained in prison is only one-sixth the number of men." The London figures are:—Four prisons for men, daily average 4,800; one prison for women, daily average 800.

WOMEN'S INDUSTRIAL COUNCIL.

The nineteenth annual report of the Women's Industrial Council gives a useful summary of the various activities by which it seeks to improve all industrial conditions in which women are concerned. The object of the Council is to collect and publish information, prepare Parliamentary Bills, official reports and statistics, to educate women and girls in social questions and legislation affecting their welfare as workers, to organise social and educational clubs, to train girls as children's nurses, and in other ways clear the path for successful organisation. *The Women's Industrial News*, its quarterly organ, gives reports on trades, into many of which the Council has made first-hand investigation, and some of the publications issued from time to time, such as "How to Clean a House," "How to Cook a Simple Meal," and other useful pamphlets, have run through several editions of five to ten thousand each. The total number of the domestic series sold during the year, in fact, was 24,691, of the wage series 2,662, of the reports on trades in back numbers of the news 1,638, of the labour law series 1,217, and of the children series 197. Ninety-two lectures and meetings have been arranged, and the lecture list is one of great variety and interest, subjects touching on every aspect of the worker's life being dealt with by such experts in social knowledge as Dr. Elizabeth Sloan Chessier, Mr. Herbert Burrows, Mr. Charles Russell, Mr. Aneurin Williams, Mrs. Handel Booth, Dr. Haden Guest, and Capt. Arthur St. John.

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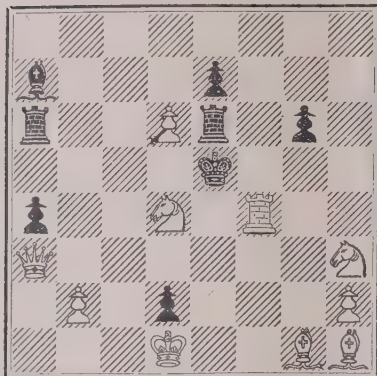
MARCH 14, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 48.

By GODFREY HEATHCOTE.

BLACK. (8 men.)



WHITE. (10 men.)

White to play and mate in two moves.

SOLUTION OF No. 48.

1. Q. B7 (key-move).

Correct solutions from R. B. D. (Edinburgh), A. J. Hamblin, E. Wright, J. Johnson (also No. 45), John White, W. T. M. (Sunderland), A. S. Rodgers, W. E. Arkell, W. Williams (also No. 44), Rev. I. Wrigley, A. Mielziner, Rev. B. C. Constable, Dr. Higginson, D. Amos, F. S. M. (Mayfield), Walter Coventry (also No. 45), and Geo. Ingledew.

ANSWERS TO CORRESPONDENTS.

J. JOHNSON and JOHN WHITE.—Thanks for promise of support.

GEO. INGLEDREW.—I will consult the proprietors in reference to the suggestion you make.

An amusing incident occurred when our No. 48 was published many years ago. Mr. Heathcote is one of our finest composers, and his problem was reprinted in the St. Petersburg *Novoye Vremya*, then edited by the Russian master Tchigorin. He (the Editor) called attention to a cook, and said he was amazed that it had escaped the notice of the solvers, and, worse still, of the judges in the tourney in which it was awarded high honours. What, however, is still more amazing is that the problem is *not* cooked. It is an example of the truth of the statement that the typical fine player, even though in the ranks of the Masters, is the poorest judge of problems. I do not attach much importance to occasional errors, but to the constant utterances of such players on the subject of problems which display lack of grasp, and a total misunderstanding of some of our problem composers' finest work. In this instance Mr. Heathcote is, in his line, every bit as celebrated a chessist as Tchigorin was in his.

Next week I shall reprint a miniature three-mover of my own which I recently saw (man for man identical) in a German magazine under another name. This is, of course, a coincidence, but a rather startling one. The fact that there are very few pieces makes it quite possible that the idea occurred to two composers independently. The later diagram appeared two years after mine.

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22. Mr. W. HARRIS CROOK, of Manchester College, Oxford.

29. Morning, Rev. J. ARTHUR PEARSON.
Evening, Mr. EDWARD CAPLETON.

April

5. Rev. WILLIAM HAMILTON DRUMMOND.

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LONDON, SATURDAY, MARCH 21, 1914.

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22. Mr. W. HARRIS CROOK, of Manchester College, Oxford.

29. Morning, Rev. J. ARTHUR PEARSON.
Evening, Mr. EDWARD CAPLETON.

April

5. Rev. WILLIAM HAMILTON DRUMMOND.

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SEVENTH ANNUAL GENERAL MEETING, Caxton Hall, Victoria Street, W.C., on Tuesday, March 24, at 8.15 p.m. Chair to be taken by SIR HENRY COTTON.

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SUBJECTS for March 22:

Morning: All Punishment is corrective.

Evening: The God of our Children.

ON FRIDAY, MARCH 27, MR. JOHN M. ROBERTSON, M.P., will deliver the Fifth Moncreux Conway Memorial Lecture at SOUTH PLACE INSTITUTE, South Place, Finsbury, E.C. The title of the Lecture will be "THE LIFE PILGRIMAGE OF MONCREUX CONWAY." The chair will be taken at Eight o'clock by Mr. EDWARD CLODD. Admission Free; Reserved Seats 1s., from E. J. Fairhall, at above address.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 22.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PRIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. W. H. DRUMMOND; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. A. J. HEALE; 7, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. JOSEPH WILSON; 7, Rev. W. G. TARRANT, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Mr. R. SORENSSEN; 7, Mr. A. J. HEALE.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. J. W. PETERKEN.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Rev. W. H. DRUMMOND.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. P. CHALK; 6.30, Mr. F. COTTIER.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Mr. W. HARRIS CROOK.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. BERTRAM LISTER, M.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. GEORGE COVERDALE SHARPE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. T. P. SPEDDING; 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45, and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. H. ENFIELD DOWSON; 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30.
 LIVERPOOL, Ancient Church of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. E. A. PARRY.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. EDWIN ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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BIRTHS.

MARTINEAU.—On March 11, at Roughdown End, Boxmoor, the wife of Howard Martineau, of a son.

THEW.—On March 13, at Guy's Cliff, Blundell-sands, to Mr. and Mrs. H. A. Thew, a daughter.

DEATH.

WATERALL.—On March 19, at Waddon Lodge, Croydon, Nathaniel Waterall, aged 85 years.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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**** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

No one can view the Navy Estimates, which were introduced into the House of Commons this week, with complacency. Even those who are firmly persuaded of their necessity must be deeply concerned at the enormous growth of this unprofitable expenditure. Nearly one million pounds a week for naval defence is a sum which even the richest nation upon earth cannot afford without starving its life in many other directions, in the education of its people, the health of its children, or the redemption of its poor from social misery. We have called attention several times to our growing spirit of fatalism, where the navy is concerned. We simply take it for granted that we are the victims of circumstances over which we have no control. But here as in every other department of political activity it is we ourselves who help to make the circumstances. The time cannot be far distant when, goaded by the burden of taxation, the mass of the people will begin to ask themselves whether the resources of Christian civilisation are quite exhausted. Have we really done all in our power to remove every element of menace from our own preparations for war and to convince the rest of the world that there is no element of inflated national pride in this colossal expenditure?

* * *

THERE was one cheerful passage in Mr. Churchill's able speech on the naval situation. We refer to the announcement that the Board of Admiralty have decided to recommend the Government to abolish prize-money. This seems to take us a step further away from the evil days when private interest or revenge played a large

part in the soldier's life. "There is a strong feeling," he said, "among naval officers that the private enrichment of individuals by acts arising out of warfare is not compatible with the highest conception of the military or naval profession. It has been abolished in connection with the Army and, I believe it is in accordance with the best naval opinion that a similar step should be taken in regard to the Navy. The question of issuing some grant or bounty to the sailors during the course of a war in consideration of the change which has been made is one which should receive the attention of the Treasury."

* * *

THE House of Commons was seen at its best last week in the debate on the condition of the blind. For once party feeling was forgotten and the deeper sentiments of humanity were allowed free play. There was almost a touch of religion in the earnestness with which the subject was discussed, and more than one member found himself falling quite naturally into the language of the New Testament. It is estimated that there are at least 34,000 blind people in the United Kingdom, who are left to be guarded and helped by the sparse methods of private charity. Reform is greatly needed in two directions. Proper treatment in infancy would save hundreds of cases from the burden of permanent blindness. For those who are permanently blind there should be more adequate industrial training. At present the cost of educating a blind child in London is said to be £54 7s., and towards this the State contributes only £5 5s. Mr. John O'Connor added a human touch when he pleaded that books for the blind should be less exclusively "serious and devotional," and thinking no doubt of Raftery reminded the House that the harpers of Ireland were usually blind. At the close of the debate Mr. Herbert Lewis promised the appointment of an Inter-Departmental

Committee to review the whole problem, not as a convenient method of postponement, but as "an indispensable preliminary to definite action." This statement, made on behalf of the Government, was loudly cheered.

* * *

THE report of a committee appointed by the Fabian Society on the working of National Insurance, which was issued last week, is a welcome relief from the controversial warfare which has been carried on against the Act. Its aim is not to hamper administration but to improve it. It acknowledges fully the greatness of the reform which has been accomplished and the benefits which have been already conferred. It then proceeds to give the result of an exhaustive investigation and to formulate a series of recommendations, which are worthy of careful consideration by all who are interested in the subject. The really remarkable thing is that a scheme which touches a vast number of human lives at so many points has not proved to be more faulty than it is. Many administrative difficulties and incidental hardships can only be faced in the light of experience. It is the part of civic patriotism to get these removed as quickly as possible, without unnecessary emphasis upon personal preference or dislike. Let it at least be remembered that without generous sacrifice there can be no social advance.

* * *

It is often asserted by ignorant people that there is nothing in the teaching of Liberal Christianity for the uneducated and the poor. It is conceded rather grudgingly that small groups of enlightened people will assemble for worship and find in the rarefied air the moral sustenance which they need, but the warm human sympathies of the Mission and the word of life spoken to crushed and sinful hearts

are supposed to be entirely absent. Exactly the opposite is the case. At the present time the most energetic and successful work carried on by Unitarians is to be found in working-class congregations in the manufacturing districts, and in their Missions in the dark quarters of our great cities they are making their most original contribution on the practical side to the religious needs of men.

* * *

THESE Domestic Missions in London, Liverpool, Manchester, Birmingham, and elsewhere were the pioneers in intelligent and broad-minded work among the poor, long before Canon Barnett had dreamed of Toynbee Hall or the name Institutional Church was invented. They were born of the deep religious impulse which filled the hearts of a small group of great and holy men, who were at once dissatisfied amid their own comfortable surroundings and confident that the word of life has an equal appeal to all sorts and conditions of men. The keynote of the enterprise was human friendship enriched and ennobled by divine love. The first missionaries were to go in and out among the homes of the people, as a friend visits his friends, ministering to their needs and speaking to them earnestly of the love of God. The whole method of work in its origin was simple and apostolic, and based upon principles which all subsequent experience has confirmed. Gradually groups of people gathered round the missionary. They desired a common meeting place, and services on Sunday; and so, quite naturally, buildings arose and every provision was made for a people's church. But the early simplicity and directness remained, and few religious institutions in the country have suffered less from the distraction of doctrinal controversies or been more successful in applying the gospel of doing good to the service of human need.

* * *

ANYONE who will read the account of the annual meeting of the Mansford Street Church and Mission, Bethnal Green, which we publish to-day, will realise how deeply spiritual impulse enters into all its work. With its network of beneficent enterprises it touches human life at every point, never making much splash or noise in the world or turning aside from its happy tasks to cultivate the arts of the advertiser, but year by year doing what it can to bear the heavy burden, to give beauty for ashes and the garment of praise for the spirit of heaviness. At the heart of it all there is the strong, dedicated life who can inspire generosity and make others follow where he is willing to lead.

* * *

BUT with changing conditions these Missions have had many difficulties to face.

It is becoming much harder than it was formerly for a committee of well-to-do people to manage a church for the poor. There is the suspicion of patronage even where no patronage is intended. There is also the healthy demand for some share in the management on the part of those who are closely associated with the Mission. This difficulty can be met to some degree by asking a certain number of people who live in the neighbourhood and worship habitually at the Mission church to serve on the committee. Their local knowledge and special point of view would be invaluable in many ways. This is done already with the happiest results at the Mansford Street Mission. It may also be suggested that the other members of the committee should place themselves in more intimate relations with the Mission than that of subscribers by joining in its worship several times a year. Such a habit would break down many barriers through a common realisation of spiritual equality. It would also help to remove some rather deeply rooted middle-class prejudices, which are among the most formidable difficulties of English Christianity at the present time.

* * *

In the *Modern Churchman* for March Professor Kirsopp Lake pays an interesting and well-balanced tribute to the work of Canon Driver. "The great result," he says, "which Dr. Driver achieved with so much learning, wisdom, tenacity, and incessant toil, would not have been possible except for the brilliancy and courage of two of his contemporaries, his equals in knowledge, his superiors in originality, namely Professor W. Robertson Smith and Professor Cheyne. The former died comparatively early, but the latter, still greatly daring even in his old age, is with us yet. These scholars it was who first defeated the armies of British traditionalists, and invaded the territory which it was Dr. Driver's part to subjugate and fortify with consummate skill. In this undertaking the attractive interpretative work of Dr. George Adam Smith, the deeply religious and mediating volumes of Dr. Kirkpatrick, and the faithful labours of a number of other scholars have contributed not a little assistance. Vast knowledge, a logical and weighty style, unswerving resolution, extreme caution, and above all profound sanity of judgment mark Dr. Driver's work. His title among the Germans—*der vorsichtige Driver*—was well-earned. We doubt whether in his long career he ever moved forward to occupy a position which has since been demonstrated to be untenable."

* * *

In the same number of the *Modern Churchman* there is the following editorial reference to Professor Lake himself:—"With a subdued manner and ill-concealed

regret, we congratulate Professor Kirsopp Lake on his election to his second Professorship in exile. His removal from Leiden to Harvard means, we fear, that the Council of the Churchmen's Union must lose his genial presence at their meetings. However, we can only give him the farewell greeting which the youthful Origen sent to the heroic Leonidas, on the eve of his martyrdom: "Be sure not to change your mind on our account." We shall still receive Professor Lake's volumes from across the waters, and the stimulus of an American audience re-acting upon those stores of knowledge which years of research have accumulated, leads us to expect that there are many volumes yet to be received. It is true that the Prophet Jeremy avers that they who go into exile are more to be lamented than they who die, but we take no such gloomy view of Professor Lake's future; he is still a comparatively young man, and we may yet hope, if ecclesiastical influence does not prove too strong, to see him not many years hence filling one of the chairs in his own University of Oxford."

* * *

THE Rev. T. E. Page referred recently in similar terms to Professor Lake's appointment. "Few men," he wrote in a letter to the *Times*, "have devoted more time or better ability to the study of early Christianity, and there are few studies which to-day more need and deserve encouragement. It is a study which deals with the very groundwork of belief, and it is of the first necessity that we should come to the clearest possible knowledge and understanding of its subject matter. But those from whom much is to be learned are in England a very scanty band. The Church of England has controversialists and apologists more than enough, but of impartial inquirers a most sad deficiency. Yet for men like Professor Lake, whose reputation, except in his own country, is of the highest, she has apparently no place. For years he has been exiled in Leiden; now he must, it seems, seek a home across the Atlantic. . . . The conclusions at which Professor Lake arrives are not always those that established orthodoxy demands, and he is one of those unhappy divines who find that to pursue knowledge is sometimes the surest way to avoid promotion. Ecclesiastical authorities have never been much in love with inconvenient learning. Once they branded it as Gnosticism and heresy; then they took to thumbscrews and the stake; now they get rid of its embarrassing possessor by a convenient but ignoble ostracism. And yet the Bishops are ceaselessly lamenting what seems to them the strange fact that the Church is steadily losing its hold over educated and inquiring minds."

BEYOND PROGRESS.



LIBERAL Christianity, like other forms of religion, often falls under the strong obsession of words. At the present time technical terms and categories of thought borrowed from physical science are in full vogue. We have only to mention the magical word *Evolution* in order to qualify as quite modern, and anything which can be called progressive is deemed worthy of a cheer. It is hard to fight against this current, and the man who attempts to do so, or even ventures to whisper a doubt of the value for religion of some of the latest fashions in popular thinking, is liable to be dismissed as a weak victim of reaction. But here and there a strong voice is raised, pleading for a careful examination of the phrases which fall so glibly from men's lips, or bidding us fix our attention upon aspects of religious experience to which, clearly, they do not apply. People who take some pride in their openness of mind cannot refuse to listen, and judging from past history they must ever admit the possibility that the heretic among the evolutionists may happen to be right.

Last week we wrote quite deliberately some words which, if they are true, remove the deepest issues of the religious life from dependence upon the fever and fret of temporal progress, with its crumbling edifices of discredited thought and its long procession of obsolete theories about the meaning of life. "We could never commit ourselves," we said, "for life and for death and for eternity to a Divine Love, a Way of Life, which we might outgrow to-morrow. In the worship of our spirits, in the deepest affections of our souls, there is nothing provisional or contingent." In our present issue the Rev. W. WHITAKER, approaching the subject from a different point of view, makes a similar claim. "The notion," he writes, "of an interminable succession of religions and systems, on and on for ever, which was a nine-days' wonder of our grandfathers and their 'science,' has to be relegated to a museum of philosophical curiosities. . . . When it can be shown how love and forgiveness and humility, and CHRIST himself, are likely to be superseded, we shall be willing to accept the naturalistic conception of progress. But it will not bear examination."

Now we hope that it is clear that neither of these statements has been made at random. They represent deep conviction which has been submitted to some of the testing fires of experience. They correspond, moreover, with a view of religion which has been rich in the noblest fruits of the Spirit. For this reason we ask for deep and careful consideration of the position, even by those who may find much to cavil at in the form in which it is stated. In this connection disputes about words will be of little use. If "finality" is a hard and disagreeable word to some minds, suggestive only of arbitrary barriers to thought; if for others "absolute" seems to have more affinity with philosophical abstractions than with the pulsing heart of religion, let us agree if possible to use other terms. What matters is the deep conviction that the Christian soul in its moods of adoration and its acts of obedience is raised above what is merely ephemeral; that through all the stages of its own growth in the knowledge and the love of God its present judgment of values can never be reversed. Love cannot be dethroned, or goodness become less admirable, or the character and sacrifice of CHRIST seem unworthy of the deepest homage which the heart can give at the bidding of some law of progress. These things are God's revelation to us rather than our dim and transitory guesses about God.

Here we come upon the difficulty which is always cropping up in the discussion of this subject. It is for many people inseparable from the mental habits in which they have been trained. Christianity has been studied in the modern world chiefly from the intellectual point of view. Its systems of thought rise and pass away. Its theology in many of its aspects is only provisional. The answer which it gives to the world's enigma is accepted by one generation and rejected by the next. In a word, it partakes of the weakness and contingency which are inseparable from all historical movements. But does not this very fact, that some deep source of religious renewal survives through all these changing forms, suggest at least the presence of a spiritual secret which intellectual analysis and historical criticism can never penetrate? What if the claim be true that Christianity, so far from being one among the many vain attempts to read the riddle of existence, owes all its power to the divine fire which glows in its heart? That it is so countless men and women throughout

the centuries would affirm. It is not a provisional resting place for the spirit, which with much effort they have discovered for themselves. It is the very love of God coming to claim them for its own, appointing for them the true way of life, and lifting them up through its purifying grace into fellowship with a divine order of being. Here there is a large space for the errors of human judgment and the blind gropings of human folly, and to all these the demands for improvement, for progress, may be fitly applied. Christianity on its way through the world has left many things behind; it has spurned our attempts to hold it in intellectual chains or to harness it to some unchanging social order; but it has never repented of its first love or ceased to point to the one and only way by which the heart and conscience of man can make their peace with God. It has always held fast to the things which are beyond progress, because they are divine.

In a graphic passage Mr. EDWYN BEVAN has described the state of spiritual destitution to which Stoicism came as a message of life and peace in the ancient world.

"Mankind," he says, "seemed to be driven hither and thither in a sea of contrary desires; one impulse overrode and frustrated another; the things which men took for good brought them no satisfaction when they were gained; human life was a chaos, in which blind Desire was the propelling force, and action was spasmodic, furious, vain—a misery of craving for ever disappointed and for ever renewed."

The break up of venerable traditions of thought and social order is producing a similar feeling of unsatisfied religious need in the modern world. We too know "a misery of craving for ever disappointed and for ever renewed." For the tragic intensity of such a mood a cheerful gospel of progress is of little avail. We need something beyond this fleeting temporal order, a heavenly standard of values which alone can give meaning to progress for far-seeing eyes. Whither are we tending? Where are the loyalties of the heart securely fixed? What is the way of life which we are prepared to tread in the face of danger and temptation, through all the mockery of changing fashions? Unless we can give a quiet and confident answer to these questions intellectual curiosity will profit us little, and all our talk about progress will be mere striving after wind.

THE LIBERAL CHRISTIAN PULPIT.

THE CHURCH OF THE LOYAL.

By L. P. JACKS, D.D.

"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect."—HEBREWS xii. 22.

WHAT is the work of the churches? What is their mission? What is their goal? What ought they to aim at?

The writer of my text answers those questions in his own way. The work of the churches is to bring mankind into the company of innumerable hosts of angels, to unite them in a general assembly of the firstborn, to bind them in one fellowship with the spirits of just men made perfect, and so to lead them into the presence of God. The goal of the churches is the heavenly Jerusalem.

A sublime answer, you will say, but vague and bewildering. Not one whit more vague than many of the answers which are being given to the same questions to-day. Not one whit more bewildering. On the score of clearness the new answers are no better than the old. On the score of sublimity the old has the advantage.

If you ask the thoughtful men to say precisely what the work of the churches is the answers will not agree. One will say it is this; another, it is that; a third, something else. One will tell you that the work of the churches has to do with Christian salvation; another with economic justice, a third with a general reform of morality. But when you place those answers side by side you may find that, in spite of their seeming variety, they have something in common. And this that they have in common brings them strangely into line with the answers given by the writer of the Hebrews. They too, like him, are all concerned with an innumerable company, though perhaps not of angels; they too, like him, have something to say about a general assembly, though not perhaps of the first-born; they too, like him, hold before us a fellowship of spirits, though not perhaps of just men made perfect; they too speak of a *city*, though perhaps they do not call it the heavenly Jerusalem. They use other words, but words which are not essentially different in meaning. They speak of Society, of Mankind, of the Community, of the Human Race. These words are the modern substitutes for Mount Zion, for that general assembly, for that innumerable company, for that fellowship of saints, for that great cloud of witnesses, for that heavenly city of which you may read in the Epistle to the Hebrews.

The modern answers, then, are not agreed if you ask *what* is the work of the churches. But if you ask, instead, *for whom* is that work to be done, who is to be the ultimate beneficiary of all these efforts, you

will see that a great agreement has already begun. It is to be done for *society*, for *mankind*, for the *community*, for the *human race*. The churches are to operate upon men in their *togetherness*, not in their singularity. Souls must be saved together, not one by one. How souls are to be saved may be a question; what salvation is may be a problem, but at all events there is to be no more talk of each one for himself. I do not say that isolating doctrines of one kind or another are wholly extinct. They still survive, as bad things always do long after their doom has been sealed. But they are mere survivals; if not dead, they are dying; they no longer command respect. The great principle of the *togetherness* of all men in all their highest interests is accepted by the best thought, by the best morality of our time. It is a great agreement. The only churches which have the promise of the future are the churches which take their stand on that principle. All those which have it not will fail. At the same time, those which have it are not bound to prosper. They may still fail, through lack of the wisdom, the breadth of mind, the loyalty which so great a principle demands. Let us never forget that the highest principles are those that make the largest claim on our loyalty and on our wisdom. The higher our principles, the more liberal we must become in their interpretation, the more courageous in their application, the more self-denying in their service. Churches can be ruined by the loftiness of their principles as readily as by the meanness of them. That is a dark day in the history of any religious movement when its ideas grow too big for its loyalties, when its principles outrun its courage in applying them, when it becomes top-heavy with wisdom, when its teaching becomes so rich and abundant and many-sided that nobody can even remember, much less practise, one-half of what he is being taught. Great principles are dangerous things. They require great souls to handle them, great souls to receive them, great souls to remember them.

For this reason I confess to some misgiving when I stand in the presence of that deep truth of which I have spoken—the truth of the *togetherness* of men in all their highest interests—the truth which the thought of our time has so firmly accepted. It is such a big thing! Are we equal to it? Are we ready as individuals, as churches, for what it requires of us? Have we the courage to follow it up? Are we willing that it should lead us on, by dark and difficult ways, perhaps, into strange regions where we never expected to find ourselves? Are we going to be firm when the pinch comes? The truth of man's *togetherness* will not stand still. It will not suffer us to stand still either. It has not come into the world to be looked at and admired. It has come on business, and its business is with you and me; with this group of churches, and with every church throughout the world. We do not satisfy its requirements by talking about it; no matter how eloquently, no matter how learnedly. Are we not in danger of overlooking all that; content to find in this great revelation something we can preach about, or hear preached about by others? That won't do. Big words are being bandied about—words that ought

to be accompanied by big thoughts and big resolutions. "Society," "mankind," "the community," "the human race"—these are the big words. But what do they mean? The mission of the churches is to work for the good of "the human race." You may hear that said time and time again; but only now and then, in highly exceptional instances, do you encounter a thinker sufficiently earnest to ask himself what he means when he talks of "the human race."

What is "the human race?" Or ask a plainer question—one more easily answered. *Where* is the human race? *Where* is mankind?

By far the greater portion of the human race lies buried in that vast cemetery we call the earth. There are more graves in the earth than there are houses on the earth. Only a small part of the human race is in the houses. The rest are in the graves. That is the answer.

There is not one of us in this church to-night but owes far more to the people in the graves than he owes to the people in the houses. Our debt to the living is great; our debt to the dead is far greater. Our civilisation, our knowledge, our morality, our religion, our manners, our very bodies—nine-tenths of it, nay, far more than that, is a heritage from the past. Strike out from all that makes you what you are everything you owe to the buried generation of your fellow-men, and what remains would be something lower than the lowest savage. The greatest of living philosophers has declared that our life is just the *past*, flowing on into the future. And what a past it is, if we only knew? Were a vision to be granted of the uncounted generations whose life is flowing on through you and me at this moment: were a general assembly to be called of our forgotten benefactors, our forgotten teachers, our forgotten helpers; were all those to whom we are debtors for our deepest thoughts and brightest hopes to appear before us here and now; were we to be suddenly confronted with that vast company, rank behind rank, who in every age down to the remotest have been teaching our hands to labour and our minds to think and our hearts to love, and through whom we have become what we are, then I say that the visible spaces of the earth would be too small to contain that multitude. In the presence of so great a vision we should learn something which our easy talk about "society" and "the human race" has never revealed to us: We should see that the *togetherness* of mankind is something vaster, deeper, and far more splendid than we had ever dreamed. We should see the filaments which bind us to our fellows spreading not only through space, but through time as well, embracing the ages as well as the nations, the dead as well as the living, the past as well as the present. The words we have used in defining the work of the churches—"the good of society," "the interests of mankind"—words so often pronounced and so seldom understood—would be spoken henceforth with a new meaning and felt with a new emotion. They would suggest a range of duties whose existence we had never suspected, and whose splendour we had never seen:

and the old duties hitherto recognised—our duties to the present and our duties to the future—would become doubly urgent when once we had seen them in the light of what we owe to the past. We shall never understand what “society” means, we shall never rise to the height of our calling as workers for “mankind” until we see the vision of which I have spoken, until we learn that this human race of which we are the members includes the great cloud of witnesses, until we feel ourselves bound in one communion with the invisible fellowship of the mighty dead. To think of “society” as though its only members were those who happen to be living on the earth at this moment; to think of the unnumbered multitudes of the dead as having utterly passed out of the human fellowship; to think of ourselves and our brothers as destined in a few years to pass out of it likewise; to see nothing in our membership but a mere temporary arrangement; to have no ties save those that bind us to the living—all this falls miserably short of the truth; and I do not hesitate to say that within conceptions so impoverished no Church will ever find a mission, no Gospel will every find an inspiration, no human heart will ever find a resting-place.

A great American thinker and prophet has been telling us of late that the essence of all religion is Loyalty. The only living church is a loyal church. By a loyal church I do not mean merely a church whose members are loyal to one another and to their minister. It is that; but it is infinitely more. A loyal church is the guardian and keeper of the fruits of victory won by the human spirit in its march through the ages. The work of a loyal church is to interpret the Past to the Future. Such a church takes hold of the Past, and makes out of it something for the Future to live upon. A loyal church need not be conservative. It may be as liberal, as progressive, as you please. It may be in league with every reforming movement. It may even be revolutionary. But it never deserts its past. It not only remembers the lessons which have come down to it from the past, but remembers also the spirits of every age and nation to whom it owes those lessons, and loves their memory and keeps them in its bosom. It remains in close communion with the general assembly of the world's ages. And just because its hold on the past is so deep and so loving its reach into the future becomes hopeful and daring. It feels the power of its heritage, and with that heritage on its hands is never at a loss what to do next. It is proud of its responsibilities as a trustee. Its obligations to the past inspire it with ardour and with wisdom.

But though proud of its duties, it is not conceited as to its virtues. It has no superior airs. It has no breath of contempt, not even for the earliest and crudest labourers in the vineyard of God. It rather acknowledges the immense debt under which it stands to these beginners; there are none, in fact, whom it holds so dear. Instead of despising their labours, or emphasising their mistakes, it thanks them lovingly for what they did, and remembers that in ages to come its own labours will seem just as primitive as theirs. It never

boasts of its own enlightenment, knowing that if its own enlightenment were all it had it would be homeless, and naked, and hungry, and ashamed. Its loyalty is half gratitude and half endeavour. Its endeavours spring out of its gratitude, and the combination of the two fill it with light and surround it with an atmosphere of love. The loyal church has an immense range of fidelities, and rejoices in them all. Men come into its fold because they know they will not be deserted, neither in life nor in death. They will not be suffered to drop out of its bosom when they die; they will still remain its members; and the church's loyalty to them has its counterpart in their loyalty to the church. They embrace its burdens as well as its privileges. For the loyal church has a mighty burden. It carries the evil of the world in its arms. Light is not the only thing that has come down to it from the past. The burden of the world's sorrow, the sad weight of the human tragedy has come down as well. The loyal church takes that up along with the rest, and breathes its daily prayer that the great stream of Strength which sustained its fathers may enable it also to bear the Cross.

It follows from this the church of the loyal is never sectarian. Owing its debt to others, the last thing it could ever do would be to cut itself off from them by forming a sect. These others are leaves of the same tree, children of the same hearth with itself. The streams which feed its own life feed theirs also. All alike have their portion in the great heritage of the past; all mingle their roots in the same soil; and the great cloud of witnesses that surrounds any one of them is the same great cloud that surrounds every other. I know of no thought, of no faith, which so liberalises the human mind. Should the day ever come when men have realised that there are no sects in the Heavenly Jerusalem, from which we are all derived, there will be no more sects on the earth. There lies the true centre of unity. There, in the links which bind them to the past, men will one day find the links that bind them in the present. Enlarge your thought of human society until it covers and includes the buried generations of mankind; give the present its setting in the mighty past; bring all together, past and present, dead and living, as the undivided, unbroken family of God, and who among us will say any more, or think any more, that he belongs to a sect?

In these days the churches languish. They languish because of the poverty of their ideas. They think they have got hold of a very big idea—the idea of “Society.” But, as some of us handle it, “Society” is a very small idea, and utterly inadequate to its purpose. It needs enlarging. Current notions of the Kingdom of God are poverty-stricken. There is little in them that can stir the soul of the world. Armed with this idea the churches hope to capture the future, and in order to accomplish this some of them try to outdo one another in the production of something new. But the whole proceeding lacks in depth, in solemnity, in that power to move the heart, without which nothing can be done. Inevitably we recoil upon the day of small things.

If I may end with a plea to my brethren,

it will be this: Expand your thought of the church till it gains the height, breadth, and depth of the Heavenly Jerusalem. Be content with no church which is anything less than the Communion of the Saints. Do not shrink from proclaiming the Immortality of the Soul. See yourself as something more than a member of this church, or this union, or this city, or even of this vast human population of whom in a few years not one will be left alive. Enlarge your thought of yourself until you come to Mount Zion, unto the city of the Living God, and to innumerable hosts of angels, to the general assembly, and church of the first-born who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect.

HEAVENLY PLACES.

“GRANT, Lord, that my sons may sit
Right and left beside Thy throne,
When Thou shalt inhabit it,
When the Kingdom is Thine own.”

“Know ye what ye ask?” He said.
“Can ye drink my cup indeed?”
Sons and mother answerèd—
“Yea, Lord, we can drink at need.”

“Know ye what it is to sit
Left and right beside my Throne?
Here dominion lordeth it,
There the lowliest serve alone.”

“Servant of mankind am I,
I would wash your soiled feet,
In my Father's house on high
That ye may be guests most meet.”

Sons and mother bowed the knee,
Followed Christ, forsaking all:
Only to humility
Do the heavenly places fall.

H. H. J.

THE TRAFFIC IN PLUMES.

I COME in the little things,
Saith the Lord:
Yea! on the gleaming wings
Of eager birds, the softly pattering feet
Of furred and gentle beasts, I come to meet
Your hard and wayward heart. In
brown bright eyes
That peep from out the brake, I stand
confest.
On every nest
Where feathery patience is content to brood
And leave her pleasure for the high
emprise
Of motherhood—
There doth my Godhead rest.

It was a woman who wrote those lovely lines, and some women will be glad to remember that when harsh things are said about their shameful connivance in the horrors of the plume trade. For the indictment which must be brought against us by the humanitarian—and not on account of the birds alone—is a heavy one, so heavy that our culpability would be wholly inexplicable if we could not plead some

measure of ignorance rather than callousness, and if men and women alike were not so obsessed by the fallacious idea involved in what we are pleased to call the "conquest of nature." When you really think that man is the centre of the universe, and has lordship over every created thing, a lordship which he is gradually extending so that it will by and by include the forces of earth, and sea, and sky, and when, in addition to this, you are kept in darkness as to the methods of exploiting the sub-human kingdom in order to supply our real or artificial needs, it is very easy to persuade yourself that the killing of birds to provide trimmings for hats is a perfectly legitimate proceeding. What, indeed, are they for, if not to be eaten or used for the purposes of millinery? And why, in any case, should we study the feelings of creatures that belong to another order of being altogether, since we have been given dominion over fish, and fowl, "and over every living thing that moveth upon the earth" from the beginning of time? This view of life, however, common as it is, has never been allowed to go wholly unquestioned even in the days which we consider so barbaric in comparison with our own, and modern scientific research, with its startling revelation of the essential *oneness* of all life, and its rapid narrowing of the gulf which was formerly supposed to separate the dumb creation from man, is making it still more difficult to maintain.

We are, indeed, of one kith and kin with everything that lives and breathes. The same insurgent force that manifests itself in the joyous laugh of a child drives the gauzy fin of a myriad-coloured fish fathoms deep in the ocean. The same rapturous emotions which stir the heart of a lover give a more ecstatic note to the song of the wild bird as it "rings Eden through the budded quicks," and we are all dependent in precisely the same way upon the supreme Will which brought us into existence, and gives us each our appointed task in a world not of our designing. There is, of course, no possibility of "conquering" nature, except in the sense that we may be said to "conquer" ourselves, because we are actually part of her existence, woven of the same texture as the living organism which we so oddly conceive of as being something external to ourselves, and which we strive to get the better of in mysterious ways to our own advantage. We may, it is true, learn to ride the currents of the air, send inaudible messages through the ether of space, and plunge in weird vessels below the surface of the sea; but the thing we have gained an ascendancy over is simply our own pathetic ignorance. We have added another bit of experience to our store of knowledge in the long process of adaptation to environment which is perfecting us to play a greater part, perhaps, than we imagine in the scheme of things; but let us take care lest we lose our humility as we penetrate further into the secrets of God, and talk too boastfully of *harnessing* the vast forces of the universe, instead of *co-operating*, or bringing ourselves into harmony with them and the laws to which even the stars in heaven are obedient.

Now, if we could accustom ourselves a little more to the idea that *all life is one*,

though it has a million forms; that the Creator is at as much pains, if we may so express it, to tint the young oak leaf as to trace the convolutions of the human brain; that there is no break in the continuity of existence from the incalculable centres of force that compose the atom to the vast suns swinging in space beyond the boundaries of our solar system—then, surely, we shall hesitate before destroying in mere wantonness living things of exquisite beauty, fashioned of the same material whereof our own minds and bodies are made. It is really like destroying a part of ourselves, which we are utterly incapable of restoring; indeed, if we could only read those wonderful hieroglyphics of wing markings and colour splashes in which, as Richard Jefferies has said, "the sun has written his commands and the wind inscribed deep thought," it would seem like raising impious hands against the temple of the living God Himself. There is, when one comes to think of it, a deplorable lack of true perception and feeling in the excitement aroused by the theft of the *Monna Lisa* as compared with the apathy of the public where the iniquities of the traffic in fur and feathers is concerned, though the latter results in untold suffering to millions of sensitive creatures, and, in many cases, the complete extermination of some of the rarest and most beautiful species. The *Monna Lisa* is a superb example of Leonardo's art to which the praises of great writers have lent a quite unique charm, but its permanent loss would offer no affront to the slowly awakening conscience of humanity, however it might appal the lover of art, nor add anything to the burden of blood-guiltiness under which we are painfully advancing towards higher ethical ideals. It is very different when you come to think out all that is implied in the continual doing to death of myriads of wild creatures for no useful purpose whatsoever—the destruction of lovely forms vibrating with joy, and fresh from the hand of the divine Artist whose breath pulses through the "handful of dust." He enchants moment by moment—the moral degradation, not only of those who are compelled to carry on the murderous traffic, but of all who support it in mere heartlessness and vanity. And yet we are not cruel by nature; we are only lacking in sympathy and imagination, and that perfect humility of spirit which has always made it impossible for the finer types of men and women to regard this wonderful universe as a mere storehouse of pretty things left open for us to plunder at will. We have not yet realised that God may come to meet the "hard and wayward heart" in the soft, quivering bodies bleeding beneath the plume-hunter's hand, in the plaintive cry of the motherless little ones starving to death on the nest, in the bright eyes glancing under feathery crests coloured like the dawn, in the swift wings with their shimmer of rose and gold and amethyst whose motion is the constant wonder of men who have given years to the study of bird-flight, in the lyric tumult of song which we coldly appraise as if it were the result of mere mechanical contrivance, and not the perfect expression of a deathless joy whose other name is love.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THEISM AND CHRISTIAN TRADITION.

SIR,—It is a pity to introduce into a discussion such a charge as that of spiritual arrogance against Christianity on account of its claim to finality. This claim may, or may not, be valid, and the question must be judged on its merits; but it in no way helps us to come to a decision when Mr. Flower prejudices the whole matter by the accusation of arrogance. To large numbers of people it seems to be the truth that Christianity must stand or fall with its claim to finality. To others, who are still under the influence of nineteenth century Naturalism, the idea of finality is so objectionable, that if the alternative were presented, they would relinquish Christianity rather than accept it as final. No one could properly accuse them of arrogance in thus submitting Christianity to the test of their own philosophy. But, in the same way, they ought to refrain from similar accusations. And it is right that they should be reminded that the idea of finality forms part of their own belief. For does not Mr. Flower tell us, in his last letter, that "some of Christianity's contribution to the Temple of true Religion is invaluable and eternal." How does he know this? "Eternal" is an even stronger word than "final"; for when we speak of the finality of the Christian Religion we imply that it is final for human and earthly conditions. But "eternal"! And this is only one instance of the confusions into which "Theism," with its half thought out implications, and its uneasy poise upon the double foundations of Naturalism and Moral Insight, is always falling. It is time that religious men shook off the dead weight of conceptions that were already stricken with death when Huxley delivered his Romanes Lecture on "Evolution and Ethics," in 1894, and scarcely needed the last *quietus* from him. The deepening spiritual insight that has found out how bare and shallow was the rationalism of the last century, has sprung largely from the new sense of the importance of "value-judgments" in the constitution of human thinking, and the new insistence on what Professor Ward calls the Realm of Ends. It is nothing less than a renaissance of the Spiritual Life, and with it has come a way of regarding Christianity of which the old Evolutionism never dreamed. The notion of an interminable succession of religions and systems, on and on for ever, which was a nine-days' wonder of our grandfathers and their "science," has to be relegated to a museum of philosophical curiosities. Of course, that way of speaking still lingers. (Dr. Walsh even knows "how the universe came, and how it subsists.") It is an illustration of the power of analogy over the imagination. Having had our attention gripped by the picture of an evolving universe, and

especially of biological development, it was natural to put Christianity into the picture as a species, of which Religion, or even Theism, might be the genus. But it is mere picture-thinking after all. The question of Christianity and its finality has to be decided according to quite other standards—by ideas of moral value, which, instead of submitting to naturalistic and evolutionary conceptions, are the “master-light” by which evolution itself is seen to have any truth for human history. When it can be shown how love and forgiveness and humility, and Christ himself, are likely to be superseded, we shall be willing to accept the naturalistic conception of progress. But it will not bear examination. The notion, for example, of lumping together all kinds of remotely separated and variegated religions, ancient and modern, under the name of “Theism,” is as indefensible in science as it is useless for religion. The relevant fact is that there is to-day a religion called “Theism,” of a fairly well-defined pattern. This either is, or is not, an improvement upon all former faiths. The matter is arguable and quite a proper subject for discussion, and no one has any right to call Theists “arrogant” for preferring their faith. But before we have gone far in our examination we shall have found ourselves instinctively referring to standards that have nothing to do with naturalistic ideas of progress and development. Incidentally, we shall probably come to see that religions are not discovered by bold adventurers who set out on the heroic quest of “some new thing.” It was St. Paul and not the “men of Athens” who gave to his age a new life. It is my fervent hope that no one will be led, even by Mr. Flower’s eloquent challenge, to follow him in such a search. In quite other ways than this does the world make its fresh conquests over sin and darkness. Before you have a new religion you must have a new Christ.—Yours, &c.,

W. WHITAKER.

Withington, Manchester,
March 17, 1914.

SIR,—Dr. Walsh has made a spirited rejoinder to my two former communications, and his reply contains a challenge which seems to demand an answer. But his letter begins with a proviso which really unites our points of view, for he says: “Given vital belief in God and the enthusiasm of humanity, are not criticism, science, and abundant learning great aids to the furtherance of a rational religion?” I answer unreservedly that they are, but the dynamic must be found in the vital belief and the enthusiasm. Are these native born, or must they be quickened and nourished; if so, by what means? But has the face of the Father ever been more clearly revealed, or the love of neighbour more clearly enjoined, than in the teachings of Jesus? He did not separate himself from Hebrew faith, but released it from its national limitations, and gave it a deeper spiritual content. We need not, however, deny the value of other religious systems, though we must recognise that they have not penetrated the Western World; and if we give up Christianity are they likely to suffice us? Mohammedan-

ism is based on the Bible, and the Koran gives us a miraculous Jesus. Bahaim is a modern attempt to respiritualise Mohammedanism, and its pathetic history is almost a repetition of the early Christian struggles. The “Brahmo Samaj” has given us Mozoomdar’s “Oriental Christ,” and Brahminism has its Krishna. Unless, therefore, Theism is altogether going to divorce itself from the past, where can it find its roots except in Christianity? Some Theists I know decline to see this. True, the divine dwells in every man, but only leaders can quicken the spirit, and the true prophet stands in the train of his predecessors as Jesus did with John.

Now there is a Liberal Judaism and a Liberal Christianity to-day, and I contend that these movements are rational and justifiable. As early Christianity broadened the Hebrew faith, so in turn it absorbed Greek thought, and submitted itself to the Roman genius of organisation. To-day, in like manner, it has to reconcile twentieth century knowledge, and adapt its form to the wider outlook. But there is a spiritual deposit which is indispensable, and though it may be hard to define, its loss soon makes itself felt. Theism—the belief in an immanent yet transcendent God—must, it seems to me, have this spiritual content if it is to become a power, otherwise it falls into Deism. Therefore I ventured to suggest that it was suicidal to separate itself from the rock from which it was hewn. But Dr. Walsh says he knows of no such intention. The spiritual value of Christianity is so well summed up in the words of Foerster that I venture to quote them from your columns:—“No moral command is able to speak to man’s inner being in a language so peculiarly that of the human soul as is the speech of Christianity. No moral command can unite obedience and liberation, self-denial and self-realisation, sacrifice and resurrection. But Christianity can do this.”—Yours, &c.,

“YOUR CONTRIBUTOR.”

BOOKS AND REVIEWS.

BALDER THE BEAUTIFUL.

The Golden Bough. By J. G. Frazer, Litt.D. Part VII., Balder the Beautiful. 2 vols. London: Macmillan & Co. 20s. net.

DR. FRAZER has a genius for attractive titles. He can use all the arts of the literary wizard to lure his readers through the thickest mazes of primitive custom and belief. His encyclopædia of anthropology is also a work of imagination. All the other books on the same subject, even “Primitive Culture,” the greatest of them all, lack the magical appeal which lurks in the words “The Golden Bough.” And Dr. Frazer’s instinct has not failed him to the end of his long task. “Balder the Beautiful” completes the row of ten volumes on our shelves. Dr. Frazer’s keen eye for parallels suggested a comparison between the priest of Diana at Nemi and the Norse god Balder. In both cases the plucking of the mistletoe bough

was a prelude to their death. But further investigation has not confirmed the first suspicion of some connecting link. “Though I am now less than ever disposed,” Dr. Frazer writes, “to lay weight on the analogy between the Italian priest and the Norse god, I have allowed it to stand because it furnishes me with a pretext for discussing not only the general question of the external soul in popular superstition, but also the fire festivals of Europe, since fire played a part both in the myth of Balder and in the ritual of the Arician grove.” This leads Dr. Frazer to the cautionary statement that wide diffusion of similar ideas and customs is no proof of mutual dependence, though ample allowance must be made for the undoubted fact of borrowing. He maintains that there is an “essential similarity in the working of the less developed human mind among all races, which corresponds to the essential similarity in their bodily frame revealed by comparative anatomy.”

The long account of Fire-Festivals, the Easter Fires, the Midsummer Fires, the Hallowe’en Fires, the Midwinter Fires, which survive among many highly civilised people, is rich in curious lore apart from the more technical discussion of their significance. On the latter point Dr. Frazer confesses that his own view has undergone considerable change. Formerly he was attracted by the theory that the object of these practices was to reinforce the sun’s heat at critical periods of the year by sympathetic magic; but the investigations of Dr. Westermarck have amassed a great deal of evidence for the view that their primary object was that of purification, being specially connected with the fear of witchcraft, and Dr. Frazer has been won over. “For my part,” he says, “I cannot but think that the arguments for the purificatory theory far outweigh the arguments for the solar theory.” At the same time he states the arguments for the solar theory with some fulness on the ground that the evidence is as yet not quite conclusive. The disappearance of these pagan superstitions he attributes to the urban character of modern civilisation.

“The danger created by a bottomless layer of ignorance and superstition under the crust of civilised society is lessened, not only by the natural torpidity and inertia of the bucolic mind, but also by the progressive decrease of the rural as compared with the urban population in modern states; for I believe it will be found that the artisans who congregate in towns are far less retentive of primitive modes of thought than their rustic brethren. In every age cities have been the centres and as it were the lighthouses from which ideas radiate into the surrounding darkness, kindled by the friction of mind with mind in the crowded haunts of men; and it is natural that at these beacons of intellectual light all should partake in some measure of the general illumination. No doubt the mental ferment and unrest of great cities have their dark as well as their bright side; but among the evils to be apprehended from them the chances of a pagan revival need hardly be reckoned.”

This passage, with all its suggestiveness, reveals the failure of Dr. Frazer's mind to fathom the real significance of religion in human development. He regards it merely as a stage through which men pass on their way from magic to science, and he believes that the hope of progress—moral and intellectual as well as material—in the future is bound up with the fortunes of science. For a scheme of life which allows such scant room for spiritual need and affection, the city with its growing dependence upon mechanism may appear the best laboratory of human progress; but we doubt whether amid the roar of its highly organised life men will ever be content to forget the ancient wisdom of the earth. We pay a high price even for freedom from superstition, if we never scan the face of the heavens or look for the early and the latter rain, and feel day by day our dependence upon the dread Power from which all things come forth and to which they all return.

THE LABOURER AND THE LAND.

The Rural Problem, By H. D. Harben. London: Constable & Co. 2s. 6d. net.

THE social problem which at the moment occupies most attention is the land question, especially as affecting the position of the rural labourer. One of the ablest attempts to deal with the various difficulties which the land reformer has to overcome, and, in so far as the suggestion of remedies is concerned, one of the most consistent, is that contained in Mr. H. D. Harben's volume, the result of the investigations of the Fabian Committee of Inquiry into Land Problems and Rural Development. The migration from the countryside has steadily increased from 1851 to 1911. In the former year 50.2 per cent. of the population of England and Wales lived in the towns, 49.8 per cent. in the country; according to the returns of the last census the proportion of town dwellers was 78.1 per cent., and of rural 21.9 per cent. And yet, owing to the enormous increase of population, the need of life and labour on the land is infinitely greater now than 50 years ago. The main cause of this rapid decline in the number of the rural population is the unsatisfactory position of the labourer, both as regards wages and hours of labour. In a word, the workers of the largest and by far the most important single industry of the country are grossly over-worked and underpaid, besides being scandalously housed. As these facts are no longer contested by any serious disputant, it remains to consider what remedies Mr. Harben and his collaborators have to offer. Here, again, it cannot too often be emphasised, there is a remarkable agreement among the most varied schools of land reformer. It is not merely the Fabians who desire to apply the principle of Trade Boards to the position of the agricultural labourer. Mr. Harben's method would involve "a National Board to deal with main principles which are the same all over the country, and Local Boards to apply those principles to the circumstances of the various localities. Both the National Board and the Local Boards should properly consist of directly elected

representatives of both the employers and the employed." The effect of higher wages would, in the long run, be to improve the quality of work. Mr. Christopher Turner, who besides being a Conservative landlord is a most able and disinterested land reformer, and a very great authority on land questions, has expressly said that the better paid labour on his Lincolnshire estate is less expensive than the much worse paid work of the labourers of Oxfordshire and Dorset.

Mr. Harben makes the modest suggestion that 100,000 cottages are needed at once. (The authors of "A Unionist Agricultural Policy" say 150,000, and of the Liberal Land Inquiry 120,000.) There should be a state survey of cottage accommodation, the local authority to be given two years to make up the deficiency, failing which no grants in aid should be given from the Exchequer for any purpose. The system of small holdings must be extended, and powers must be granted to Land Commissioners to local authorities to acquire land compulsorily at valuation whenever wanted for any purpose, or whenever insufficiently developed. There should be experimental farms in small-holding areas, and free farm schools in agricultural districts. Both production and distribution must be organised on co-operative lines. As the average cost of sending a ton of agricultural produce 100 miles in England is nearly double that in Germany or Austria-Hungary, more than double that in Holland, and more than three times that in the United States, there is a strong case for the nationalisation of railways and for the introduction of a State Motor Service. Afforestation should be carried out as suggested by the unanimous recommendations of the Royal Commission of 1909. Finally, grants in aid of local services should be systematised and made conditional on a national minimum standard of efficiency. To how much of all these proposals, one might ask in conclusion, have Conservative and Liberal land reformers any objection to offer?

R. P. E.

THE WAYFARER'S LIBRARY.

IF the modern man does not read perhaps it is the publishers who are to blame. They provide such an abundance of fare that we are tempted to spend most of our scanty leisure in discussing our choice, quite unable to make up our minds. Sevenpenny novels have descended upon us like a flood, good, bad, and indifferent all clamouring to be read. Into this scene of profusion and confusion Messrs. Dent descend with the offer of a careful selection of the really good things in the wide field of light literature. True they do not offer it at the rather odd price which suggests sixpence for the book and a penny for postage. Their Wayfarer's Library is in shilling volumes, but then the reader has not to take his chance of a worthless purchase, and a dainty appearance is part of the bargain. The "Letters from Dorothy Osborne to Sir Wm. Temple" in Judge Parry's edition, the "Blue Lagoon" by H. de Vere Stacpoole, "Troy Town" by Sir A. Quiller-Couch, and many other good things which are promised for the coming

months, will make a wide appeal. The book-lover, who is also a faddist on small means, will appreciate the silk bookmarkers, for it raises the volumes into distant cousinship to lordly tomes in resplendent bindings; but the coloured frontispiece is a little disenchanting to the bibliophile who likes things nice or not at all. Is it not too big a concession to the mind which has never outgrown its childish taste for "twopence coloured" instead of "a penny plain"? For ourselves we prefer the "penny plain," except when we put on daubs of colour ourselves from an old-fashioned paint box to please the eyes of the children of the new generation.

MESSRS. WILLIAMS & NORGATE will publish shortly an important work on "Clement of Alexandria," by the Rev. R. B. Tollington. It will deal with Clement's theology and moral teaching with considerable fulness, and from the point of view of "a study in Christian Liberalism" it will discuss the value of his interpretation of Christianity for the conditions of the present age.

ANOTHER important book announced by Messrs. Williams & Norgate is "Ritual and Belief, Studies in the History of Religion," by E. S. Hartland. Special attention will be devoted to the social origin and significance of religion, emphasis being given to the share of human emotion and imagination, as at least equally important with that of reason, in generating and developing religious beliefs and practices.

MRS. C. W. EARLE, author of "Pot Pourri from a Surrey Garden," and Miss Ethel Case have collaborated in writing a book entitled "Pot Pourri Mixed by Two," which Messrs. Smith, Elder & Co. will publish shortly. The same firm has also in preparation "St. Margaret's, Westminster: the Church of the House of Commons," by the Rev. H. F. Westlake, M.A., custodian and Minor Canon of Westminster Abbey. The volume will be plentifully illustrated by reproductions from old prints and from photographs which have been specially taken.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—Greek Sculpture and Modern Art: Charles Waldstein. 7s. 6d. net.

MESSRS. CASSELL & Co.:—Preparation for Marriage: Walter Heape, M.A., F.R.S. 2s. 6d. net. What it Means to Marry: Dr. Mary Scharlieb. 2s. 6d. net.

MESSRS. MACMILLAN & Co.:—Notes of a Son and Brother: Henry James. 12s. net.

MESSRS. W. RIDER & SON, LTD.:—The Problems of Psychological Research: Hereward Carrington. 7s. 6d. net. Letters from a Living Dead Man: Elsa Barker. 3s. 6d. net.

MR. T. FISHER UNWIN:—The Way to Industrial Peace: B. Seeborn Rowntree. 2s. 6d. net.

MESSRS. JAMES NESBITT & Co.:—The Folk of Furry Farm: K. F. Purdon, with an Introduction by George Birmingham. 6s.

FOR THE CHILDREN.

"WESTWARD HO!"

II.

SINCE we came to Falmouth we have been constantly reminded that Cornwall lies near the track of that wide current of warm water we call the Gulf Stream. For one thing we are now enjoying the mildest climate in England. We can sit out-of-doors in all but the worst weather, and when the sun shines March feels like May. When we go to a sheltered beach in the bay we are glad to make a pile of our coats while we hunt the sands and rock pools for sea-side treasures.

Wherever the rocks are left exposed by the tide we find dark, soft, round objects sticking at intervals to the stone. Most are a bright deep plum colour, others bottle green or brownish. The largest would cover a five-shilling piece—a three-penny bit would amply serve as a plate for the smallest. They look rather like doll's-house jellies turned out of a plain round mould and set to cool. We push one with our finger; it yields a little to pressure, but is not removed. We again press gently; this time it sticks tighter. It is no jelly, but a living creature. When we reach pools of salt water we find scores of them sticking to the rock and looking brighter because they are wet. Otherwise they are for the most part just like those out of the water. Here and there, however, where the water is deepest, we find some which suggest flowers; for out of the jelly-like central mass protrude rows of feelers which look much like the horns of the common snail. These feelers, called tentacles, are set in rings like the stamens of some flowers, so it will not surprise you to be told that these creatures are sea-anemonies. When they wave their long tentacles in a sun-lit pool they are lovely objects. This fleshy fringe is used to catch and hold their prey. If you had a sea-anemone in an aquarium, and were to drop an atom of raw fish or meat into the centre of this fringe, the creature would curl the feelers inward, open a round mouth in the middle of the fringe circle, and slowly push the morsel of food into whatever serves it as a stomach.

We find many pools full of fairy-like forests of seaweed growing on the rock, and waving gently like real trees whenever a breeze stirs the pool. Small fish glide among groves of green and yellow and pink weed, some of it almost hair-like in its delicacy. Crabs of smallest size and lively shrimps also enjoy life in these pools. One day when we sat down on the dry sand to rest, we took up a handful of it. As it dribbled through our fingers we noticed that at least half of what we took for coarse sand was small shells, once the homes of living creatures. We took up a pinch with the thumb and one finger and counted the number of shells in it. There were eight, all spiral in form and ending in a pin-like point. We repeated the experiment several times and never found fewer than five entire shells in a pinch. Just think how the sea teems with life!

Another reminder that Cornwall feels the influence of the warm Gulf Stream is

the unfamiliar vegetation. Here the garden hedge is not often holly or hawthorn, but veronica or escalonia. Veronica is a shrub with thick glossy leaves and pale purple flowers; escalonia is another shrub with pink flowers. Both are now in bloom. Magnolias are trained on many houses, and in due time will hang out white blossoms, large and fleshy, like water lilies.

We have been in one old garden sloping southward almost to the sea, where we felt as if we had stepped into picture-book life; for we stood under a eucalyptus tree sixty feet high, while all around us grew sub-tropical plants and trees, bamboos, palms, tree ferns, and many other things which one does not expect to see in the open air in Great Britain. There were banana trees bearing fruit, but not the great clusters you see in shops; only little bunches of fruit two or three inches long, and not fit to eat. But I saw a fine citron tree trained on a wall which bore several good-sized citrons, one of which was yellow, the rest a lovely dark green. In another part a mimosa branched high above our heads, bearing large clusters of the dainty, feathery, canary-coloured flowers one usually sees in the crates in Covent Garden market which have come from abroad.

This particular garden has been for more than seventy years in the hands of one family, all of whom have loved to protect wild birds and to induce them to make it their home. We were taken through it by the head of the house, who went up to a tree on which a blue-tit sat with an expectant air. He crumbled some cake on his palm, held it out, saying "Come along Billy," and at once the tit alighted on his hand and sat pecking away most composedly. Everything is done to make this garden a secure home for birds. The very high walls, which shelter it from rough winds, protect them and their nests. Boxes for nesting in are nailed to tall trees. Water and food are constantly supplied all the year round. Other blue-tits came at our friend's call and fed fearlessly on his fingers. One had been taught a pretty trick, for when a crumb was tossed into the air it would catch it in its descent. We moved lower down the garden, and now it was the turn of the robins. "Tommy, come Tommy!" was their signal, and one after another alighted to pick crumbs from the friendly hand. Now came a surprise. Crumbs were placed on our outstretched hands, and at once robin after robin came to perch on our fingers. Other birds came closer to us than I have ever known a mixed group of wild birds come. Chaffinches, hedge sparrows, a thrush, all came close about our feet to get the crumbs scattered by the bolder robins. I noticed that the chaffinches did not erect their crests. This was a strong proof of their confidence in us. It is probable that most of these birds had not been many yards beyond this garden, and did not know anything about guns or stone-throwing, but thought all human beings gave birds food and water and loving protection. Another day, when none of the family accompanied us, the birds behaved in exactly the same way.

EMILY NEWLING.

(To be continued.)

MEETINGS AND GENERAL NEWS.

MANSFORD STREET CHURCH AND MISSION.

THE TWENTY-FIFTH ANNIVERSARY.

THE twenty-fifth annual meeting of subscribers and friends of the Mansford-street Mission, Bethnal Green, was held at the Mission on Tuesday evening, March 17. The chair was taken by Dr. Drummond, of Oxford, and among the speakers were the Rev. H. Gow, the Rev. W. G. Cadman, the Rev. J. Ellis, who have all been ministers of the church since its establishment in the present buildings, the Rev. G. Cooper, the present minister; the Rev. F. K. Freeston, and Mr. A. Savage Cooper.

The report of the committee, which was read by Mr. A. H. Punnett, referred with deep regret to the death of Mr. Stanton Preston, who was not only a constant and liberal supporter of all the Society's work, but might also be regarded as one of its founders, when the missions at Spicer-street and Cambridge Heath were amalgamated and the present movement was started at Mansford-street. For twenty-five years he acted as joint secretary, and to the end of his life his personal interest in all that concerned the Church and Mission never flagged. It was announced that Mr. Preston had left a bequest of £500 to the Mission. Special reference was also made to the new arrangements for convalescent and holiday accommodation. Owing to the generosity of Mr. Ronald P. Jones, a house had been rented at Birchington-on-Sea, and they had subsequently received an offer from Mr. Jones to build and furnish a holiday home. This generous offer had been very gratefully accepted. It is expected that the new house which has been specially designed for the purpose will be ready for occupation at Whitsuntide. It is estimated that £200 annually will be required for maintenance, and towards this £90 has been already promised. The committee also expressed their gratitude to Mrs. Arthur Punnett for the large amount of time and thought which she had given to the work of the home and the organising of local arrangements. The treasurer's statement of accounts was not so favourable as could be wished, the deficit at the end of the year being increased to £102. The report of the Church Committee, which was presented by Mr. W. J. Clark, gave full details of the work carried on by the Sunday school, the Boys' Own Brigade, the Mansford-street Guild, the Window Gardening Society, and other institutions. The Rev. Gordon Cooper, in his report for the year, dwelt with the most lively feelings of gratitude upon the foundation of Mansford House, at Birchington, the successful Welcome Service which was held on Easter Sunday, when nineteen young people were welcomed into the membership of the church, and the remarkable improvement which had taken place during the year in the Preston Mens' Club. Students from Manchester

College had again visited the Mission for the week-ends in term time. "For twenty-five years," he said, in conclusion, "the Church and Mission has now been established at Mansford-street. It came from Spicer-street with the record of fifty years' earnest work behind it, and joined forces with the newer movement at Cambridge Heath. It began its fresh life at Mansford-street with high hopes and aspirations, and with the spirit of Mr. Corkran in the hearts of the workers. And whatever may have been the result of all these years of endeavour to preach to the people the simple message of Jesus Christ, and to fill them with pure and noble ideals of life—one thing I will venture to assert, that the spirit in which the work has been carried on has never changed. The spirit of friendship and goodwill, the earnest desire to be good and to do good, is, I believe, still present to-day. I find the atmosphere which this spirit creates most refreshing and invigorating, and I trust that whatever else may happen, that will never show any change or decay."

In moving the adoption of the reports the Chairman referred to the founding of the Mission, in which he took some share together with Mr. Stanton Preston and Mr. David Martineau. He paid a warm tribute to the memory of the late Mr. Stanton Preston, whose friendship and sympathy, and the splendid example he had set them of noble service and generous help, those who had come under his influence would always remember with feelings of deep gratitude. The report, he thought, was satisfactory, and ought to put fresh hope into the hearts of the workers. It was often said in these days that people do not want charity; they want justice; but he thought that implied a degraded idea of charity. Sometimes, of course, charity was regarded only as a method of compounding with ourselves for leading a selfish life, but true charity was something more than this, something nobler and higher even than the mere desire to give assistance to others, and our later interpretation of it as love showed its quality as a distinctively Christian virtue. It was, indeed, the surrender and dedication of the soul to Him whom we like to call by the name of Love, whose love has blessed our own lives, and sad indeed would it be for the world when charity in its highest sense passed away. The workers of a charitable institution should love those whom they were enabled to help, those with whom they co-operated, those even whom they did not naturally like, striving to lay aside all the little petty jealousies which often hindered the work of such societies, and just in proportion as this spirit entered into their lives and gave depth and beauty to their character would be their power to do good effectively. He believed this was the spirit of the ministry of Mansford-street, and those who, like the Apostle, had not gold or silver to give away, possessed something finer than pure gold if they had the inspiration of love, and poured forth what they had caught from high communion into the hearts of those whom they desired to help. They were all responsible one for another, and if they concentrated themselves in that sense to the service of

others they would bring them into the peace and righteousness of God.

The Rev. W. G. Cadman seconded the adoption of the report. In reviewing the work of an institution like the Mansford-street Mission, he thought people did not always realise what our cities would be like if it were not for such centres of religious life and beneficence. These places had played a great part in altering the character of London, and it should encourage them to think that there were people in all parts of the Empire who had gone out to those distant lands from their Mission. More people were led to religion through the heart than the head, and wherever there was a genuine effort to do good and to be good, there the spirit of Jesus Christ was being manifested although his name was not necessarily acknowledged. In that spirit the work at Mansford-street had always been done, with the Church as the centre of all its activities.

The Rev. H. Gow paid a warm personal tribute to the late Mr. Stanton Preston, who had, he said, cared more for the Mission than for anything else outside his own family. It was not always realised how much faith and love were required to start such an enterprise, and their deep gratitude was due to the splendid workers of the past, and to those of the present time who were carrying on their high traditions, for the enthusiasm and unselfishness which they had brought to the task of helping and uplifting those around them. He felt all present would wish to join in expressing their sense of the inspiration and benefit they had received through the example of Mr. Preston, who had been such a true friend to the Mission and its ministers for twenty-five years, and their sympathy with Miss Preston in the loss she had sustained.

The Rev. John Ellis seconded this informal resolution, referring to Mr. Preston as a man full of sympathy, whose mind was extraordinarily receptive of new ideas, and quick to seize an opportunity of helping a good cause. The resolution was passed in silence, all standing.

The officers and committee for the ensuing year were elected on the motion of Mr. Savage Cooper, seconded by the Rev. W. Copeland Bowie. The Rev. F. K. Freeston proposed a vote of thanks to the Rev. Gordon Cooper for the enthusiasm and energy with which he carried on the Mission, and to the helpers and workers who are associated with him. He could not praise Mr. Cooper in his presence, but he wished to lay stress on that word enthusiasm, which so justly described his work, for it was not an enthusiasm that was all splash and noise, but the persistent going forward of a locomotive drawing the load behind it. As for the workers, they, too, would not want to be thanked, for surely they felt it was a privilege to help in such a cause and under such a leader. Mr. Clark seconded the resolution, which was carried with acclamation.

The Rev. Gordon Cooper thanked the meeting for its cordial expression of approbation, and read some messages which he had received from various friends of the Mission—Miss Upton, Mr.

Henry Thompson, Miss Spurgeon, and Mr. Brown, now of Faversham. He would like to say that they were by no means satisfied to live on the traditions of the past, but were determined that those who came after them should have cause to speak as well of them as they spoke of those who had gone before. Referring to the realisation of their dream in the building of Mansford House, he begged to offer to Mr. Ronald Jones their hearty thanks for his generous and splendid gift. Mrs. Classon Drummond, in seconding, reminded the meeting that the home at Birchington was not only a symbol of Mr. Jones's generosity and skill, but it was also full of symbols of other people's love and service, notably Mrs. Punnett's, who had done so much to ensure its wise ordering and comfort and economy.

Mr. Ronald P. Jones responded in a few words, attributing the inspiration for anything he had been able to do to the personal influence of Mr. Cooper. A vote of thanks to Dr. Drummond for acting as chairman was proposed by Mr. Alfred Thompson and seconded by Mr. Foster. The benediction, pronounced by Dr. Drummond, closed the proceedings.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION. ANNUAL MEETING.

THE annual meeting was held in the Hope-street Church Hall on Saturday afternoon, March 14. There was a good attendance, and the proceedings proved to be most interesting and stimulating. The Rev. J. Collins Odgers, from the chair, proposed the adoption of the report. Naturally, he said, their attention would be drawn towards the work of the new Minister-at-Large. They were most happy in securing the services of Mr. Roberts, who must be congratulated on the great success of the recent Hope Hall meeting. It was an achievement to gather 450 earnest listeners. He confessed he went to the meeting with trepidation, but the kindness, sympathy and tact displayed by the lecturer had convinced him that, conducted in such a manner, nothing but good could arise from the public treatment of even the most controversial questions. The *Religious Freeman* was an able production. Speaking on the reports of the Missionary-Ministers, he was struck with the fruitful work of Mr. Short at Bootle, and was much impressed by the good work generally done in their difficult outposts. They much regretted the resignations of the Rev. R. Nicol Cross from Southport, the Rev. J. Bellamy Higham from St. Helens, the Rev. S. H. Street from Garston, and the resignation from West Kirby and retirement from active continuous service of their old and valued friend, the Rev. H. W. Hawkes. He hoped Mr. Hawkes would for long be heard from their various pulpits. They heartily welcomed the incoming of the Rev. Dr. Rattray to Ullet-road Church, the Rev. J. H. Saunders to the Domestic Mission, Mill-street; the Rev. Charles Roper to West Kirby, and the Rev. William Jellie to Southport, and wished Dr. Mellor every success at Hope-street Church.

Dr. Mellor, in seconding, hoped the financial deficit would be made up without trenching upon the Evans' Fund, spoke of the difficulties of such isolated posts as Crewe, and, regarding the new enterprises, considered that if the Association only furthered the publication of the *Religious Freeman* the good work of the Association would be justified. Mr. C. Sydney Jones, proposing a vote of thanks to the missionaries, said he thought such a meeting as that in Hope Hall would have been impossible twenty years ago. His sympathy went out to the workers in the more isolated places. The subscription list must not be allowed to go down, and he agreed with Dr. Mellor that the new fund should be a stimulus to their own giving. Columbus, he reminded them, discovered America in very small ships, and if he had commanded a *Mauretania* he could not have discovered any greater continent. Mr. A. S. Thew, seconding, declared his high appreciation of the work of the missionaries. The Rev. G. Pegler, in reply, spoke of the nature of the work at Crewe. He thought an eight-hours' day would tend to the interests of religious worship. The Rev. Walter Short thanked the Liverpool friends, and especially Mrs. and Miss Holt, for their generosity, financial and personal, towards the Bootle bazaar, and gave interesting details of the efforts of the Bootle congregation in the important matters of civic welfare, instancing child study, secondary scholarship for girls, and care committees. The Rev. J. B. Higham asserted his pride in having been associated with the St. Helens congregation. They were people who came for ideas and ideals, and put principle before interest. The Rev. H. W. Hawkes testified to the wonderful kindness of friends towards himself in his retirement. At West Kirby there were some of the salt of the earth. He was convinced of the absolute religiousness of liberal religion. The Rev. S. H. Street gave an account of the peculiar local circumstances that, especially in the great number of families emigrating, had militated against prosperity in the Garston congregation. He warmly thanked the Liverpool people for the exceedingly cordial treatment of Mrs. Street and himself during their time in the district. The Rev. H. D. Roberts briefly stated that 40,000 copies of the *Religious Freeman* had been distributed. They must first foster the sweet centres of established worship and then endeavour to create an atmosphere in which dogmatics, illiberalities, and intolerances should disappear. After the Rev. Charles Roper had acknowledged the heartiness with which he had been received, the election of twelve members of the Council appointed by the subscribers was proposed by the Rev. T. Lloyd Jones and seconded by the Rev. J. L. Haigh, and a vote of thanks to the chairman for presiding, and to the chairman (Mr. R. H. Armstrong) and committee of Hope-street Church for their hospitality and the use of the church hall was proposed by the Rev. Charles Craddock and seconded by Mr. W. H. Thomas.

A spirit of buoyancy and cheerfulness characterised the meeting; and it was felt, in the words of one of the speakers, that there was "never a moment when religion was more necessary and more

intense," and that in a right spirit of humility and pride great things called to be done.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A COLONIAL APPOINTMENT.

THE Rev. G. Coverdale Sharpe, who recently resigned the pulpit of the Unitarian Church, Johannesburg, South Africa, is on a brief visit to England prior to his departure for Vancouver, B.C., where he is shortly to assume the ministry left vacant through the illness of the Rev. Matthew R. Scott. The church at Johannesburg was established during the missionary journey of the Rev. W. G. Tarrant, who travelled in South Africa on behalf of the British and Foreign Unitarian Association some three years ago. During Mr. Sharpe's residence in Johannesburg considerable progress has been made with the fund which is being collected for a new church building, towards which the British and Foreign Unitarian Association has contributed £100. Mr. G. W. Brown and the Rev. W. G. Tarrant, as members of the Executive, are collecting a further sum of £400 (of which £200 has been received) to complete the purchase of the site.

Occasion was taken of Mr. Sharpe's presence in London last week to invite him to meet the Executive Committee of the Association. The president, Mr. George H. Leigh, was in the chair; and there were also present the Rev. W. G. Tarrant, vice-chairman of the Committee, and founder of the Johannesburg Church; the Rev. Charles Hargrove, chairman of the Foreign and Colonial Committee, who has also made missionary journeys as the representative of the Association, and a full attendance of the members of the Executive. The President extended a very cordial welcome to Mr. and Mrs. Sharpe, and spoke in appreciation of the work accomplished in Johannesburg. The Rev. Charles Hargrove took for the text of a characteristic little address: "The arduous work of the man who succeeds when the novelty of the founding of a church has passed away." He referred to a significant letter received from the Johannesburg Church as to the success of Mr. Sharpe, and declared that the Association could send him on his way to Vancouver confident of his power to do the work awaiting him. The Rev. W. G. Tarrant referred to some of the difficulties connected with church work in Johannesburg, where religion had been designated "a back number." So much, therefore, the greater need to make it "a present number." He hoped that the Rev. R. J. Hall, who had followed Mr. Sharpe in Africa, after his ministry in Auckland, would be able to build successfully on the foundation already laid. He referred in cordial terms to the visit of Mrs. Sharpe's father (Mr. Brown, of Johannesburg), and to the absence of Mr. G. W. Brown, one of the most active members of the Colonial and Foreign Committee, who was away in Cannes.

Mr. Sharpe, in acknowledging the welcome, referred to the occasion, two and a half years ago, when, in a spirit of chastened optimism, he met the Committee prior to his departure for South Africa. He heard

much on his arrival of the difficulties to be encountered, and had hardly looked forward to the extraordinary steadfastness, stability, and trustworthiness of the small group of people among whom his lot was cast. Mr. Tarrant fortunately had made a profound impression on them, and many of them were prepared for great sacrifices. He did not think a finer, stouter, or more dependable body of Unitarians could be found than those of the Johannesburg congregation. They had gone through fire and had come out purified. He stood that afternoon pretty much as he did two and a half years ago, excepting that he was harder and tougher. He was at least perfectly sure that what was now set him to be done he could do with a courage and determination equal to that of most men. He thought he had got to know something about Colonial requirements; and the justification for his further adventure was that it would be a pity to waste the expensive education, bestowed upon him in that distant field, on work that did not require that particular quality. He had no lack of faith in England, or English Unitarianism; but he had tremendous faith in our faith, and he felt that it had a world-wide adaptability, and was especially required by those who live under the trying and disintegrating conditions of new countries.

THE PLUMAGE BILL.

We have received the following Manifesto for publication:—

"We, the undersigned, welcome the Importation of Plumage Prohibition Bill now before Parliament, and we believe that it is the duty of Parliament to pass it, and that public opinion will applaud their so doing. The present Bill is the result of careful and prolonged investigations. The export of the plumage of wild birds has been prohibited from India, and from the majority of the Crown Colonies. The United States of America and the Commonwealth of Australia have sifted the question, and passed laws prohibiting both export and import. A strong feeling in favour of legislation on these lines is growing in Germany, France, Austria, Holland, Sweden, Denmark, and Belgium. Attempts to regulate the traffic would be futile on account of the insurmountable difficulties with respect to laws and their enforcement in the countries from which a large proportion of the birds come; therefore, the most effectual way to preserve wild birds is by the enactment of laws prohibiting importation in support of the regulations which forbid export. In 1908, when a Select Committee of the House of Lords took evidence on the importation of plumage, the official returns showed that under £100,000 represented the value of 'fancy feathers' annually imported into England, 80 per cent. of which are immediately re-exported to be worked up abroad. Although the financial interests involved are not large, the destruction of useful and precious bird life is stupendous, as is well known. It is our belief that the passing of the Bill will be immensely beneficial, and will inflict no hardships either on merchants or on workers in factories and warehouses. Finally, we approve of the provision made by this Bill

for the confiscation (as in the U.S.A.) of forbidden plumage forming part of the wearing apparel or in the possession of any person landing in England. In our opinion it will be only right and fair that women who persist in wearing plumage not permitted by the Bill, should be compelled to surrender it."

The Manifesto has been signed by the Duchess of Portland, the Countess of Aberdeen, Miss Clementina Black, Mrs. Bramwell Booth, Rosalind Countess of Carlisle, Mrs. Creighton, Mrs. Garrett Fawcett, Mrs. Bedford Fenwick, Mrs. John Galsworthy, the Right Hon. Lady Lilford, the Hon. Lily Montagu, the Countess of Portsmouth, the Lady Laura Ridding, Her Highness the Ranee of Sarawak, Mrs. Philip Snowden, the Lady Henry Somerset, the Duchess of Somerset, Miss Ellen Terry, the Lady Rosetta Weigall.

MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of the board of managers was held on Friday 13th inst. at Essex Hall, London, the Rev. Dr. Carpenter presiding. Mr. Ronald P. Jones was elected a manager in place of Mr. C. Sydney Jones, resigned. The resignation of Mr. John Lawson was also received, and an invitation extended to another gentleman to take the vacant place. The annual report and statement of accounts were presented by the Secretary (the Rev. C. J. Street) and the Treasurer (Mr. H. Chatfield Clarke), approved, and ordered to be printed and circulated. The report shows that 114 beneficiaries were on the books at the end of the year, of whom 11 are already in receipt of pension or annuity. Ten beneficiary members had died during the twelve years in which the Fund had been in existence, and in seven of these cases £1,894 7s. 3d. had been paid to the representatives. In the other cases the insurance had been for pension only. The accounts showed a small deficit on the year's working, due to the diminishing income from subscriptions, which gives some concern to the board. A donation of £100 had been received from Mr. Cedric R. Boulton, and legacies of £100 each notified from the representatives of the late Miss Gaskell and Mr. Henry Rutt. Three new applications under the ordinary tables were granted and two applications for assistance towards special insurance.

On Friday, March 27, at 8 o'clock, Mr. John M. Robertson, M.P., is to deliver the fifth Conway Memorial Lecture at South Place Chapel, Finsbury, his subject being "The Life Pilgrimage of Moncure Conway." Mr. Edward Clodd will preside, and admission will be free.

NEWS OF THE CHURCHES.

Belfast.—The annual meeting of the Belfast Domestic Mission was held in the Central Hall, Rosemary-street, on March 9, Mr. Bowman Malcolm presiding. The reports of the Committee, and of the various institutions connected with the Mission, which were read by Miss Charlotte Bruce, secretary, stated that

the work had been carried on in a most satisfactory way under the care of the Rev. F. Woolley and Mrs. Woolley, who had given their time unceasingly to advancing the interests of the Mission. The financial position was also satisfactory, and they had kept out of debt. The society has recently received a donation of £50 from the sum left by Lady Harland for distribution among the charities in the city. Mr. Hugh Erskine read the report of the Benevolent Society, and the Rev. F. Woolley, missionary, in a report dealing with the general work, alluded in warm terms to the spirit of devotion to the highest ideals, and the enterprise and self-sacrifice which inspired the congregation and encouraged them in their activities, in spite of the losses by death and emigration and an overwhelming amount of sickness. The old unreasoning prejudice was disappearing, and they had broken new ground, but they were not able to utilise it to the fullest extent for lack of labourers. The adoption of the reports was moved from the chair, the Rev. M. Turner seconding, and the Rev. Dr. Rattray, from Liverpool, supporting the motion, which was carried unanimously. Dr. Rattray gave an interesting account of the domestic missions in Liverpool. Thanks were given to Mr. and Mrs. Woolley, the voluntary workers, especially Dr. Malcolm Brice Smyth, and to the chairman for presiding at the meeting.

Bury St. Edmunds.—We understand that Mr. George Ward will conclude his ministry at the Churchgate-street Church at the end of May, instead of Christmas, as was previously arranged.

Cullompton.—A very satisfactory balance sheet of the New Chapel Building Fund has just been issued, which shows a balance in hand of over £23. The successor to the old chapel, which collapsed on March 24, 1912, and an adjoining schoolroom were opened last June, and it is gratifying to know that the cost of erecting these buildings has been cleared by the efforts of the congregation, who gave time and labour as well as money for the purpose, and the generous donors who assisted them. The need of an organ is, however, greatly felt, and an appeal is now being made for funds to provide a new instrument. The original organ was wrecked with the old building, and since then a small American organ, kindly lent by a member of the church, has been used. This, however, is quite inadequate for the services. It is estimated that a suitable organ can be built at a cost of about £150, towards which the balance in hand referred to will be given, together with the proceeds of an amateur dramatic performance in the largest hall of the town for which the young people of the congregation are now preparing. Subscriptions will be gratefully received by the minister, the Rev. Jeffery Worthington, Chudleigh Cottage, Cullompton, or by Mr. Mark W. Woolcott, treasurer, No. 1, Pen-y-dre, Cullompton.

Evesham.—There was a large attendance at the Oat-street Schoolroom on Friday, March 13, when a presentation was made to the Rev. W. E. Williams and Mrs. Williams on the occasion of their approaching departure for New Zealand. Mr. Williams has been Minister at the Oat-street Chapel for the past four years, and during that time both he and Mrs. Williams have endeared themselves to the members of the congregation and to a large circle of friends outside. On Friday night Mr. and Mrs. Williams were presented with a purse of money and an illuminated address by Mr. Geoffrey New on behalf of the congregation. In making the presentation Mr. New said they felt they had had a good man, a good preacher, and one who took a deep interest in the welfare of the congregation. They would be sorry to lose him, and would look back upon his ministry with thankfulness. They could only wish that in his future work in the Antipodes he would have many years

in the cause of religion, and would be appreciated, and have friends and every happiness in the new home to which he and his wife were going. Mr. A. H. Martin, as one of the oldest members of the congregation, also paid a warm tribute to Mr. Williams' work. Mr. Williams said he did not want to sound a note of sadness. He had been with them only a matter of four years—not a very long time; but in that time he felt he had won the affection of the people he had tried to serve. The work of a minister was the most difficult work to learn, and he felt in those four years he had been learning, and what he had learnt would be of profit to him in the difficult task before him. He would be in a church standing for the same ideals though it would be in another land. It was made clear to him that the need was great, and the cause wanted a minister, and it was pointed out that he was one of the men who was just suited for it, and after deliberation with his wife they had made up their minds to go. He thanked them all from the bottom of his heart. There were large congregations at the Oat-street Chapel at both morning and evening service on Sunday, when Mr. Williams preached his farewell sermons.

Frenchay.—Evening services are conducted at the Unitarian Chapel at Frenchay, near Bristol, by a group of lay helpers, whose efforts are much appreciated by those who still support the cause of liberal religion in that neighbourhood. An appeal is now being made, however, for a new harmonium, as it is no longer possible to use the old one, and it is hoped that friends in Bristol or elsewhere will come to the assistance of the members of the congregation, who are anxious that the services should still be maintained in a suitable manner. Contributions will be gratefully received either by Mr. W. Norgrove, treasurer, 22, Alma-road, Clifton, Bristol, or Mr. W. C. Watkins, secretary, 5, Luccombe-hill, Redland, Bristol. The first chapel at Frenchay was built in 1691, the present one dates from 1720, and during the ministry of the Rev. Samuel Thomas, Dr. Joseph Priestley occupied the pulpit when staying in the neighbourhood. It is interesting to recall that Michael Maurice, the father of Frederick Denison Maurice, was minister from 1815–1824.

Leeds: Hunslet.—School anniversary services were held on Sunday, 15th inst., conducted by the Rev. H. Fisher Short, of Park-lane, Wigan. Mr. Short also conducted a Guild service in the chapel on Monday evening. As Secretary of the Conference Guilds Association, and interested in a guild recently established at Hunslet, he gave a very inspiring address. The local minister, the Rev. F. Coleman, also took part. The Guild was established in November last, and already numbers 42 members.

London: Blackfriars Mission and Stamford Street Chapel.—The annual old scholars' reunion was held at the chapel on Saturday, March 14, when, in spite of unfavourable weather, there was a very fair attendance. A welcome was given to those present by the minister, the Rev. W. J. Piggott, and the Rev. W. Copeland Bowie, formerly minister of the chapel, addressed the gathering. The Revs. John C. Ballantyne and W. Jellie, also former ministers, who were unable to be present, sent greetings. A programme of music and recitations was provided by Mrs. Orr, Miss E. Bredall and Miss M. Francis.

Manchester, Longsight.—The annual meeting of the church was held on Saturday last, under the presidency of the chairman, Mr. W. H. Jones. The report showed that with the proceeds of the late bazaar the mortgage on the church property had been paid off, the church and school cleaned and decorated, and the new organ (to cost £500) put in hand. It referred to the loss the church had sustained in the death of Mr. John Heys and Mrs. Monks. It also showed that the number of enrolled church members was 130, being 32

more than in 1909, and 26 more than last year. The usual votes of thanks were passed, and an address was given by the minister, the Rev. B. C. Constable, whose annual letter formed part of the report.

Mountain Ash, Glam.—The Brotherhood Church is making an effort to raise £500 to clear off the debt, and to complete their building scheme. To this end a sale of work was held on Wednesday last, and proved most successful. The proceedings were opened by Miss M. Williams, Caecod, Aberdare. Visitors were present from Merthyr, Aberdare, and Pontypridd. The results of the sale were £29.

Sheffield.—The Sheffield and District Unitarian and Free Christian Sunday School Union held its annual meeting in Channing Hall on March 12. The meeting was a very successful one, every school being well represented. The Secretary reported an excellent year's work in connection with the quarterly meetings. The returns from the various schools in the Union showed that the number of scholars was 1,105, and teachers 121. The Visitor, in presenting his report, spoke of the increasing efficiency of the teachers in the various schools. Mr. H. T. Broadbent, president of the Manchester District Association, emphasised the great need of the Sunday schools, and outlined the work his Association was doing to help the teacher and the school to attain greater perfection in method and equipment. The following were elected officers for the year:—President, Mr. W. Laycock; Visitor, Mr. S. E. Deeley; Secretary, Mr. H. Smith.

Stourbridge.—The annual meeting of the congregation was held on Thursday, March 12. Good reports were given of the various societies connected with the church, but the unsatisfactory state of the finances call for serious consideration. A resolution was passed proposing to admit young people between the ages of 18 and 21, on payment of 1s. per annum, as Associate members with all duties and privileges of membership except voting power.

West Bromwich: the late Mr. Alfred Caddick.—By the death, which took place at Las Palmas on Saturday, March 7, of Mr. Alfred Caddick, of Glenfield, Sutton Coldfield, Lodge-road Church, West Bromwich, has lost one of its oldest members and most generous friends. Mr. Caddick was a son of the late Mr. Elisha Caddick, solicitor, of West Bromwich, and followed his father's profession. He was articled to his brother Mr. Edward Caddick, now of Wellington-road, Edgbaston, and was admitted as a solicitor in 1863. He married a daughter of Dr. John Armstrong, of Gravesend. For practically half a century Mr. A. Caddick has been a conspicuous figure in the social and public life of the town. He was a member of the Board of Guardians from 1873 to 1879, and was chairman of the Board in 1878. He took a great interest in education, and was for many years a member of the School Board. He was also for many years a member of the old Board of Improvement Commissioners. At the incorporation of the Borough of West Bromwich, he was appointed Town Clerk, which position he held until 1911. He was also Clerk of the Peace for the Borough. He was concerned with the establishment of the West Bromwich Institute, and there were few institutions of note aiming at the educational and general well-being of the town in which he has not taken a more or less active interest. He was a great believer in all forms of healthy athletic exercises, and was an enthusiastic cricketer, Alpinist, and golfer. He was one of the founders of the Unitarian Church in West Bromwich, and took a deep interest in its welfare. At the Sale of Work on Wednesday last, Mr. J. J. Bowater, chairman of the Vestry Committee, alluded to the great loss the Church had sustained by Mr. Caddick's death, and a resolution of sympathy with his bereaved family was passed.

NOTES AND JOTTINGS.

THE INTERNATIONALISM OF LABOUR.

In an article on "The Limitations of Nationalism," in *War and Peace*, Mr. J. A. Hobson points out that there is an aspect of the movement towards internationalism, typified, so far, chiefly by the Hague Conference, which has not yet received enough attention—namely, the "growing inability of the single State to deal successfully with issues of labour policy." Improvements in the conditions of labour within a single national area, he points out, "are likely to be frustrated or impaired by the refusal of other countries, whose workers are supplying the same markets as ours, to adopt the same labour policy." This does not, of course, mean that we are not to insist upon better conditions in our own country, but it points to a time when no country will be self-sufficing, and when we shall be compelled by economic forces, if not by humanitarian motives, to link ourselves with other nationalities on terms of co-operation and goodwill, to secure industrial reform and the common welfare of the worker throughout the world.

TYPE FOR BLIND READERS.

The recent discussion in Parliament on the needs of the blind gives special interest to a letter in the *Times* from Mr. C. Arthur Pearson, hon. treasurer of the National Institute for the Blind, who deals with the question of the suitability of Braille as the best form of embossed type for blind readers. The founder of the Institute, Dr. T. R. Armitage, himself blind, introduced the system of Louis Braille—a blind Frenchman—into this country in 1868, and adapted it to the English language with the help of half a dozen blind friends. The system remained unaltered till 1907, when it was revised by 24 experts who formed the British Braille Committee. The Americans altered this system, and made what was practically another system, thus causing some complications for people who all speak the same language. This led to the formation of the Uniform Type Committee, which carried on extensive investigations for eight years. Their report was to the effect that the British Braille system was the best that human minds could devise, and it is hoped that this report will be adopted at an important meeting to be held in San Francisco in 1915.

ALCOHOL AND CONSUMPTION IN FRANCE.

The spread of drinking in France has provoked a long letter to the Paris press from M. Henri Schmidt, Deputy for the Vosges and President of the new militant temperance society known as "L'Alarme," which has distinguished itself by an active crusade against intemperance in different parts of the country. In the most sober districts of France, according to M. Schmidt, the least number of deaths from tuberculosis is 1.95 per 1,000. On the other hand, in Western France, where the consumption of alcohol is large, the proportion of deaths due to tuberculosis is 2.61 per 1,000; the maximum of deaths from tuberculosis—4.54 per 1,000—is attained by the area round Paris, where

the influence of alcohol is joined to that of bad housing and exhausting conditions of life. Tuberculosis tends to increase in the country, particularly in the districts where the right of private distilling exists. M. Schmidt quotes Dr. Brunon as saying that alcohol is in some cases put into babies' bottles, especially in Normandy, where the largest number of mothers addicted to alcohol is found.

DR. ALBERT GOBAT.

The death is announced of Dr. Albert Gobat, the director of the International Peace Bureau in Berne. He was the son of a Protestant pastor, and from 1884 to 1890 he was a member of the Ständerat, or Swiss State Council. Dr. Gobat was the first secretary and one of the founders of the Inter-Parliamentary Union, and in 1902, in conjunction with Elie Ducommun, he was awarded the Nobel Peace Prize. He was the author of a well-known work entitled "Histoire de la Suisse, Racontée au Peuple."

MEMORIAL TO ELIZABETHAN PLAYERS.

The Shakespeare League has placed a mural tablet in the north aisle of Shoreditch Church, commemorating Richard Burbage, James Burbage, and other Elizabethan players who were buried in this church. Sir George Alexander, at the unveiling ceremony, reminded his hearers that James Burbage, by securing a Royal patent for his company, "The Earl of Leicester's servants," took the first important step in transferring the actor from the position of a rogue and vagabond in the eyes of society into a citizen like other citizens, entitled to the respect of his fellows as long as his conduct deserved it. The other thing he did was to build and keep going, in the face of every sort of discouragement, difficulty, sacrifice, and loss the first enclosed theatre in the country. The tablet is placed in its present position "to the Glory of God"—thus runs the first part of the inscription—"and in acknowledgment of the work done for English drama by the players, musicians, and other men of the theatre who are buried within the precincts of this Church, and in particular to the memory of those who are named below." The memorial also includes a seat in the church garden, which is now used as a public open space.

WORKING GIRLS' MID-DAY MEAL.

A scheme is on foot to provide dining rooms and rest rooms in different parts of London for the thousands of work girls who have no means of obtaining a good mid-day meal, and are thus exposed to many of the temptations of the streets, including gambling, to which a reference has been made in our columns. A drawing room meeting was held last week at the house of Mr. George Macmillan, who stated that efforts were being made in conjunction with the National Organisation of Girls' Clubs to meet this crying need. A start would be made in Knightsbridge, a typical area, where there were a great number of small dressmakers and milliners. The scheme would be self-supporting, and the sum needed to start it was only £1,000. It is understood that a good working proposal has already been received from one of London's well-known caterers.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

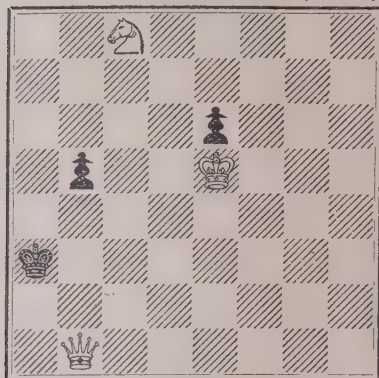
MARCH 21, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 49.

By PHILIP H. WILLIAMS.

BLACK. (3 men.)



WHITE. (3 men.)

White to play and mate in three moves.

SOLUTION OF No. 47.

1. Q takes P (key-move).

Correct solutions have been received from Rev. B. C. Constable, A. J. Hamblin, O. Lupton, F. S. M. (Mayfield), E. C. (Highbury), W. T. M. (Sunderland), W. Williams, D. Amos, E. Wright, Rev. I. Wrigley.

ANSWERS TO CORRESPONDENTS.

C. WILLING (U.S.A.).—Kindly send your exact address. Thanks for promise.

E. C. (Highbury).—I regret having omitted your name for No. 46.

REV. ARTHUR BAKER (Jersey).—Thanks for the interesting end-game.

A. J. HAMBLIN.—The problem is a poor one, but then I knew so little about problems. You may be interested to see the diagram given below, which is still more of a curiosity! Capture keys are not necessarily bad, however. Several of our solvers have failed.

Our No. 49 was published in a provincial paper in 1911, and the identical position appears in *Deutsche Schachblätter*, December 7 ult., under the name O. Dehler. This is, of course, an accident, but it is curious to find another worker representing the same idea in exactly the same form.

The following small diagram gives my very first attempt at composition. Knowing nothing of problems, I fondly imagined a three-mover to be easier to compose! It is a quaint position, but has been found difficult. It offends all the tenets of problem-matic construction. It is, however, the pioneer of over 900 problems which I have composed. I well remember buying a dozen copies of the *London Evening Post*



WHITE (3 men.)

White mates in three.

of April 13, 1889, in which it appeared under my initials. I have no recollection whatever how I came to construct it.

Chatham Unitarian Church.

"Silver" Anniversary Fund.

The Committee are reluctantly compelled to appeal outside the Congregation for assistance towards raising the £100 necessary for repairs to Church and Organ.

Previously acknowledged	£39 8 6
Dr. Courtney Kenny	4 4 0
One guinea:—Mrs. Miskin, Mr. T. C. Lamb, Mrs. Green, Mr. T. Seaton	4 4 0
Half-guinea:—Mr. F. Roberts, Mr. Shindle, Mr. C. Willis	1 11 6
Smaller sums	2 19 6

£52 7 6

Further contributions will be gratefully received by the Treasurer, Mrs. Wood, 10, Borstal-road, Rochester.

A. HUDSON, Hon. Sec.

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Opener: Mrs. GOMER LL. THOMAS.

All contributions will be gratefully received and acknowledge by the Hon. Sec., Mrs. JOHN LEWIS, Tophill, Pontypridd.

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A SALE OF WORK will be held in the Schoolroom on Saturday, March 28. Opened at 3 p.m., by Mrs. ALFRED WILSON. Friends cordially invited.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

THE ANNUAL MEETING, to which Friends are cordially invited, will be held at **Stamford Street Chapel, S.E.**, on **Tuesday, March 31, 1914.**

Dr. L. P. JACKS will preside, supported by the Rev. W. J. PIGGOTT (Minister), Rev. W. COPELAND BOWIE, C. F. PEARSON, Esq., and others.

Tea and Coffee 7 p.m. Meeting 7.45 p.m.

A. A. TAYLER, Hon. Sec.

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* Regarding Advertisement Rates see inside Front Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

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[REGISTERED AS A NEWSPAPER.

No. 3744.
NEW SERIES, No. 848.]

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Evening, Mr. EDWARD CAPLETON.
April
5. Rev. WILLIAM HAMILTON DRUMMOND.

Chatham Unitarian Church.

"Silver" Anniversary Fund.

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Tea and Coffee 7 p.m. Meeting 7.45 p.m.
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Evening: Trinitarianism of an old Prophet.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 29.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. P. CHALK ; 7, Mr. J. PIPKIN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. E. STANLEY RUSSELL, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Miss M. FRANCIS.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORENSSEN ; 6.30, Mr. A. J. HEALE.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. J. A. PEARSON ; 7, Mr. E. CAPLETON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. W. WOODING, B.A.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. JOHN ELLIS.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. J. S. BURGESS ; 6.30, Rev. LEONARD SHORT.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. H. JOHNSON.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A. ; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. HERBERT W. KING.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A. ; 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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CROSS.—On March 21, suddenly, at her residence, 3, Hanover-place, Canterbury, Helen Sarah Cross, aged 85 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

It is hard for the still small voice of religion and loving-kindness to make itself heard amid the devastating political earthquakes and the raucous cries of the scare-monger, which have held the stage during the past week. We do not deny that the issues have been of the gravest possible kind, and that there have been moments when we seemed to be on the brink of conflicts, which would reach much further than any of us can see, and send not peace but a flaming sword through the whole of our social life. But we have not been helped to think deeply and collectedly about our duty by the habit of inflated rhetoric which has taken possession of the newspapers. The control of public opinion at a time of crisis has passed far too much into the hands of the journalist whose business it is to advertise his wares by administering electric shocks. Let us at least remember that he is only a man like ourselves, who for the moment can adorn our pavements with his gigantic headlines, or sum up the most intricate questions of public duty in a few biting words of praise or denunciation. Meanwhile the wise man will make a space for thought, and remind himself that underlying politics there must be a reasonable theory of life which can be applied with impartial justice to the whole range of our social relationships.

* * *

MAY we also ask—though we fear that it will be in vain—that when men speak in public or write to the newspapers about Ireland, they will do so with sympathy

and restraint and with real knowledge. Many people who know Ireland north and south, east and west, and feel her history moving in their blood, do not recognise much of the language of present controversy as anything near the truth. The Catholic population and the Protestants of Ulster are not the inveterate foes of popular imagination, though there may be little love lost between some Catholics and some Protestants, owing to faults on both sides. Catholics in Ireland have never persecuted Protestants, and there is no sign that they wish to begin to do so now. The peasantry of the south and west are as much part of the wealth of the land as the artisans of the north. The backwardness of parts of the country is not due to priestcraft and laziness, but to causes, economic and social, with which the historian is familiar. We know that when all this has been said the difficulties due to differences of temperament and tradition are grave and far-reaching. But we shall be in a far better position to face these difficulties in a spirit of hopefulness and equity, when we have the patience to undertake some study of Irish social conditions in the light of history—it is a story which will purge our hearts of all bitterness by its noble patriotism and its terrible pain—and so come closer to the realities of the situation as a whole.

* * *

WE are glad to see that Mr. Pease, the President of the Board of Education, is quite firm about the need of abolishing the half-time system, and raising the school age. Speaking at Rotherham last week he referred in plain terms to the waste caused by the half-time system, and described it as “abhorrent.” It did not, he said, affect a very large number of the community, but there were parents whose children had to work half-time,

and who could ill afford to lose the children’s wages. Therefore, in any legislation dealing with that particular aspect there would be no desire to prevent those children continuing in any occupation in which they were already engaged. But with regard to the future they were looking to prevent that system continuing. The half-time system was hindering progress. The teachers objected to it, and found it very prejudicial to the progress of education. If they looked abroad they would find the children continued at school much longer than in England. In this country children left school at 12½ or 13, and much of the learning was soon forgotten and ratepayers’ money wasted. In California they had compulsory education up to 15, at Vermont up to 16, and in Scotland children were compelled to attend classes to the age of 17.

* * *

LAST Wednesday the *Times* published some particulars of the extent of child-labour in some important industrial centres. The most alarming facts came from Nottingham. We print the report exactly as it appeared in the *Times*:—“The exploitation of child labour is so familiar in Nottingham that it scarcely excites attention. Recently, however, the education authorities have been roused to effective action by a return showing that nearly 1,200 school children were illegally employed in the city. A headmaster in one of the poorest quarters of the city complained that 30 per cent. of his children were employed out of school hours, that many of them were sweated, and that the lack of alertness in school was not to be wondered at. In some cases little girls were found working more than 30 hours a week, all their spare time, when they were not at school, being occupied in helping their parents to do lace work. Sixty young boys were found illegally employed in

barbers' shops. Warnings were served on all the parents and employers, and these have had a salutary effect, few prosecutions proving necessary. As long as so much lace work is done at home, however, it will be almost impossible to stop the abuse."

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THESE facts add force to the appeal of Miss Greg, who writes from Lee Hall, Prestbury, to plead for funds on behalf of the Committee on Wage-Earning Children. "This committee," she says, "has been at work for many years under the able guidance of Miss Adler, Miss Constance Smith, and Mr. A. J. Mundella, and has already accomplished much in the awakening of the public conscience to the evils it seeks to remedy. Reports of school medical officers during 1911 and 1912 show that children working outside school hours are shorter in height, lighter in weight, show a greater percentage of anæmia, fatigue, and severe heart strain than those not so employed. The wastage of intelligence is equally serious, for the overworked child is quite unable to profit by the education provided."

* * *

THE death of the Rev. J. Worsley Austin, of Birmingham, at the early age of 41 is the most serious loss which has happened to the Unitarian ministry for a long time. In a world where brilliant gifts often attract more attention than deeper and more essential qualities of heart and character he came slowly into his own, but it is just the man of disciplined spirit and ripe wisdom, strong in sureness of touch and firmness of conviction, whom the ministry needs most at the present time. In Mr. Austin THE INQUIRER mourns one of its loyal band of helpers. His work was not dashed off in a few hurried moments in the midst of other tasks. It had the marks of careful thinking upon it. He was a contributor who inspired complete confidence that all his writing would be distinguished by intellectual sanity and religious helpfulness. He consented recently to act as our Birmingham correspondent, and in this and other ways we had looked forward to an extension beyond the limits of his own church of his witness to the things which lay nearest to his heart.

* * *

WE cannot profess to be greatly impressed by the establishment of a Women's Church in Wallasey last week. It has the fatal look about it of artificial stimulus instead of being the creation of an imperious religious need, which can be satisfied in no other way. The Labour Church, in spite of all its fine ideals, had this inherent weakness and came to nothing. There was some element of

antagonism in it which limited its ideals and thus destroyed its spiritual life at its source. Healthy-minded men and women do not want to worship alone, or to isolate themselves into classes according to rank or wealth or education or moral status. Segregated groups tend to nourish some form of particularism and to think of themselves instead of worshipping God. Christianity cannot be manipulated in this way for our own ends. It must be accepted on its own universal terms or not at all. There is, we firmly believe, a large and growing place for women in the service of religion. We hope that they will occupy it in all humility, with the fear and trembling which befit the servants of God. But they do themselves and every good cause an ill service when they advertise a church to be run by women in which men will be kept in their proper place. We hope that this opinion will not be set down as the prejudice of a mere man. It seems to us to be the plainest common-sense from the point of view of a religion which seeks to include the whole human race.

* * *

IN the course of his "Provincial Assembly" Lecture, delivered in Liverpool, on March 19, Sir Oliver Lodge put forward a new and interesting theory of genius, or rather of the way in which genius works, for the ultimate mystery remains as great as ever. Nearly all the important things, he said, were done automatically, and as one got used to conscious things the more unconscious they became. The more cultivated a man was, the more things would come to him automatically and without conscious effort. That was, he thought, what happened to genius. A man went into a brown study, his conscious mind was removed from the conscious things of life, a process of a high grade went on in his brain, he might be in contact with a higher order of things, he got inspiration, and the result was a drama, a poem, or a picture. A Beethoven symphony was produced by the scraping together of catgut and horsehair, and conveyed to the brain by the mechanism of the ear; but might there not be a more natural, more simple, and perhaps more effective method than this materialist nexus? He had reason to believe that such a method existed, and that we should not need the present dominant method when our minds were enfranchised from the material organism, which was so useful, and which yet limited and hampered us to some extent.

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IN a later passage of the lecture there was a fine defence of the reality of an unseen world and the methods of spiritual perception. Were we dependent on our senses only, Sir Oliver Lodge pointed out, we should never know of the existence of

God. We were not bodies only; we had minds and spirits; we appealed not only to the material universe, but also to a higher, a super-sensuous, unseen universe, with which we were more akin than to the other, with which we could get into closer touch, and of which we could feel ourselves to be a conscious part—a region of existence in which ultimately we should find ourselves more at home than in our present material surroundings. He thought that a super-sensuous universe, now withdrawn from our bodily ken, was open to our spiritual perceptions all the time, and we need not deal with it as a future state, or think of it as something going on in the future. It was here and now—here and now, if ever; because wherever we were in the universe, and at whatever period, it was only "now" that existed. The seen and unseen aspects of the universe were co-existent all the time, and were not dependent on such trivialities as birth and death.

* * *

THE most curious defence of the Athanasian Creed which we have ever seen is put forward by Sir Martin Conway in a letter to the *Times*. He compares it to a mediæval painting of the Last Judgment on the wall of some ancient parish church. "We regard the words of a statement or poem," he writes, "with a seriousness which for us does not attach to any other artistic form of statement. The Athanasian Hymn is as fine a work of ancient art as are any set of early Christian mosaics. As expressions of doctrine, both are equally worn out for ordinary persons. If we cherish the mosaics as of priceless value and would not have one of them touched, why not likewise cherish the hymn? The value of ancient ritual does not depend on literal acceptance of the obvious modern meaning of every word, but on antiquity and continuity of use. This is obvious in those parts that appeal to the eye, why not also in those that address the ear?" This is obviously the plea of an artist, but it strikes us as far more specious than sound. Art, in spite of its historical connection with dogma, does not teach and affirm with the same terms of intellectual precision as a creed; nor is there anything analogous between looking at a picture and repeating a doctrinal statement as part of a solemn act of worship. If the creed were simply inscribed on the church walls, as an interesting relic of the past, and the whole element of personal confession were eliminated, the case would, of course, be different. It will strike many people as a rather strange freak of fancy to select the Athanasian Creed for artistic admiration, with its crude repetition and faults of emphasis. A better case could be made out for the Nicene Creed, where the phrases have been finely chiselled by the Greek spirit.

DIRECTNESS OF PURPOSE.

BEWILDERMENT is one of the marks of modern city life, and bewilderment is a sworn foe alike to mental health and spiritual growth. We live amid the hoarse roar of party cries. We are distracted by the passionate claims of conflicting opinions. The headlines of the newspapers stir the fever in our blood. The world in its mad gallop jostles us and hustles at every turn. And the consequence is that we are bewildered, tossed hither and thither by the excitements of the hour, without quietness for thought, or the moral strength and collectedness to be simple, direct, and persevering in the pursuit of high aims. Character may be more versatile than it used to be, but has it the same staying power for difficult tasks? Knowledge may deck itself in gayer attire to suit our fitful moods, but can we boast that we have grown in the power of mental concentration, or that our atmosphere is helping us to see clearly into the heart of our problems?

Directness of purpose is one of the primary intellectual virtues. The man who studies without an aim soon loses himself in an unwholesome swamp of undigested books and feeble opinions. If his desire is to become mentally incapable he cannot do better than dabble vaguely in a multitude of topics and acquire facility in talking about them. There is a Latin saying to this effect, *Humanæ sapientiæ magna pars est multa æquo animo nescire velle*, which means that it is no small part of human wisdom to be quite cheerful in our ignorance about many things. The wise man knows that time is short, his mental capacity is limited, and that if he wishes to accomplish anything concentration is nature's first law. The same thing is true in an even deeper and richer sense in moral effort and religious faith. Many people of excellent character are entirely unimpressive, there is no contagion in their example, because they answer every call for help and service which comes to them and do nothing strongly and well. They lack the courage to refuse, or they are seduced by some instability of interest in themselves from any clear definition of purpose. But this fault reaches its culminating disaster in the restless moods of the spiritual life. How easy it is under present circumstances to mistake a perfunctory interest in religious opinions for the quiet, deep influence of religion itself. How ready

we often are to discuss new theories, sometimes even to accept them, without any attempt to co-ordinate them with our central convictions or to submit them to the searching test of meditation and prayer. Does it ever occur to us that it is not inquisitiveness of temper or openness of mind which awakens interest in religion in other men and wins them over from their indifference, but the power which is born of directness of purpose?

But we do not wish to enlarge upon these sources of weakness, which are clear to us on every hand. Our present object is to suggest that at all hazards the Church must be saved from this dissipation of energy, for it is its supreme purpose through worship and spiritual discipline to fix the heart in deep and enduring affections and to guide the conscience in the tried loyalties of the Christian character. For this reason it must have the courage to seek for salvation in monotony. As soon as it is drawn away into the effort to be interesting through novelty, and popular by providing something for every taste, it is undone. The themes of the preacher are few and everlasting. He would do well to allow his sermons to be controlled by his prayers, where there is still a sound instinct for the eternal values of religion. The one thing needful is that the Church should provide a refuge for human souls from the excitements of the world through its own strong concentration upon the worship of God. It will help the world best and redeem it from wrong, not by granting free admission to every interest which competes for our attention, but by sending men forth from the sanctuary with enkindled souls, simpler in character, firmer in faith, more deeply rooted in the spirit and practice of Christian discipleship.

We know of one method by which this end may be accomplished, and once again the lengthening shadow of the Cross is bringing it freshly to our minds. Devout interior meditation upon the life of Christ—we do not mean, we need hardly say, the critical study of it, but the high effort of the disciple to raise himself into fellowship with the mind of the Master, the realisation so far as possible in terms of our own experience of his purposes of love for men—this will clear away many self-deceiving mists from the soul and make it a mirror of the Divine goodness and simplicity. "He set his face steadfastly to go to Jerusalem." Have we set our faces steadfastly towards any heavenly aim? If not, if we are still strangers

to this initial directness of purpose, we need not cast about for the reason of our religious difficulties, or imagine that we have found and labelled them when we talk about criticism and intellectual unrest. The chief reason is moral. It is within ourselves, and what we need is not mental illumination but a simpler and more steadfast heart.

RELIGION AND THE BLASPHEMY LAWS.

A PUBLIC meeting in support of the Bill for the repeal of the blasphemy laws was held at Essex Hall on Friday of last week. Professor Gilbert Murray, who was the chief speaker, pointed out once again that the accepted ruling of Lord Coleridge that the fundamentals of Christianity might be attacked in public, provided the decencies of controversy were observed, was a humane compromise, but with all the weakness of a compromise. In making manners the test of crime it clearly weighted the law against the poor and ignorant, against everybody in fact who was not trained in the methods of scientific controversy. Who in the world, he asked, was to be the judge of the extraordinarily difficult question whether language was so intolerably offensive that a man should be sent to gaol for it? A resolution was passed calling upon the Government to introduce a Bill for the repeal of the laws under which prosecutions for the expression of opinions on matters of religion are now possible.

It is needless for us to add that we are entirely in favour of the objects of this meeting, for we have expressed several times our deeply-rooted dislike of the blasphemy laws, and our sense of the injury which they do to the cause of religion. We believe that a large number of religious people agree with us in this attitude, people of orthodox opinions, who have been well grounded in the principles of religious liberty, as well as heretics. For this reason we regret that the agitation should be left largely in the hands of the free-lances and the free-thinkers. There is nothing in the least hostile to Christianity in the movement for repeal, and it will be unfortunate if the impression is created in the public mind that what is demanded is greater liberty to attack the faith of other people in blunt and disagreeable language. Nothing could be further from the case; it is a great principle

which is involved; but many movements have suffered severely through the false impression made upon the public mind by a one-sided advocacy. Cannot something be done to focuss the opinion of a number of people, who are quite above the suspicion of any wish to attack the Christianity which is deeply precious to themselves, and yet have a strong dislike of the protection of the law against the expression of convictions different from their own? Here it is not theoretical approval that is needed—so far as argument is concerned the victory is already won—but courage which requires to be screwed up to the sticking point.

GOD'S EXILE.

"EXILES of the Heart" is the name he pins upon his company. And the company is that to which Plato, Boehme, Blake belonged. The line seems never to have been extinct, and in this Iron age against which the Irish poet and painter, George Russell, girds, once more the ancient lineage reappears. One is glad to have his own selection from his past poetical works by the rare seer who wears the badge "A. E.," and Messrs. Macmillan have done us service by publishing in a six-shilling volume these "Collected Poems" containing what poetry of his the author would wish his friends to read. Here is revealed to us the soul of one ever haunted by half-memories of some high ancestral life in the home of his golden kinsmen in a Land of Perennial Youth, where the Fount of Shadowy Beauty ever flows, and the Well of All-Healing springs up in perpetual freshness. This is equivalent to saying that the Kingdom of the tangible and visible holds him but slightly, and can never claim him as subject.

By reason of this alienage, this world-strangeness in a place where the majority are so much at home, his point of view will appear to them quite out of perspective. They might pass him by as an unpractical dreamer, but he might retort: "Your day is dream to me, and in your darkness I awake to see a Thought that moves like light within the deep." For he boldly looks out upon the world with the same eyes as the Hindu mystics to whom the phenomenal web was a great veil of illusion. Like Blake he sees through the eyes, not with them. Like Thoreau he hears beyond the range of sound, he sees beyond the range of sight. He sees "a sunlight in the hidden core to dim the noonday glow." One would doubtless commend him, the Master of Mystics, the "Misunderstood of Galilee." For in every one A. E. sees the God-root. Evil is but shadow cast by light.

Something beyond yon coward gaze
Betrays the royal line;
Its lust and hate, but errant rays,
Are at their root divine.

The Calvinist would be horrified at such confusion of moral issues, but then his

religious horizon has never throbbed with the mountain's whisper of a God that like a wind goes breathing a dream of Himself in all.

The mystic's moral touchstone is no less sure for its wider forgivingness.

We must pass like smoke or live
within the spirit's fire;

For we can no more than smoke unto the
flame return

If our thought has changed to dream, our
will unto desire,

As smoke we vanish though the fire may
burn.

This testimony is all the more valuable from one whose temperament must be peculiarly liable to miss the mark of Kipling's counsel:—

To dream and not make dream your
master,

To think and not make thought your
aim.

Everywhere he sees the mystic vision flow and live in men and woods and streams, until he can no longer know the dream of life from his own dreams. In the oneness of his own life with the life of all things living lies the mystic's peculiar personal discovery. We may accept the fact as an intellectual proposition, he realises it in heart and soul.

And often the myriad forms melt into the light they bear. They become transparent to it; the glory they let through reduces them to phantoms. Thus he becomes impatient with the symbol, for it hides more than it reveals. "Never visible to sense or thought the flower of beauty blooms, afar, withdrawn." And this marks the point in the road where he parts company with other artists; to his own undoing, critics of his pictures may be inclined to add.

Some for beauty follow long
Flying traces; some there be
Seek thee only for a song;
I to lose myself in thee.

"Thee" here is the other, larger self, through whose half-opened lips the Infinite murmurs its ancient story, a bird whose roosting-place is in the dense infinitudes amid the singing silences. With his back ever to earth, his homing instinct strikes a pang through the heart: "The stars make him long, long, to return to their light again."

This is the high Ancestral Self who carries in the core of its being reminiscences of the primæval age when it was harboured in the Hostel of the Gods. But most men have forgotten, having drunk, as Plato would say, too deeply of the waters of Lethe. Therefore "no image of the proud and morning stars looks at us from their faces." Yet with the earthly consciousness in abeyance, some glimpse of the former glory is regained. It is this native Kingliness dignifies the peasant and makes him claim kinship in his distant hope with all the great and wise, and feel in the worlds of space a comradeship: "these myriad eyes that look on me are mine."

To the most commonplace thing the indwelling presence lends sanctity. "The rudest sod to me is thrilled with fire of hidden day, and haunted by all mystery." The poems speak of common clay as holy substance, and the air as enchanted wine

poured from the Holy Grail. So, just as Francis Thompson found Jacob's Ladder reaching to Heaven from Charing Cross, A. E. in the streets of Dublin meets the fiery rushing chariots of the Lord. These mystics do not need to look afar off for God. Whatever cell immures them, its roof-tree forms an arch which has its apex hidden in the empyrean and 49 paradises beneath the rafters. Mystery pillows her chin upon their window-sill. The mystic is at home everywhere because he is at home nowhere. He knows the enchantment of the vast lonely fields of space; but it is their own hearth-fire the chilled feet are seeking. The hearth-fire blazes through all the world for him, it's a home without a circling wall. Everything has it, but nothing holds it. For "full of Zeus the cities and the harbours; full of Zeus are all the ways of men." And if it is Paradise to look on mortal things with an immortal's eyes, the mystic should have a bliss the slave of sense can never know.

As a result of the deeper mystical plummet of A. E. as compared with W. B. Yeats, one notes that whereas the latter is a happier lord of language, more of an artist, more of a poet, A. E. is saved from Yeats ineffable sadness, and in his optimism has the grace to apologise that nearness to the King in His beauty has not inspired him with greater joyousness. Perhaps the fount of mystery lies near to the well of tears, and

The gay romance of song

Unto the spirit-life doth not belong.

But A. E. has travelled farther into the heart of paganism than Yeats; he is, so to speak, an esoteric pagan. Anyway, he is not dismayed by the thwartings and partings that create the tragedy of love, nor by the follies and failures that create the tragedy of life. There is a breaking of the heart for the heart's own sake.

For thou hast but fallen to gather the
last of the secrets of power;

The beauty that breathes in thy spirit
shall shape of thy sorrow a flower.

Such a consummation is, of course, a long way ahead—

Ah, time long must the effort be,

And far the way that I must go

To bring my spirit unto thee,

Behind the glass, within the glow.

It does not, unfortunately, follow that all God-fraught things should be aware of their endowment, and seek the goal which is at once their higher self and the Self-Universal. But the distinctive mark of the mystic is that he is awake. He becomes aware of the hidden light of his own spirit. Less and less he identifies his life with bodily sensations. He begins to have glimpses of states of consciousness while "out of the body." He begins to remember vivid episodes in other lives in the long series of earthly existences. Thus A. E. meets in an Irish comrade one who was once a Babylonian bride.

Oh light our life in Babylon, but Babylon
has taken wings,

While we are in the calm and proud
procession of eternal things.

A. E. will be lightly held to be in error, but he would doubtless reply, like Shelley, that he preferred to be wrong with Plato,

Pythagoras, and Gautama, than to be right with his critic.

Again, just as the modern world has lost the true significance of sleep, so has it lost the true significance of that twin-brother of sleep, as the Greek mysteries held death to be. Death is just sleep *plus* forgetfulness of the way back.

In reference to his own child's death, he wonders if the Heavenly Wizard will melt in his mood majestic and "laugh with thee as child to child." What terror can death hold for one who consciously crosses the bourne while still in the body? To thousands to-day there is no nepenthe for the torture slowly administered in the numberless chambers of pain, but the mystic has washed his soul of all discomfort in the Pool of Healing that comes from knowledge that is experience, and therefore knowledge that is power. The shrine to which he brings his offerings is to most people but a closed shrine, but through the locked shutters he has seen a luminous radiance, and heard the rustling of tremendous wings.

There is a peace that lies beneath the deepest pools of quietude. There is a silence diviner than music, a darkness diviner than light. To cull flowers upon those altitudes of silence is to hold a gift of spiritual ecstacy almost unendurable for its intensity. A. E. seems to live habitually on those heights. It is there, past the Gateways of the Day, that the human heart, all desires burning white for God's whiteness, may quench its thirst and longing. The feet of all the mystics know the path thereto. There the weary lives are gathered like starry dust into a golden urn; there the desire of Man and the delight of God grow one; there all dreams become true.

J. T. D.

CO-EDUCATION.

It is a regrettable fact that the subject of Co-education is greatly neglected in this country. Isolated schools in which this system prevails can, of course, be mentioned, but to the average man or woman they are names only, and the question of their success or failure is one which arouses little or no interest. Among the teaching fraternity, where any advance in educational methods must be duly considered, this question may possibly receive full discussion; it is, however, to the parents and guardians of the children who are to be educated that this paper is addressed. To educate, to draw out and strengthen the mental powers (the dictionary meaning of "educate") can in no way be intended to imply that the power of text-book learning is the only one that it will be necessary to strengthen. As every one knows, there are latent powers in every child, some of which will need much strengthening and coaxing forward; others, again, which might eventually wreck that child's life, must be subdued and guided. Education is the building of character, over and above the teaching of mere facts.

The character of a child is more easily influenced than many people seem to suppose, and some of the greatest and most lasting influences may be traced to

an apparently trivial school companionship. Children are only entirely themselves when they are assured of no interruptions from the "grown-ups," and it is then that their intrinsic merits and demerits show up most clearly. A child will be able to tell you the leading characteristics of another child after an hour's play. Taking into consideration this intimacy of school life, surely the least observant must realise that, in the co-educational system, the two sexes must act as a check and at the same time as an encouragement to each other. A boy who is inclined to brag of his manliness, to scoff at all girls as "silly," to be cruel and bullying, finds that his feminine classmates are as worthy of respect as his own particular chums. He will, unconsciously, wish to show the best side of his character to them, and in so doing will, in all probability, strengthen his arrogance into true self-confidence. He will be more concerned with the doing of great things than in the boasting of his prowess. The conceited girl who revels in her fine looks and clothes is soon laughed out of such silliness, and those who are apt to be too serious-minded will certainly be teased into a more wholesome frame of mind.

In the free companionship between boys and girls which this system affords, it cannot be doubted that each sex learns something of the best characteristics of the other. Unconsciously, the girls develop something of the open-hearted *camaraderie* of their school-fellows, learning courage and generosity and that rare quality, directness; from those whom the schoolgirls of the old system regarded as a very objectionable species to be avoided if possible. While boys, on the other hand, learn to admire, and emulate the gentleness, purity, and what might be termed eager patience of the girls, the same girls for which the average schoolboy, under other conditions, has an unmitigated contempt.

Years ago an old divine of New England prayed that "God would make the young lads pure and the maidens brave." When asked if he did not intend the opposite meaning, he replied, "No. That comes by nature, but the other only by prayer and grace." Now some opponents of co-education have argued that such a system must tend to make the boys effeminate and the girls coarse and rough in manners. This can be most emphatically denied by those who have studied the pupils of any of our co-educational schools.

Those who have been educated under this system will agree that the natural attraction between the sexes acts as the greatest incentive to good behaviour and to the building up and strengthening of character. A boy who listens daily to the modest conversation of girls of his own age will shrink unconsciously from any of his fellows who indulge in coarse or unpleasant talk, and the girl who would be over timid and squeamish soon learns sufficient courage to allow her to enter the school games and sports while realising that the boys themselves are the first to disapprove of the hoyden.

It is urged that the different rate of mental development between the two sexes will prove one of the greatest difficulties to cope with in this system. But,

surely, there is no tremendous problem here when one remembers that in every school there is some form of classification and grouping of the pupils. Thus it is possible for the quick child to forge ahead, while the slow ones are detained to learn the work of that particular form over and over again until it is conquered and thoroughly understood. If the girls prove a little quicker in learning at one age, the boys will certainly lead at another, and so, over a number of years, the balance will be maintained. The ambition of both boys and girls is also stimulated and encouraged under this system. As neither sex is willing to acknowledge the superiority of the other, the fight for school prizes and places is eagerly undertaken.

In co-educational schools, where debates are held among the pupils, it is most intensely interesting to study the difference in standpoint between the masculine and feminine mind. A lad may make a most excellent speech upon a given subject touching apparently upon every point worthy of mention, and following him a girl will give an equally interesting address in which the whole subject is taken from a different point of view. The facts which deeply impressed the male mind now give place to others which had been almost ignored in the previous speech. This will illustrate the manner in which pupils under this system are enabled to view a subject from more than one point of vantage, learning tolerance for the opinions of others, while acquiring for themselves that most admirable trait, broad mindedness.

The writer would venture to suggest that undue consideration is given to this question of sex differences in children. If girls and boys are not constantly reminded of this difference they will work and play together with the greatest benefit to both until the age of fourteen or fifteen. At this age it will probably be found necessary to specialise their training, and separate teaching will become, to a certain extent, unavoidable. It can scarcely be doubted that, when boys and girls are accustomed to each other's society in everyday life, the years of adolescence will prove considerably less trying than is usually the case at this time when young people are apt to take rather too sentimental a view of life in general and themselves in particular.

It has been suggested that this system of equality in education will tend to eradicate the spirit of chivalry and romance. In answer to this the writer can only say that, in her experience, she has found that, almost invariably, co-education has resulted in the genuine respect and admiration of one sex for another.

The advantage in after years to children thus educated must also be considered. When school life has become a thing of the past, their respect for and understanding of the opposite sex will remain to smooth and solve many of the daily problems of adult life. The utter lack of sympathy and understanding which exists between many young men and women is simply appalling. To a girl who has never had a friend of the opposite-sex every man is a possible husband. Unrealised by herself, she is always self-conscious in the presence of men. If she does not make a very

evident effort to please, she is apt to be over-indifferent almost to the verge of rudeness. The girl who can be entirely herself in the companionship of men is somewhat rare in this country, and the fact that many otherwise clever and discerning men adopt a superficial and frivolous manner when talking to women cannot, unfortunately, be denied. It is not until love and marriage come to light the way that these men and women attempt any kind of serious discussion or exchange of thoughts. Thus they not only lose years of real and interesting companionship, but they build up the serenity of their future upon a foundation of misunderstanding which will require a considerable amount of affection to hold it secure.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

SPECIAL SERVICES IN HOLY WEEK.

SIR,—I venture to ask the hospitality of your columns in order to say that a series of Devotional Services will be held in the King's Weigh House Church (Duke-street, Grosvenor-square) on Monday, Tuesday, Wednesday and Thursday in Holy Week, commencing each evening at 8 o'clock.

It is not the prevalent habit in Nonconformist circles to observe this season, in public assembly, save perhaps for an hour on Good Friday morning; it is possible, therefore, that there may be many men and women of devout mind among us, who are feeling the pressure of the spiritual potentialities of this time of unrest, and who would be glad to gather with others of like expectation for a more continuous and concentrated practice of the Divine Presence than the usual arrangements of our churches provide for, at this time. The officers of the King's Weigh House Church, and myself, feel that it is at least possible that the present profound disturbance in the political, social, and religious life of this country may be in some special sense a call to those of a loving heart and a sensitive spirit, that we should wait on God in order that we may receive from Him, vicariously for the whole community, gifts of illumination and power adequate to the exceptional need of the time. The services will be conducted by me, and, although I shall efface myself in the general spirit of worship and consecration, something will be given me to say in confirmation of the Hope that is set on us.

Will you permit me to add that, for these services, the seats in our church are free; there will be no collection; and our Choir Master will be grateful to receive offers of voluntary assistance from any members of other choirs who may be free to attend any or all of the services. Such offers may be addressed to me, or to Mr. T. M. Baker at the King's Weigh House. For the convenience of the many, alas!

who do not know where the church is situated, may I say that it is within three minutes' walk of the Bond-street Station on the Central London Railway, and, if one may use a commercial enterprise for a religious end, within a stone's throw of Selfridge's.—I am, yours, &c.,

EDWARD LEWIS.

*King's Weigh House Church,
London, W., March 25, 1914.*

THE GUILD OF PRAYER AND MEDITATION.

SIR,—The present condition of the churches of our fellowship in the United Kingdom is a matter of grave concern and anxious inquiry. Many schemes are afoot for endeavouring to vitalise our churches, and much useful work is no doubt being done in the effort to improve matters. I would venture to suggest one more, a very simple and easy one, but, perhaps, nevertheless, effective, viz., "The Guild of Prayer and Meditation." There need be no organisation, no office-bearers, no enrolment, no meetings even. All who come in should do so voluntarily, and it is enough if only they bear the Guild in mind and carry out the objects for which it exists. Those objects are (1) daily concentration on the fundamentals of our religion; (2) united mental prayer for the good estate of the Church, and for the prosperity and spread of Liberal Christianity; (3) regular attendance at Divine Service, or, in case of unavoidable absence, the effort to be present in spirit by sending thoughts to the assembled congregation.

In pursuance of the first object, I have for many years advocated a devotional discipline. Begin the day by silently repeating the following: "The Lord our God, the Lord is One." "In Him we live and move and have our being." At noon: "One God and Father of all, who is in all, and through all, and over all." "I am in the Father and the Father is in me." "I and the Father are one." At the close of the day the Angelic Ascription of Praise: "Amen, Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." In addition to this, at noon, a united wish for the prosperity of our churches.

We hear a great deal about the New Psychology and the Power of Thought in these days. Very often these new teachings which attract so much interest are simply the old familiar truths presented in a new fashion. However it be, the Guild which I now propose, and which all may join without any inconvenience of new outer obligations, will be making practical use of the power of united thought and prayer; and steady perseverance in the discipline must surely enrich the spiritual life of our churches, and help to remedy some of the evils of indifference and laxity which assail them.—Yours, &c.,

JOHN BARRON.

*Ballyhemlin Manse, Co. Down,
March 24, 1914.*

WAGE-EARNING CHILDREN.

SIR,—May I make an appeal on behalf of the Committee on Wage-Earning Children, which is greatly in need of funds to enable it to carry on its propaganda work?

This committee has been at work for many years under the able guidance of Miss Alder, Miss Constance Smith, and Mr. A. J. Mundella, and has already accomplished much in the awakening of the public conscience to the evils it seeks to remedy.

Reports of school medical officers during 1911 and 1912 show that children working outside school hours are shorter in height, lighter in weight, show a greater percentage of anaemia, fatigue, and severe heart strain than those not so employed. The wastage of intelligence is equally serious, for the overworked child is quite unable to profit by the education provided.

Half-time work is not so detrimental morally, saving that its drudgery gives many children a distaste for steady employment; but the mental and physical effects are deteriorating in the highest degree. The children lose far more than 50 per cent. of their education, for they come to school after the morning shift quite tired, half asleep, and unable to profit by the lessons put before them.

The first Bill introduced in this session of Parliament was Mr. Denman's Bill on School Attendance and Employment of Children. This Bill only deals with a portion of the evils I have mentioned, but it deals with these very effectively, and if passed into law would—

- (1) Abolish all exemption from school-attendance for children under 13, and restrict exemptions above that age.
- (2) Make it possible for local education authorities to raise the school-age in their districts up to 15.
- (3) Abolish the half-time system.
- (4) Prohibit street trading for girls under 18 and boys under 15, and regulate it for older boys; and
- (5) Transfer the control of the bye-laws on employment of children from the Home Office to the Board of Education, whereby the interests of the child would receive more expert and sympathetic consideration than under the present system.

May I appeal to your readers to help us by any means in their power to get this Bill through? If anyone would like to know more of our work before helping us, I should be glad to send him a report of the Committee and other literature published by us.—Yours, &c.,

SUSAN ELIZABETH GREG,

Hon. Treasurer, Committee on Wage-Earning Children.

Lee Hall, Prestbury, Cheshire, March 19.

THE Essex Hall lecture for this year will be given by the Dean of St. Paul's on Wednesday, June 3. On the same day Professor Eucken is announced to give a lecture in German at Essex Hall.

BOOKS AND REVIEWS.

THE ROMANCE OF AN IRISH VILLAGE.

The Folk of Furry Farm. By K. F. Purdon. London: Nisbet & Co., Ltd. 6s.

IN his introduction to this delightful book by a writer whose sketches of Irish life are already familiar to readers of THE INQUIRER, Mr. George A. Birmingham claims that Miss Purdon "belongs to the Irish Literary Movement." We do not dispute the statement, or grudge the Irish Literary Movement whatever added glory may accrue to it thereby. But Miss Purdon has that within her of which no "movement" ever yet had the monopoly, and although her characters are all drawn from the midland plains of Meath, and speak a racy, picturesque and coaxing dialect which could belong to no other peasantry in the world, she touches those universal themes which have their roots in love and pity, and are potent to thrill the heart in every age and country. This she does with such simplicity, such naïveté, such a true sense of the significance of homely lives and outwardly uninteresting people, such an absence of any desire to sit in judgment where common human failings are concerned, such a fund of genuine sympathy and sly humour, that it is only too easy to praise her. The book is obviously written by one who loves her fellow-men, and not least of all when they are down-at-heel, and of a disconcertingly vagabond disposition. Miss Purdon belongs, indeed, to the happy fellowship of those who follow Pan's pipes through a "shaggy world," and cannot stop to moralise too much over the backslidings of the stupid and foolish. "The Folk of Furry Farm" has its weaknesses, of course, but, like the genial writer of the Introduction, who has really done the reviewer's work for him, we much prefer to leave them to people who enjoy making a list of imperfections. It is enough to say that within these pages the reader whose heart is warm with human instincts, and not ossified with ancient prejudices, will meet with as entertaining a group of people as he could possibly wish to come across, although none of them are educated in the ordinary sense, and few have any knowledge of the world beyond the boundaries of their native village. There is Mickey Hefferman, to begin with, "middling old," and "fond of industering," the owner of Furry Farm, whose efforts to get himself a wife are so pitifully unsuccessful till he gives shelter to Marg Molally's lame donkey. There is Peter Caffrey (Peetcheen) a lazy beggar if ever there was one, who marries Julia, the scold, and goes quietly off with the price of a heifer when her "forchune" is all gone ("Peetcheen was just himself and not another"). There is Christina Flanagan, with her woman's heart breaking for Jim Cassidy, that has only eyes for her merry little sister, Nelly, and all that strange matter of the apparition in the meadow which made the sunshine uncanny. There is sweet Rosy Rafferty, so blithe when her boy-lover comes courting, so unutterably pathetic when she seeks her mother, and

death at the same time, in the wards of the Union. There is Dark Moll Reilly, not so blind as folk think her, playing the fiddle at weddings, and carrying everywhere with her the gossip of the district, whom you must not blame too much for the astute way in which she looked after her own interests, since, as another Irish writer has said, "a man who does not think for himself does not think at all"—and presumably it's the same with a woman. All these and many other equally charming folk are described with the colloquial freedom of speech which Miss Purdon knows so well how to use, and which has a bewitching *insouciance* about it impossible to resist. Incidentally a picture is drawn of the village of Ardenoo, where "there was nothing scarcer than work,"—a poor enough little place from which all the likely lads departed for America as soon as they reached any age at all—not without significance for those who are studying the Irish question, since it is to the peasant, after all, that we must go if we would learn anything about the causes which make a country great, or bring about her downfall and decay. What are the particular causes which have drained Ireland of her life-blood we leave to those who are wiser than ourselves to discuss at this exciting period in her history, but we could wish nothing better than that some of the controversialists who are bandying her name about so vehemently might discover the secret of Miss Purdon's understanding of all sorts and conditions of men, and try the effect of a little human sympathy and belief in one's kind in place of the harsh temper which is so provocative of animosity.

L. G. A.

JEWISH MYSTICISM.

Jewish Mysticism. By J. Abelson, M.A., D.Litt. The Quest Series. London: G. Bell & Sons. 2s. 6d. net.

THAT a book can be written, and a very good book too, on Jewish mysticism, shows how erroneous is the opinion that Judaism lacks the mystic element. What place can there be for it in an arid legalism, such as Judaism is commonly supposed to be? What can the Jew, with his minute rules of conduct, his hair-splitting casuistry, know of the intimate personal communion with God which is the essence of mysticism? The answer of the better informed is that the Jew in all ages has known a great deal of that personal communion with God; and that, mainly because he has done so, his religion, legal though it be in its outward form, has never become a mere formalism, let alone an "organised hypocrisy." To those who are willing to inquire whether this is true, and who are not content to rest in ancient prejudice, Dr. Abelson's book will be most useful and suggestive. Any one who has read his study of "The Immanence of God, in Rabbinical Literature," reviewed in THE INQUIRER some time ago, will not need to be told of his qualifications to deal with Jewish Mysticism. For a Christian the task would be impossible. The difficulty of interpreting the legal element in Judaism, in terms of religion, is very great for one who has not been

brought up under it; but it is not so great as the difficulty of interpreting the Kabbalah, of extracting the pure spiritual element from the mass of fantastic speculation wherein it is buried. The Kabbalah has got a bad name; and, no doubt, there is something to justify the view which is so expressed. But it should be remembered that the Kabbalah, like the Talmud, has been able to win and to hold the passionate allegiance of men who could never find satisfaction in what was merely trivial. If the Jews, being a "peculiar people," are nowhere more so than in the literary expression which they gave to their thoughts and beliefs, the worth of those beliefs is not to be measured by the strange appearance they make to the non-Jewish reader.

Dr. Abelson does not, because he could not in a small book, expound the whole system of metaphysics and ethics for which Kabbalah is the inclusive term. But he puts the reader in the way of knowing what it is all about, what its authors meant by it, and how it was developed from its germs in the Old Testament to the huge mass which is found in the Jewish literature of the Middle Ages. It was not a sudden incursion into Judaism of an alien element from without, though there were reasons why it did not become conspicuous in European Judaism till the ninth or tenth century. The mystic element had been present in Judaism all through the Talmudic period, as the Talmud itself shows, and was further developed in the succeeding period, amongst the Jews of Babylonia. It was from there that it was brought directly to Europe in the ninth century.

Jewish mysticism produced the Kabbalah, as its answer to the problems of metaphysics and ethics, its philosophy of religion. But, however far it might go in speculation, it never loosed its hold upon the fundamentals of the Unity of God and of direct personal communion of the individual with Him. The Synagogue admitted into the Liturgy a good deal of the phraseology of the Kabbalah as it did also of that of the Talmud; but neither on the one side nor on the other did it forget, or cease to emphasise the personal religion based on the real presence of God in the soul of the worshipper.

Dr. Abelson writes as one to whom all this is matter of course, not having had to learn it from without. He is by no means a blind fanatic for the Kabbalah, and freely recognises its defects. All the more he is able to do justice to the real purpose of it, and to the men who gave of their best for the sake of building it up. May he go on to give, to those who know so much less than he, further insight into the hidden things of Judaism.

R. T. H.

THE MINIMUM WAGE AND OTHER MATTERS.

The Way to Industrial Peace. By B. Seebom Rowntree. London: T. Fisher Unwin. 2s. 6d. net.

IN his "Way to Industrial Peace" Mr. Rowntree advocates higher wages; shorter hours of work, coupled with decentralisation of our industrial population; decasualisation of casual labour; com-

pulsory training schools for unemployed boys between fourteen and nineteen; a national minimum wage founded on a sex basis; and a national ideal, "for a nation without ideals is doomed." He discusses the causes of industrial discontent, asks can industry support a higher wage, and replying in the affirmative he reminds us that "economists have long perceived that low wages do not pay the industrialist"; also, . . . "It is a general experience that the inventiveness of manufacturers increases *pari passu* with the price they have had to pay for labour." Besides, "taking any one industry as a whole, trade unions cannot force employers to pay workers more than they are worth. They can only urge their demand up to the point at which the investment of capital in the industry ceases to be attractive." Among other advantages of a shorter working day is the obvious one that the worker can live further from his work; with facilities of transit he might even have a cottage in the country and a plot of ground; a lower rent and healthier surroundings for his family.

In Belgium, the author points out, over a third of the industrial workers live in the country. "The Antwerp docker is indeed a man with two trades, a gardener and a docker," so he need rarely be really idle. The problem of casual labour Mr. Rowntree would solve by "co-ordinating the demand for workers, . . . shifting men from one department to another as they are needed," or from one employer to another. Already in the London and Liverpool docks a system is being evolved for decasualising dock labour. "National and Municipal enterprise undertaken at times of slack trade and suspended in trade activity" would also help the casual labourer. Recognising how often unemployables are created between fourteen and twenty years of age, the author suggests that adolescents under nineteen out of work should be compelled to attend training schools for six hours five days a week. The writer of this review would like three of these daily six hours spent on training out of doors, or at least elsewhere than in a class room; this to apply to girls as well as to boys.

The absolute minimum wage proposed for men where rents are as much as 5s. a week is £1 3s. 9d.—Mr. Rowntree considers the normal man should have a wife and at least three children, and the £1 3s. 9d. will enable him to keep them in "physical efficiency and pay an economic rent for a sanitary dwelling"—but for a mere woman no such liberal minimum wage; if she is normal she will have no one to keep but herself. Of course, among women wage-earners of the labouring and artisan class a large proportion have relatives dependent on them, but these the author is pleased to regard as abnormal cases, and "obviously the normal condition is the only one which legislation should consider," therefore the minimum wage for a woman should be such as would enable her to live independently in a state of physical efficiency." It would be interesting to know exactly what proportion of working women have only themselves to support.

Of co-operation and profit-sharing the author says little; of the churches he asks, "Are they prepared to recognise frankly

and gladly the claim of the labouring classes to a larger share in the good things of life?" He considers three things should be done for the agricultural labourer, "He must have a living wage, . . . a good house, . . . and a prospect of rising to a position of independence"; the landlord as well as the farmer should share the burden of these improved conditions. Unemployment is costing this land in *direct loss* half-a-million pounds a week, and from this volume we also learn that at least half-a-million workers are unemployed on any given day. Mr. Rowntree will have us remember that a nation without ideals is doomed, but who can insinuate that England is without an ideal? Has she not for over a hundred years followed the ideal of "buying in the cheapest market and selling in the dearest"? It may not be quite a Christian ideal, but it is thoroughly British, and our present social problems are the outward and visible signs of the fidelity with which we have followed this ideal. G. A.

CLEAR GRIT. A Collection of Lectures, Addresses and Poems. By Robert Collyer. Edited by John Haynes Holmes. American Unitarian Association. \$1.50.

LOVERS of Robert Collyer—and all who have heard him preach or read any of his books may be numbered among his lovers—will welcome and treasure this volume. It includes several of his "Lyceum" lectures, which, as Mr. Holmes tells us in his introduction, were delivered to enormous audiences in all parts of the United States. "Clear Grit," which is the title of the first of them, is a very fitting description of the character of Robert Collyer himself, the man who made his way from the smithy to a foremost place among American preachers, and it was the "grit" in men that he was ever on the search for both in life and literature, and which he enables us to see and appreciate, whether he is speaking of Luther or Washington, "Some Old Unitarian Worthies" or Robert Burns, Charles Lamb or Henry Thoreau, or any other subject of these charming talks. The lectures and addresses are full of his racy humour and large-hearted wisdom, and the few poems given at the end of the book are entirely characteristic of him.

LUTHER AND THE REFORMATION. By Leonard D. Agate, M.A. T. C. & E. C. Jack. 6d. net.

THIS is an excellent little volume. It is one of the "People's Books," and the common people will no doubt read it gladly; but it is at the same time a most scholarly production, and they who best know the ground it covers will be readiest to admire the skill with which Mr. Agate has accomplished his task. He shows a just appreciation of the various factors in the wonderfully complex movement which he describes, and of the personality of the man who dominated it so largely. It would be difficult to find elsewhere within so short a compass the amount of information that is here given on the subject, and given in so interesting and

graceful a manner. We have pleasure in commending the volume, whether for private study or for use as a class book—a use for which it is admirably fitted.

PUBLICATIONS RECEIVED.

MESSRS. G. BELL & SONS, LTD.:—The Mystics of Islam: Reynold A. Nicholson. 2s. 6d. net.

MESSRS. A. & C. BLACK:—Can we Still be Christians?: Rudolf Eucken. 3s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—The Divine Right of Kings: J. N. Figgis. 6s. net.

MESSRS. T. & T. CLARK:—Jesus in the Nineteenth Century: Heinrich Weinle and Alban G. Widgery. 10s. 6d. net.

MESSRS. DUCKWORTH & Co.:—Christianity and Ethics: A. B. D. Alexander. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Ordinary Man and the Extraordinary Thing: Harold Begbie. 1s. net.

MESSRS. W. RIDER & SON, LTD.:—The Man of To-morrow: Floyd B. Wilson. 3s. 6d. net.

MESSRS. WATTS & Co.:—The Historical Christ: F. C. Conybeare. 3s. 6d. net. The Origin of the World: R. Macmillan. 2s. net. Christianity and Civilisation: C. T. Gorham. 9d. net. In Quest of Truth. 2d. net.

MISCELLANEOUS.

The Cornhill, The Quest.

FOR THE CHILDREN.

"WESTWARD HO!"

III.

WE were sitting in a boat drawn up on the little quay at Portscatho, near Falmouth, watching the tide come slowly in; when we noticed that some ragged lines of blackish-brown seaweed on the flat rocks below us seemed to move, although the water had not yet reached them. There was little wind, yet the movement kept on. Our field glasses showed us the cause. Some ten or twelve birds, the colour of a dark tortoise-shell cat, were walking along the lines of weed, and turning it over with their bills, much as a farmer turns the long lines of half-dried hay with his fork; only he finds no dinner underneath, and they were finding a meal of marine insects, marine eggs, and small shelled and other creatures of the shore. Soon the belt of weed was crossed, and they began to work on a strip of coarse pebbles which did not so closely resemble their colouring, therefore we could see them better. They were about nine inches long, had plump bodies, with white underparts and orange-red legs and feet. As there was no weed to turn they now acted up to their own names, turnstones; for they walked rapidly to large pebbles, and putting their bills under one edge, gave a sharp jerk which sent the stone clean over; whereupon they snatched up the eatable thing which it had covered, and which they had either smelt, or in some way known to be there. Sometimes they used breast as well as bill to lever up an extra heavy stone. Nearer and nearer they came. We were so still as to remain unnoticed, although the actions of these bustling little birds were so amusing that we were put to it to smother our laughter. The boat, too, helped to hide us. Exactly

in front of us was a patch of beach on which was a number of flat stones and some water-worn tiles that had been thrown away. As the birds turned these rapidly the noise they made in falling over was very much like the sound made by someone who is washing tea plates at a great rate and piling one against another to drain. "Klick, klack," went the pebbles as the turnstones stepped nimbly on with the air of not having a moment to lose. "This is piece work!" whispered one of us. By and by a dog alarmed them, when they flew along the tide line in the form of a horseshoe, showing long dark wings, like those of a swift, and white rumps which were very conspicuous. Sometimes two or more turnstones are said to help each other in turning a mud clod, dead bird, or any object too large for one to move alone. So far, I have not seen this done, but can readily believe it possible. These birds come to our coasts, chiefly the west and south coasts, as autumn and winter visitors, but a good many remain all winter on the Devonshire and Cornish shores. They belong to the order Limicolæ, or Waders.

We are now almost as far south as it is possible to get in England, for we came four days ago to the Lizard, which is, as you know, a rocky headland near and much like the one known as Land's End. The Lizard is more correctly a succession of headlands, some less than a quarter of a mile apart. They jut into the sea as tall cliffs, some if not all of which are a very hard kind of rock called serpentine, which shows its colours beautifully when polished. At the base of the cliffs, and running a long way into the sea, great masses of this rock, ranging in size from a cottage to a cathedral, are tumbled about in grand confusion. Some are flattish, many rise into the air like towers and spires. So far we have only seen them when the tide was up. The open sea was a brilliant blue, but about these rocks the water was lashed into snow-white foam, and great sheets of spray kept dashing over them and high into the air above them. The blue sea beyond was flecked with wave tips which children call sea horses, because the curling foam looks like the long tossing manes of beautiful white horses.

On some of the rocks cormorants sat. Every now and then one or other of them would stretch itself, and, opening its great dark wings, flap them violently to shake off the spray. Then one would fly over the water and disappear round a bend or dive into the sea after a fish. None which did this reappeared at or near the same spot. If it were the breeding season, it would be very interesting to watch the cormorants allowing the young to put their heads far down into the parents' bills to get the food which they supply. When we stood on the cliff and felt the force of the stormy wind it seemed that this was a wise arrangement; for had a parent bird to bring morsels of slippery fish between its mandible tips to feed the young there is a likelihood that they would be blown away while the baby cormorant was trying to secure them. The nests are placed on rocky ledges overlooking the sea.

The great force of the wind and the

slight depth of soil on this part of the Cornish coast makes it impossible for trees to flourish. For miles around us there is not a tree to be seen except in a sheltered cove or behind a high garden wall, and then the tree is mostly a poor stunted affair, more curious than beautiful. There are not even hedges round the fields. Their place is taken by very thick walls made of loose stones kept together by soil being mixed with them. The base of the wall is sometimes six feet thick, and the flat top is wide enough to make a good footpath. In some places two could easily walk abreast. Short grass and low flowering plants clothe these walls and keep them green in winter and very bright in summer. Even now there is much colour on them. Perhaps the commonest wall plant in the West Country is the wall pennywort. Fortunately it abounds near the Lizard. It has fleshy, glossy leaves, quite round, with a dimple in the centre. The largest leaves are bigger than the dial of a large watch. Children call them penny pies. The young leaves are often russet-tinted, so look warm and cheerful. In summer these will be spikes of flowers, very stiff and upright. Danish scurvy grass, with its pale lilac flowers, is coming into abundant bloom on the walls, and even on the spray-washed cliffs. Celandine and dog violet, with daisies here and there, are brightening these green walls just as they are brightening the hedgebanks in other places. But the great brightener of walls—where it is allowed to stay—is the furze. It is in full bloom, and the golden masses make every bit of waste land, every patch of moor, a joy to behold. The furze evidently likes the Cornish soil. There is a little bird which likes the furze, and is rarely, if ever, seen away from it. This is the stonechat. The morning after our arrival I went to the first bit of gorse land to look for him. There he was with his mate, only a trifle less handsome in plumage than himself, but she has not a bright black velvet cap to set off the lovely browns, and chestnut reds, and white patches which are common to both, though slightly duller in the female. Once find your stonechats, and they are easy to keep sight of; for they love to be on the top spine of the furze bush, and if you come nearer than they approve of—they let you come fairly close—they just flit eight or ten yards further on; if you follow, they repeat the proceeding till the end of the furze patch is reached, when they fly round you to begin all over again; but leave their beloved furze? Never! they would not feel safe anywhere else.

EMILY NEWLING.

(To be continued.)

MEMORIAL NOTICE.

THE REV. J. WORSLEY AUSTIN.

It is with very deep regret, and a sense of personal loss which will be shared by a wide circle of our readers, that we have to announce the death of the Rev. J. Worsley Austin, Minister of the Church of the Messiah, Birmingham. He passed

away after a serious illness on Thursday, March 19. John Worsley Austin was the second son of the Rev. Henry Austin, of Cirencester, where he was born in November, 1872. He was educated at the local Grammar School and Mason College, Birmingham, taking the B.A. degree of the London University in 1891. From 1892-95 he was a theological student at Manchester College, Oxford, and studied subsequently as a Hibbert Scholar at Leipsic, Berlin, and Harvard. While he was still a student at Harvard he accepted an invitation to the First Church at Dedham, Mass., U.S.A., where he remained for four years. Returning to England in 1902, he was appointed to the responsible position of minister of the Church of the Messiah, Birmingham, in succession to Dr. L. P. Jacks, in 1903, and there he remained till his death, fulfilling all his duties with conspicuous faithfulness and self-devotion. "Apart from his work as a minister," says the *Birmingham Daily Post*, "which was very successful, Mr. Austin rendered useful service in other directions, outside the immediate sphere of his church. His work in connection with the Fazeley-street Mission was, naturally, closely related to the duties of his pastorate, and here again he achieved considerable success. He was one of the trustees of the Pargeter Trust, founded by Miss Pargeter many years ago for the benefit of spinster ladies of gentle birth; he was a director of the Ministers' Benevolent Society; he was an active supporter of the Midland Education League, and he served on the committee of the Midland Christian Union. He helped forward the movement inaugurated by Mr. A. N. Chance for the acquisition of Warley Woods by the city, he shared in the work of many philanthropic and charitable institutions, and at the University he was for a long period a vice-president of the Socratic Society. In all he did Mr. Austin was actuated by the desire to advance the interests of his congregation and the city, and his eleven years' pastorate will not readily be forgotten by the members of the Church of the Messiah." He was also a member of the Committee of the National Conference and of Manchester College, Oxford. In 1905 Mr. Austin married the only daughter of Mr. Priestley Smith, the eminent oculist of Birmingham. With her and her two little children, and the other relatives, there will be deep and widespread sympathy in their irreparable loss.

The funeral took place on Tuesday, March 24, the first part of the service being held at the Church of the Messiah. There was a very large congregation of sorrowing friends, many having travelled from distant parts of the country in order to be present, including the Revs. Joseph Wood, Dr. L. P. Jacks, Henry Gow, F. K. Freeston, W. C. Hall, Rudolf Davis, W. H. Drummond, and a numerous company of ministers from the Birmingham district. The service was conducted by the Rev. J. Wood, Dr. Jacks giving the address. Amid the universal sorrow the prevailing note was one of gratitude for the gift of a noble-hearted friend and a good soldier of Jesus Christ. Dr. Jacks referred to the faithfulness of Mr. Austin's ministry. The affection which he had inspired could

not possibly have been greater had he lived to the full term of years. A minister, he said, must take his life in his hand; and all that their minister had done, even his early death, was in the terms of his service. Then in tones of stirring confidence he spoke of the immortal hope, and the cloud of witnesses in the unseen world. "There are no dead." The service closed with Gaskell's hymn, written for the burial of a minister, "Calmly, calmly, lay him down." Subsequently the interment took place at Quinton Cemetery. The Rev. J. M. Lloyd Thomas, between whom and Mr. Austin there was a very strong and loyal friendship, officiated at the grave-side.

IN MEMORIAM.

J. W. A.

In the case of a man like John Worsley Austin the brief statement of outward events is more than usually inadequate. What drew his friends so closely to him was the charm of his personal qualities. He had quiet and deep affections, and a strong honesty of soul, which kept him from the snares of religious rhetoric and made him modest about his intellectual gifts. If his mind worked slowly, it was steady and sure in its conclusions. When he committed himself to a position, it was because he had weighed and tested its manifold implications and he felt certain of his ground. He never allowed himself to sink into conventional grooves of thought. He was growing all the time. Those who had the privilege of intimate talk with him recently knew that his religious experience was richer and deeper than formerly. He felt it himself. The loyalties of Christian discipleship came to him with a new strength of personal appeal. The critical individualism of the intellectual adventurer, which captures so many young ministers at the present time, had been left behind, and he stood closer than ever before to the common experiences of the human heart, with clearer insight into the range and depth of religious need, with more of the grace of the Gospel for the helping of other men in his soul. We know not what finer thing can be said of a spiritual leader of men than this, that he was more teachable at forty than at thirty, less concerned with theories and doctrines about religion because religion itself, the transfiguring light of Christian faith, had claimed him for its own. If he had lived he would have written about these things. He had promised to do it when he was ready. He was only waiting till he could do so with compelling conviction. Apart from the warm human ties it is this feeling of a life lost to us just when it was opening out into larger powers of faith and love which fills the hearts of his friends. We seemed to need the word so much which he by slow and sure steps had won the right to speak to us. With the affection for him, which will not soon grow dim, there will always be mingled a feeling of gratitude for the strong soul who lived for others and grew in wisdom and spiritual grace to the end.

MEETINGS AND GENERAL NEWS.

SIR OLIVER LODGE ON THE UNSEEN UNIVERSE.

THE PROVINCIAL ASSEMBLY LECTURE IN LIVERPOOL.

[FROM OUR SPECIAL CORRESPONDENT.]

ONE proof of the vivid interest which is reviving in religion is the curious eagerness shown to hear a spiritual investigator who does not belong to the accredited ranks of theological exponents. With the latter, on the whole, the public shows itself more or less impatient, or at least indifferent. The prefix "Rev." seems to warn off many inquirers, unless some interest other than the professionally religious is added to it. But let a poet, an accepted essayist, a scientist, a dramatist or a novelist carry a recognised name into the regions of religion, and a good measure of attention is at once extended to him. In fact it might be rather cynically said that everywhere except in the pulpit (in the sense not of theological dogmatism but spiritual movement and affirmation) religion pays.

Sir Oliver Lodge, of course, always commands large numbers of hearers and readers on any subject; and that not least in Liverpool, which in the words of Mr. Sydney Jones regards him as "a Liverpool man lent for a season to Birmingham." But Sir Oliver Lodge announced to speak on "The Unseen Universe" proved an attraction so irresistible that the evening of March 19 saw the concert room at St. George's Hall fill rapidly to overflowing, and large numbers failed to obtain entrance at all. If any came with the hope of exciting revelations in occultism they were quickly disappointed, for the lecturer informed them at the outset that he did not intend to deal with the conditions of life on "the other side," and that for a very good reason. Having made this clear, his extraordinarily lucid and appealing exposition was followed with a markedly concentrated attention throughout.

Sir Oliver's lecture was a brilliant transposition of scientific statements into spiritual values. He regarded the unseen universe from the side of the physicist, for he was, he said, first and foremost a physicist. His theme was the many aspects of the universe of which our senses did not inform us directly, and of which we judged by reason, by inference, by hypothesis, by verification, by the coherence and self-consistency of the scheme of thought at which we arrived, by the satisfaction it afforded to our ideals, and to the conceptions which instinctively we were led to form concerning the probable nature of Reality. Taking the scientific hypothesis of the ether of space, which was intangible, invisible, intractable, and super-sensuous (because our senses are constructed only for change and contrast and modification, not for appreciation of that which is uniform in action, unchangeable and unalterable), the lecturer drew an analogy between this and the probable existence of a realm and

scheme of things of which we have at present no tangible ocular and auditory demonstration. There were many who said there was no such existence at all, and who limited their conception of the universe to that of which they could have such demonstration. But the greatest things of all were not demonstrable in that way. If we were dependent on our senses only we could never know of the existence of God. We were not bodies only. We appealed not only to the material universe where we were aware of matter and hampered by matter. We had minds appealing to a higher, unseen universe, with which we were really more akin than to the other—a region of existence in which we should ultimately find ourselves more at home than in the region of the material; not, however, a future state, but existing here and now, if ever. The seen and unseen aspects of the universe were co-existent, and not dependent on such trivialities as birth and death. The continuity of existence was, as it were, demonstrated by the continuity observed to run through nature. We could abstract things from our attention, but never from existence. We were not only aware of matter; we were also aware of mind, though it was an unsolved mystery in itself and in its connection with matter. "We are also aware, some of us, of higher things. But whether we are aware of them or not they are there, in the present, all real, though invisible, though intangible, but in some sort of way accessible to our mental and spiritual apprehension, even now." The lecturer quoted, with immense effect, to emphasise his point that the unseen universe was not incomprehensible, though intangible, Francis Thompson's poem "In no Strange Land," beginning—

O world invisible, we view thee;
O world intangible, we touch thee;
O world unknowable, we know thee;
Inapprehensible, we clutch thee!

Mr. R. D. Holt, M.P., announced to take the chair, was unavoidably absent on Parliamentary duty, and his place was ably taken by Mr. C. S. Jones. The admirable arrangements were made by Mr. B. P. Burroughs, lay secretary of the Liverpool District Missionary Association.

MANCHESTER DISTRICT
ASSOCIATION OF UNITARIAN AND
PRESBYTERIAN CHURCHES.

ANNUAL MEETING.

THE strenuous efforts that have recently been made to strengthen our work in Manchester are bearing fruit. Larger numbers gathered at Cross-street Chapel, and at the Memorial Hall last Saturday, March 21. Dr. Stanley Mellor was the preacher. Taking for his text a passage from John Woolman's Journal, he preached a powerful sermon on "Liberal Religion" that was inspired, and inspired the hearers, by one of the conspicuous elements in the noble Quaker's life—the element of inwardness and sincerity. It was not, of course, a picture of the whole of Woolman, and did not profess to be. Rather, one would say, a Unitarianised Woolman for a

twentieth century audience, with much stress upon religious individualism (some would say anarchy) and that much-discussed but little realised subject of modern books, mysticism. Perhaps we were left longing for a little more of the solid substance and body of Woolman's warm faith: for we are not much furthered by even the most praiseworthy and stolid negation of "creeds" and "ecclesiasticism," the denunciation of which was the main engine on which the preacher relied to stir his congregation. Stirred, however, they were, for he had a message. When Dr. Mellor spoke again in the evening at the Memorial Hall we were shown somewhat more in the concrete what his conception of religion was. ("Religion," by the way, is an ever-recurring subject of Unitarian preaching: what religion is, is not, its origin, its defence, &c. It is a rather general idea, and we should like more frequently to come to details.) It was plain that for the speaker the most salient manifestation of "religion" in the present-day world is to be found in the Labour Unrest and the groping towards a more humane state of society. There is a wide revolt against the practical materialism (just as in philosophy and in science there is a revolt against the theoretical materialism) of the last century. This causes large masses of people to be indifferent to *organised* religion because they suspect the latter to be allied with privilege and the maintenance of the offensive *status quo*. Men have not leisure to worship God and practise the religious life: and religion requires leisure. It was not clear how Dr. Mellor's latter statement agreed with the former position that the Unrest is religious. And we should be glad to believe that the large defections from religious worship of the Sunday tennis-playing and boating classes, whom Mr. Priestley Evans pertinently mentioned, were due to this "religious" Unrest, or that the defection of the working classes signifies a burning interest in social reform. Elections do not show it. Mr. Evans devoted his remarks to a vindication of the early Unitarians from the charge of illiberality and narrow credalism. He quoted Dr. Priestley to the effect that we must be faithful to free inquiry. As to people who want to change the denominational name, the speaker mentioned the case of a man who went to South Africa and changed his name, with the result that his character deteriorated! *Verb. sap.* Mr. Cyril Flower was welcomed to the fellowship of the district by the Chairman, and spoke of the recently revived interest in religion. But he wished, now that this new interest had been aroused, that we should make use of it. There was need of enterprise in religion. Let us cease from so much criticism. Let us use the instruments we have got. Here are churches in being, and men are waking up to religion. But they want a different expression for it from anything that has been afforded them by the churches in the past. The retiring President, Mr. George H. Leigh, was able to congratulate the Association on the healthy state of the churches of the district. The new President is the Rev. J. Morley Mills, and the secretaries are the Rev. E. W. Sealy and Mr. Gordon Rylands.

PRINCIPAL SELBIE AT ISLINGTON.

FROM A CORRESPONDENT.

DURING the interregnum at Union Chapel supplies are drawn from all quarters, and Principal Selbie, of Mansfield College, Oxford, has taken his turn. His sermon last Sunday evening was noteworthy, not for its erudition, which might have been expected from one holding such a position, but for its simplicity and the frank facing of modern difficulties. Taking for his text the words "Follow me," in Luke ix., he gave his hearers an extempore discourse in language which all could understand, in a style almost conversational, but it commanded the attention of the congregation throughout. After saying that it was an appeal of personality to personalities he continued that many raised the objection to-day, "How can we follow one who lived so long ago, under circumstances widely different from ours, about whom we know so little, and of whose historicity there are grave doubts?" He acknowledged the difficulty was a real one, that the old position of an infallible record had to be abandoned, but he contended that criticism had done its worst in this respect and the damage was not so great after all. He submitted that after eliminating the problematical in the Gospels there was quite enough left for the intelligent or even simple reader to build upon so that he could learn the mind of Christ. But there was still a greater difficulty. Many of the younger generation familiar with modern writers, Nietzsche and others, to-day say, "But I don't want to follow anyone, I want to live my own life and to express the powers I feel within me." But, he asked, what self was it they wished to express? Did they mean anything more than that they desired to have a good time, free from restraint? Jesus called them to live the higher life, and to those who had tried the other and become weary he said, "Come unto me!" To follow Jesus was no easy matter, but the reward was great.

The rest of the discourse was a commentary on the three difficult replies of Jesus which he made to those who expressed an ardent desire to follow him. Dealing with the saying, "Let the dead bury their dead," he frankly acknowledged there were many creeds that were dead, many church institutions that were obsolete; for his part he wished they were out of the way.

It will be remembered that Principal Selbie recently gave to the world a new study of Schleiermacher, and perhaps we may venture to say that his theology is of a similar hue, the person of Jesus Christ being the central thought; in this he appears to differ from Principal Forsyth, who has emphasised the doctrine of the Cross in so many brilliant phrases that both hearers and readers are confused as to his meaning. Principal Selbie, who is a younger man, we regard as more in sympathy with the tendency of Christian thought to-day, and this, combined with his broad outlook, makes him an acceptable teacher to many outside the bounds of ordinary Congregationalism. However, his name was not sufficient to draw a full congregation. It was lamentable to see the noble building so thinly occupied—it would

have held five times the number present. The faithful congregation must have suffered a keen disappointment in the refusal of Dr. Jowett to leave New York to take charge, and it will require a man of rare personality or great preaching power to restore the former glories of Union Chapel.

THE Rev. Alfred Hall, M.A. (Newcastle-on-Tyne), will preach the anniversary sermon in connection with the Whit-Week Meetings of the British and Foreign Unitarian Association on Tuesday, June 2. The service will be held at Unity Church, Islington.

THE SOCIAL MOVEMENT.

WHY NOT A MINISTRY OF LABOUR?—MR. ROBERT HARCOURT'S BILL.—THE PROBLEM OF ABLE-BODIED UNEMPLOYMENT.

THE disinterested student of social questions might well ask what has become of the Report of the Poor Law Commission of 1909. Had the Government, after the publication of that momentous document, chosen to introduce a Bill embodying the very numerous points on which both the Majority and Minority sections of the Commission were agreed, it might have been passed by consent, and we should now have been in a fair way to the solution of some problems that are still with us and likely to remain with us for a long time to come. It is interesting to note, however, that a private Bill has been introduced by Mr. Robert Harcourt, supported by Mr. Chiozza Money, which gives effect to some suggestions of the Minority Report with regard to unemployment. As the preliminary memorandum to the Bill states quite briefly what its proposals are, we quote from it. It is well to remember that it has been previously introduced, in 1911, 1912 and 1913.

* * *

It is an attempt to embody in a measure of reasonable compass proposals for the prevention and treatment of destitution arising from able-bodied unemployment, chronic under-employment.

It establishes a national authority for able-bodied unemployment under a Minister of Labour, to whom are transferred the existing powers of boards of guardians in England and parish councils in Scotland, and of certain State Departments in this regard.

The Minister of Labour is to take steps to use the demands of public departments for works and services in order to regularise the total as between the different seasons of the year and the good and bad years of a trade cycle. . . . As a Development Commissioner ex-officio, he is to frame schemes for economic works in times of trade depression by engaging suitable workmen in the ordinary way. Provision is made for transferring to the Minister for Labour the whole responsibility for the prevention of vagrancy and the treatment of vagrants. Day and residential colonies and training establishments and reformatory detention colonies

are to be maintained by him, and he is to supervise any scheme of insurance to be hereafter enacted.

The local authorities are wholly relieved from responsibility for providing for the unemployed able-bodied any form of public assistance, whether by relief works or otherwise.

* * *

THE suggestion to appoint a Minister of Labour is an attempt to introduce among us what is already in existence in some Continental countries. The United States also has a Department of Labour at Washington, which issues most admirable reports. These, when they become better known, and are thoroughly assimilated, are bound in the future to have great influence. The existence of a great mass of chronic under-employment may be said to be the great discovery of the 1909 Report. Considering that both sections agree on this point, it is remarkable that up to the present no thorough attempt has been made to grapple with this dangerous public evil. It is also well to remember that there is little or no difference of opinion among serious thinkers (1) as to the extent of vagrancy and the method of dealing with it, (2) as to the utter futility of relief works in time of slackness as a remedy for unemployment.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

British Women's League.—Miss Grace Mitchell has lately been addressing the League Branches at Birmingham on the subject of her visit to Australia and New Zealand. Mrs. Sharpe, wife of the Rev. G. Coverdale Sharpe, late of Johannesburg, S.A., who is shortly going to take up the work in connection with the Unitarian Church in Vancouver, B.C., was present last week at the meeting of the Executive Committee, when Mrs. Alfred Wilson, chairman of the committee, extended a warm welcome to her, and asked her to convey the greetings of the Executive Committee to the women at Vancouver.

Canterbury.—The death of Mrs. Cross, of Canterbury, on the 21st inst., removes one of the few remaining members of the Old Blackfriars congregation. She came from an old Unitarian family at Battle. On the occasion of her first marriage to Mr. Edward Cowell, then secretary of the Blackfriars church, in 1863, she came to reside in Canterbury, and until the closing of the old church she was ever a loyal supporter of its efforts. A Nonconformist of the old type, and a staunch liberal in politics, she identified herself with every movement for the spread of liberal religion and the welfare of the people. Seldom an appeal for help was made to her in vain, and her varied interests in life and religion were often seen in help given to struggling ministers and missionaries outside of the Unitarian churches. In 1891, Mrs. Cross married the late Mr. Alderman Cross, and shared with him an active interest in municipal and educational work. The two great bereavements of her life left her only mellowed in character. Always of a cheerful disposition, she gave of her best to all who came in contact

with her. The last survivor of her family, she gathered around her friends who revere her memory and are glad to have known a love and a friendship such as she could give. Mrs. Cross was in her 86th year. The funeral took place at Canterbury Cemetery on the 25th inst.

Cardiff.—On Thursday, March 12, at West Grove Unitarian Church, a congregational social gathering was held in the schoolroom to "bid farewell" to Mrs. Hobart Clark, who is returning to America after a visit to this country. A presentation of a pendant was made by the women of the congregation, as a souvenir of friendship, and, in responding to the appreciative words of the Rev. F. Blount Mott, the minister, Mrs. Clark referred to her connection with Cardiff when her late husband was minister of West Grove Church, twenty-five years ago.

Hinckley.—Mr. H. H. C. Jones, of the Unitarian Home Missionary College, Manchester has accepted a unanimous invitation to become minister of the Great Meeting, and will take up his duties on the expiration of the Summer term.

Holbeck.—The annual prize-giving in connection with the Unitarian church was recently held, when the opportunity was taken of presenting a set of five volumes to Mr. Charles Lambert, who has resigned the secretaryship of the school. Dr. S. Moore presided, and the prizes were presented by Mr. F. E. Kitchen, who was also the donor of the gift to the secretary.

Leeds.—Under the auspices of the Yorkshire Unitarian Union a conference was held at Holbeck on Saturday, March 21. The Rev. C. Hargrove presided, and friends were present from the congregations at Mill Hill, Hunslet, Pudsey, Idle, and Huddersfield. The Rev. R. N. Cross, M.A., gave an address on "Religion in the Life of To-day." The old authority of the church which had done much to give discipline to life, he said, notably in Geneva and Scotland, had passed away, and one of the results was the decay of public worship. The failure was not more a reflection upon the present than the past. Had the old authority been established upon more wisely selected foundations it might have endured. It had been planted upon the church; it should have been planted in the spirit. The sole authority left for the present age was that of the spiritual consciousness of mankind—to which Jesus himself had appealed—with its principles of justice and love. We could do nothing better than face the problems of our day with this inner authority and thus secure a new discipline of life. On the practical side of the subject, Mr. Cross claimed that we should not have done all when, as individuals, we had proclaimed and witnessed to our principles. The church, as a corporation, must raise its voice and set forth its vision. Because it had failed to do that in the past, men passed it by on the other side. Despite great differences of opinion among its members they could unite upon great principles. In the field of economics they could agree in a direct message. The first charge in all production should be a reasonable wage for the worker. His was the prior claim. Personality must come before capital. The church should make it known that it does not regard "sweating" as permissible in a Christian state. It should proclaim its faith in political equality. It should maintain the righteousness of Sunday closing of public houses, and boldly oppose the fearful waste on armaments. The way out of the vicious circle of naval extravagance was to make merchandise immune from capture. Mr. Cross concluded by suggesting that the churches of the Yorkshire Unitarian Union should hold meetings and pass resolutions on these and other matters. Among those who took part in the discussion were the Revs. Dr. Thackeray, J. S. Mather, W. R. Shanks, F. Coleman, and Messrs. Grosvenor Talbot and J. G. Jackson.

Leicester.—The annual meeting of the congregation of the Great Meeting chapel took place recently in the upper schoolroom, the chairman of the Vestry, Mr. H. T. Cooper, presiding. Mr. Cooper alluded to the death of Mr. William Raven, and paid an eloquent tribute to his character. Mr. Raven had served on the Vestry for thirty years, and was a regular attendant at the services almost to the last. It was announced that he had left to the Great Meeting a legacy of £500. Thanks for the services of the Minister and Mrs. Frupp were proposed and seconded in cordial terms, and carried by acclamation. In passing a vote of thanks to the organist and choir, it was pointed out that Mr. Cattell has attained his jubilee in the Great Meeting choir. A presentation of a silver salver was made by Mr. Franklin Cooper to Mr. S. J. Lilley, on his retirement from the wardenship, a post he has held for seventeen years, and the duties of which he has discharged with sustained zeal.

London: Essex Church.—At their meeting on Sunday last, the Committee of Essex Church received with very great regret the resignation of the Rev. H. E. B. Speight, M.A., the junior minister of the church, who was appointed in the autumn of 1912 for a period of three years. The resignation is necessitated by a serious breakdown in health, which obliges Mr. Speight to go immediately to a sanatorium in North Wales, and afterwards to leave England for a more suitable climate. Deep sympathy will be felt with Mr. and Mrs. Speight, not only by the whole congregation, but by many friends outside it, on the sudden and unexpected end of his ministry in London, on which so many hopes for the future had been based, and which had already more than justified these hopes; and the loss to Essex Church and all its institutions will be very great.

London: Stratford.—The annual meeting of the congregation of the Unitarian church was held on Wednesday, March 18, when the chair was taken by the Rev. J. Arthur Pearson. The Committee's report stated that since the retirement of the Rev. John Ellis some sixteen months ago the church had been under the ministerial supervision of Mr. Fred Cottier, of the Pioneer Preachers. During that period the church and institutions had maintained their position and in some respects had shown improvement. Hearty thanks were due to Mr. Cottier and the Pioneer Preachers for their valuable help. The visit of the Unitarian Van in July had attracted a large number of interested hearers. Sister Seymour, who was working under the London District Unitarian Society, had formed a sisterhood, and had arranged for other meetings at Stratford, and a branch of the British League of Unitarian and other Liberal Christian Women held fortnightly and other meetings. It was recorded that the 4th West Ham troop of Boy Scouts had won in open competition the Ambulance Cup, presented by the West Ham Boy Scouts Association, and that the Sunday school numbers 180 scholars and 42 officers and teachers. The finances of the church showed a heavier balance due to the treasurer, which had been partly met by a generous donation forwarded through the chairman. The speakers included, in addition to the chairman, Mr. F. Cottier, Mr. A. Savage Cooper, and the Revs. W. H. Rose and John Ellis.

Southport: Welcome to the Rev. W. Jellie.—A warm welcome was given to the Rev. W. Jellie and Mrs. Jellie at a meeting held in the schoolroom of the Unitarian Church, Portland-street, on Wednesday, March 18. Mr. A. S. Thew, J.P., presided in the unavoidable absence of Mr. G. R. Kenyon, chairman of the congregation, and was supported by the Rev. W. Jellie, the Rev. W. Copeland Bowie (secretary of the British and Foreign Unitarian Association), the Rev. J. Crowther Hirst (Gatacre),

the Rev. H. W. Hawkes (Bootle), and Dr. Harris. Mr. Thew cordially welcomed the new minister, his words being endorsed by Mrs. Maccall, who spoke in place of her mother, Mrs. Tolmé, the oldest member of the congregation, and Mr. George Smith. The Rev. Copeland Bowie alluded in appreciative terms to Mr. and Mrs. Jellie, both of whom he had known for a great many years. He emphasised the fact, in the course of his remarks, that they did not have a Unitarian church in Southport because they entertained bitterness and anger towards the other churches, or because they were unfriendly towards them in the least. He was quite sure they respected every man and woman who was honest and sincere in his religious belief, whatever that belief might be. But in these days of changing thought and feeling, there were in every country large and growing numbers of men and women who needed the kind of religion which Unitarians had to offer. The Rev. H. W. Hawkes said he believed it was going to be possible—with all respect to the Bishop of Zanzibar—to have communion in the highest sense, not a theological sense, with all men who loved God and their fellow men, and Unitarian ministers stood in a peculiarly favourable position, he thought, for cementing and increasing that sense of unity on the basis of humanitarianism and reform of every possible kind. Mr. Jellie suitably responded on behalf of his wife and himself, and a vote of thanks to the visiting ministers, proposed by Dr. Harris and seconded by Mr. W. J. Worden, was cordially passed. A musical entertainment followed.

West Kirby.—The permanent address of the Rev. Charles Roper, who has recently settled at West Kirby, is 10, Marine Park, West Kirby.

Women's Social Club.—The fifth annual Girls' Drill Competition, organised by the Women's Social Club, took place at Caxton Hall, on Saturday evening, March 21, in the presence of a large audience, Lady Durning-Lawrence presiding. In the senior division five teams competed—from Bell-street Mission, Essex Church, Mansford-street Mission, Portland Institute, and Unity Club, Kilburn. In the junior division (girls under 14) there were six teams, the additional one coming from Durning Hall, Limehouse. In both divisions the competition was the closest yet held, all the teams reaching a high standard. The adjudicator, Miss Katherine Woodward, member of the Board of Examiners of the British College of Physical Education, awarded both Senior and Junior Shields to the Bell-street Mission teams. The second place was won by Essex Church (Seniors) and Unity Club, Kilburn (Juniors), each of which teams is to receive a medal kindly presented by Lady Durning-Lawrence. The display items of the different classes—skipping, country and fancy dances, fan drill, tambourine drill, wand and barbell exercises—made up a varied and interesting programme.

NOTES AND JOTTINGS.

THE SPIRIT OF GOODWILL IN IRISH AFFAIRS.

At this critical juncture in the history of Ireland it may not be out of place to quote a passage pleading for more sympathy and goodwill between Roman Catholics and Protestants, which occurs in "An Irish Gentleman: George Henry Moore," recently published. Mr. Moore belonged to a very old Roman Catholic family, who, as the owner of considerable property, spent most of his time in early years in steeplechasing; but in his 35th year,

when the famine broke out, he sold all his horses and devoted himself to his people in Mayo. As the results of his efforts not one human being on his estate died of hunger; not only this, but the intimate knowledge of the people thus acquired, and the way England behaved in regard to the famine, converted him to Nationalism, and even, eventually, to Fenianism. He was the first man to talk of a Parliamentary party and get a nucleus together, and his attitude on questions of religion and the land breathe a fine spirit of generosity and goodwill.

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MOORE hoped that the disestablishment of the Irish Church would remove a standing cause of quarrel and dislike between Catholics and Protestants, and that a Land Bill, by satisfying the tenants without robbing the landlords, would establish harmony between the different classes in Ireland. Mr. Gladstone had proposed that the glebes should be handed over to the clergy on payment, but Moore supported Disraeli's motion that this sum should be remitted in full, because he saw a distinct difference between these glebes and other endowments. "They are the old homes of the Protestant clergy of Ireland," he said, "and we ought to acknowledge the prescriptive right of occupation, though it be an occupation of only three hundred years, and even though these three hundred years may have been years of spoliation and oppression. The Catholics of Ireland have never been wanting in consideration and goodwill to the Protestant clergy whenever these have shown consideration and goodwill to the Catholics; now I hope my fellow-countrymen will show them consideration and goodwill in the period of their trial. If I have no consideration for the Protestant faith, I have every sympathy with the Protestants, and I intend to show it. Whatever Bills are passed the Protestant clergy will be richer than the Catholic priest, but if this concession would tend to produce an equality of charity towards each other, then it would be a great boon for Ireland. . . . It is said, and said truly, that the Irish Protestant clergy have no claim for consideration on their Catholic fellow-countrymen; they have certainly never shown consideration or justice to us. But there are higher considerations of justice than those that are based on the principle of an eye for an eye, and a tooth for a tooth; and I think in such a case as this Irish Catholics would have shown a higher morality—a nobler equity, in returning good for evil, and in proving to the world that, like the negro girl whose story is told by Sterne, 'we have suffered and learnt mercy.'"

RELIGIOUS DENOMINATIONS IN CANADA.

The Rev. W. Copeland Bowie, in a report dealing with his recent visit to Canada, gives some interesting figures relating to religious denominations in Canada taken from the Census of June, 1911. The sects enumerated in that Census numbered seventy-nine, many of them of small importance. "There were," says Mr. Bowie, "1,115,324 Presbyterians, 1,079,892 Methodists, 1,043,017 Anglicans, 382,666 Baptists, 229,864 Lutherans, 34,054

Congregationalists. The Roman Catholics numbered 2,833,041. There were 88,507 belonging to the Greek Church, and 74,564 Jews. There were only 3,224 Unitarians; but while the increase, compared with the census of 1901, was for the Roman Catholics 27 per cent., the Presbyterians 32 per cent., the Methodists 17 per cent., the Anglicans 53 per cent., the Baptists and the Congregationalists 20 per cent., in the case of the Unitarians the increase was 66 per cent. It is satisfactory to learn that there was a decrease of 21 per cent. in the 'Pagans,' whoever they were; 'Daniel's Band' had 64 adherents, the 'Exclusive Brethren' 14, the 'Holy Rollers' 20, the 'Millennial Dawnites' 407, while the 'Saints of God' only mustered 39."

* * *

As an instance of the way cities grow in these new lands Mr. Bowie describes the rapid development of Saskatoon, Saskatchewan. "This is the most wonderful city I have so far visited in Canada," he says. "It seems to have been created by miracle. Ten years ago there were just over a hundred people living for the most part in shacks; to-day there are some 30,000 residents, many of them living in well-built, comfortably furnished houses. There are wide streets, lighted by electricity, tramways, well-built substantial shops, stores, banks, schools, churches. The river Saskatchewan runs through the centre of the city, and both banks have already numerous houses, where a few years ago the prairie wolf wandered undisturbed by the foot of man. There are university buildings which would do credit to Leeds or Sheffield; the agricultural department of the University, with eighty acres of farming land; its cattle, horses, sheep, poultry, pigs, and mechanical appliances for farming surprised and delighted me on the occasion of my visit." There is not always any active demand in these new cities for liberal ideas in religion, but it is obvious that they are places where as much as possible should be made of whatever tendencies in that direction already exist, so that a foundation may be laid whereon future workers may securely build when the zest for purely material progress has slackened a little, and people have time to think.

THE CASE OF THE BLIND.

The question of the blind, to which we referred last week, is receiving a good deal of attention just now, and the opening of the new buildings of the National Institute for the Blind in Great Portland-street by the King, has given a great impetus to the work to which Mr. C. Arthur Pearson is devoting himself. Mr. Pearson himself, at the height of his activities as a leader of journalism and proprietor of newspapers, began to lose his eyesight, and now, in his days of darkness, he is making strenuous efforts to lift the burdens of others who are similarly afflicted. It is earnestly to be hoped that his appeal to rich benefactors to include the National Institute among their charities, and particularly to help the movement for providing more and better books in Braille for the use of blind people, will meet with a warm response. It is not at all

necessary that people who have lost their sight should sit with folded hands, and contemplate a life of helplessness. As a writer in the *Daily News and Leader* has pointed out, hundreds of blind people can justify the expenditure on their education, and he describes the experiences of one who secured in 1882 a "Gardener Scholarship," valued at £40, entered the Royal Normal College, and subsequently maintained himself, wife and family as a dealer in pianos and other musical instruments, paying wages to ten employees.

DR. ELIOT AT EIGHTY.

On the 20th of this month, Dr. Eliot, the former President of Harvard, reaches his eightieth year, and, in the words of a writer in the *Christian Register*, "surely never before have eighty years beat so impotently against a human frame. . . . There he stands, the stalwart frame unbowed by weakness; tall, erect, free; the splendid heritage of strength unimpaired; the noble, severe brow; the clear eye; the firm-set mouth; every feature significant. In repose, quiet dignity; in action, clean-limbed and vigorous, with swinging strides; the voice so finely modulated that it touches the ear with just enough force to reach the mind; every word as finely chiselled and finely shaded as a cameo; and, behind all, mind and character—a superb mind that goes straight to the mark, and makes luminous the passage from thought to thought; a character that adds its golden weight to every word."

THE PRESERVATION OF CLIFF FOOTPATHS.

Those who have had any experience of the way in which some of the loveliest bits of cliff scenery around the Lizard, Falmouth, and other places on the Cornish coast are being encroached upon by people desirous of erecting bungalows in romantic spots, will be grateful to the members of the Penzance Chamber of Commerce, the National Society for the Preservation of Footpaths and Commons, and the Society for the Preservation of Natural Reserves, for the way they have taken this matter up. The demand for bungalows is steadily increasing, and cannot be arrested; but something may be done, at least, to secure the cliff footpaths, and many of the owners of land abutting on the cliffs are in sympathy with the scheme for dedicating a path-way round the coast to the public use. If the existing coastguard path could formally be secured as a highway a great boon would be conferred upon the public, and this, it is hoped, will eventually be done.

SOCIAL SERVICE IN ALL LANDS.

The Sixth International Congress of Social Work and Service will be held in London in 1915, and the following foreign Governments have already notified their intention of sending representatives to, or of supporting the Congress:—Belgium, Denmark, France, Greece, India, Italy, The Netherlands, Norway, South Australia, Tasmania, Turkey, Victoria, and Western Australia. Lord Avebury, Sir Edward Grey, Sir Alfred Mond, Mr. Herbert Samuel, M.P., and Mr. John Burns, M.P., are among the Vice-Presidents.

OUR CHESS COLUMN.

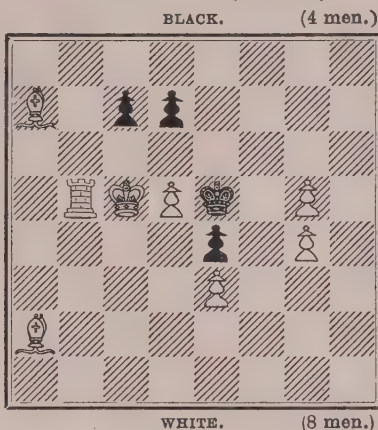
SPECIALLY CONTRIBUTED
BY PHILIP H. WILLIAMS, F.C.A.

MARCH 28, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 50.

By A. G. STUBBS (Hertford).



White to play and mate in three moves.

SOLUTION TO No. 48.

1. R. B2 (key-move).

Correct solutions have been received from W. T. M. (Sunderland), Geo. Ingledew (also No. 47), Dr. C. G. Higginson (also No. 47), W. E. Arkell (also No. 47), E. Wright, Rev. B. C. Constable, J. T. Lomax, R. B. D. (Edinburgh), D. Amos, A. J. Hamblin, Rev. I. Wrigley, J. Johnson (and No. 47), and E. C. (Highbury).

ANSWERS TO CORRESPONDENTS.

W. E. ARKELL.—Thank you for the useful references, which I will take up. I earnestly trust that the composer of "Machiavellian" can be revealed, since, if not, it must be omitted from my collection.

DR. HIGGINSON and others.—Your critique of No. 48 is justified.

CHAS. WILLING (U.S.A.).—Nos. 46 and 47 correct.

To several Correspondents.—A batch of solutions was mislaid last week, hence the omissions.

In reference to No. 48, M. Tschigorin actually specified the supposed cook to be 1. Kt. KB2, overlooking the defence 1... B. B4. The same error has been made by several of our solvers. All agree that it is a most elusive position. The oversight, as made by a typical chess-master, is easily explained. 1... B. B4 is a poor move in one sense, for it is only a useless sacrifice of force already sadly depleted. It happens, however, to defeat immediate mate. The typical player does not grasp these situations clearly, since, as a game-position, it can have no interest whatever; almost any move will win in a few moves. Even in the study of an end-game, no matter how beautiful a situation it may be, its merits become less apparent as its artificiality becomes more apparent—particularly on the score of equality of material. These misapprehensions will continue as long as the thought remains in some minds that no position at chess can be worth studying unless it approximates fairly closely to an actual game. I fully realise, however, that it is useless pointing this out to the hardened game-player. *De gustibus non disputandum.*

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* Regarding Advertisement Rates see inside Front Cover.

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LONDON, SATURDAY, APRIL 4, 1914.

[ONE PENNY.]

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God's Exile. By J. TYSSUL DAVIS. Mar. 28.

The Church of the Loyal. By L. P. JACKS, D.D. Mar. 21.

A National Christian Congress. By E. W. LEWIS, M.A. Mar. 14.

Church Membership. By THE EDITOR. Mar. 14.

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5. Rev. W. H. DRUMMOND, B.A.

12. Rev. J. EDWIN ODGERS, D.D. (of Manchester College, Oxford).
No Evening Service.

19. Morning, Rev. JOHN HUNTER, D.D. (Late of Trinity Church, Glasgow, and King's Weigh House Church, London).
Evening, Mr. R. PHILIPSON, B.A. (of Manchester College, Oxford).

26. Morning, Rev. JOHN HUNTER, D.D.
Evening, Mr. W. HARRIS CROOK, B.A. (of Manchester College, Oxford).

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 5.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. JOSEPH WOOD (Confirmation Service); 12, Communion; 3.15, Rev. FRANK K. FREESTON (School Anniversary); 7, Musical Service.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. R. W. SORESENSEN; 7, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, Rev. Dr. TUDOR JONES; 7, Address by Dr. LYNCH, M.P., on "Science and Religion."
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 & 7, Rev. T. B. SPEDDING.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. VICTOR FOX.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.; Maunders' "Penitence, Pardon and Peace" (Parts 1 and 2) will be sung at evening service.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. E. CAPELTON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. STANLEY MOSSOP; 6.30, Mr. FRED. COTTIER.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. H. DRUMMOND, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, Lytham-road South, 11 and 6.30, Rev. H. BODDLE SMITH.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. D. ROBERTS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45, and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
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 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. J. HARWOOD, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
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 OXFORD, Manchester College, 11.30, Rev. Dr. L. P. JACKS.
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DEATHS.

HARRISON.—On March 28, at Llandudno, of pneumonia, the Rev. William Harrison, of Brookfield-avenue, Timperley, aged 78 years.

POYNTING.—On March 30, at 10, Ampton-road, Edgbaston, John Henry Poynting, Sc.D., F.R.S., J.P., in his 62nd year.

VALLANCE.—On March 15, at Parkholm, Mansfield, Agnes Sophia Vallance, the beloved wife of William Austin Vallance, aged 71 years.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

Owing to the Easter Holidays we shall go to press on Wednesday next week. News and advertisements must reach the office not later than the first post on Wednesday morning.

NOTES OF THE WEEK.

In the turmoil of political change during the past week one fact must surely have upon it the seal of public approval. Lord Morley has not resigned. His withdrawal from the Cabinet would have inflicted upon it a serious loss of moral prestige. Though he has been engaged in many controversies, and has stood often both in thought and policy on the unpopular side, he occupies a position as rare as it is pre-eminent of commanding respect. Few men have entered the field of practical politics with a finer intellectual equipment, and no one in our time has done so much to vindicate the place of conscience in public affairs. It is a matter for general congratulation that a career of such lofty public spirit is to be continued a little longer, and that Lord Morley's retirement, when it comes, will not be in circumstances of controversy and strain, which might have hindered the full expression of national gratitude.

* * *

A SMALL deputation from the Committee for the Repeal of the Blasphemy Laws was received by the Prime Minister and the Home Secretary last week. The deputation was introduced by Mr. R. D. Holt, M.P., and included among others Sir William Byles, M.P., Mr. H. G. Chancellor, M.P., Mr. J. F. Brunner, M.P., Mr. Lowes Dickinson, and Mr. Silas Hocking. In his

reply Mr. Asquith was unable to promise facilities for Mr. Holt's Bill, owing to the heavy cargo which was being carried already by the Government, but he confessed, speaking only for himself, that he was in sympathy with the deputation. The laws were partial, uncertain, and indifferently interpreted from generation to generation, and he was afraid there was a certain amount of truth in what had been said, that they were rarely enforced except in the case of comparatively ill-educated people and humble persons, which, of course, added a sense of injustice to a grievance which was already considerable. It was, of course, necessary to see that they did not lose any security which the law at present provided against breaches of the peace, and against violent or offensive language. That danger was not confined to religion. There were spheres of life with which some of them were more or less compulsorily cognisant in which offences of that kind were more frequent and which were rarely visited by any prosecution or penalty. He saw no reason for making any special category with regard to religion, as distinguished from other forms of culture, so long as the law was adequately defined and maintained against the use of any form of language which could be reasonably considered as calculated to cause a breach of the peace. Mr. Asquith added that he saw no reason to repent of the vote which he gave in favour of Mr. Bradlaugh's Bill many years ago, and if opportunity offered he would give a similar vote again.

* * *

THE exploitation of native races for commercial profit is one of the most terrible evils of which our civilisation is guilty. Wherever the white man goes in the tropics he is tempted to use native labour on harsh terms imposed by himself,

and if he is lacking in humane feeling and unrestrained by adequate supervision there seem to be no limits to the intolerable injustice and cruelty of which he may be guilty. Facts which have come to light show that this story of outrage, and illegality is being repeated in the New Hebrides, the group of islands in the Pacific inseparably associated with the missionary labours of Dr. Paton. There cannot be the slightest doubt that the natives are virtually without legal protection, and that many of them are nothing better than helpless slaves. Women are kidnapped, and the liquor which is forced upon the people ruins their physique and reduces them, for the sake of illicit gain, to a condition of complete demoralization.

* * *

PART of the responsibility for this state of things rests upon ourselves, for we are partners in a system of government which has produced nothing but confusion. In an interview with Dr. Nicholson, which appeared in the *Daily News and Leader* on Wednesday, the reason for this is made plain. Dr. Nicholson is a medical missionary intimately acquainted with the facts on the spot.

"Under the joint English and French condominium," he said, "there is a perfectly chaotic system of administration. The officials of the Joint Court comprise English, Spanish, and French Judges, with officials of Dutch and other nationalities to assist them. The Court can pass sentence but not execute it, the latter function lying with the French and British Commissioners in the case of their respective subjects. What actually happens is that when British are concerned the sentences are rigidly carried out, while by the French Commissioner they are often openly flouted."

We may add that everything which was said at the private conference summoned by the Anti-Slavery Society last Tuesday confirmed the accuracy of this statement. What is needed is Parliamentary action, backed by a strong public opinion.

* * *

THE official difficulties which have to be overcome are undoubtedly very grave. Our Government is naturally unwilling to put any strain upon the Entente Cordiale. There is, however, some feeling in France that the present state of affairs is very discreditable and cannot be allowed to go on. If a severe check were placed by the home Government upon the depreciations of the low-grade Frenchman, sometimes little better than a criminal in disguise, some improvement might be effected. But the real remedy is to bring the condominium to an end, and put some uniform system of law and order in its place. Of the practical proposals which have been discussed partition is probably the worst, and British control, which would of course involve adequate compensation to France elsewhere, the most desirable in the interest of the natives. The latter would also satisfy Australian sentiment, which cannot be ignored owing to the proximity of the islands to the Australian coast.

* * *

WE regret to see the Dean of Durham, who has done such notable service in challenging the public conscience upon great issues of right and wrong, falling into the cynical depreciation of present-day politics which has become fashionable in some quarters. Preaching last Sunday in St. Paul's, he said, "Political parties, having lost value as methods of national service, survive as serving personal and sectional ambitions with which the country has little concern, and which are even opposed to the public welfare." According to this view politics is simply a gigantic game of hoodwinking the public by unscrupulous men for their own ends. No doubt there are men who adopt a political career in order to gratify selfish ambitions. There is also the serious danger in public life—in the Church as well as in Parliament—of carrying partizanship to a point where it ceases to be sincere. But the idea that many of the ablest men in the country devote themselves to guiding the ship of the State without any high regard for national ends and the welfare of the people will not bear serious examination. If it were true we should indeed be in a desperate case, with wholesale corruption preying upon our vitals. It is at least incumbent upon those who make these damaging charges to take care that they do not identify their own causes with patriotism, and those of their opponents

with the unworthy partizanship of mere party obligation.

* * *

THE Dean of St. Paul's gave an original and challenging address on Progress in the Lecture Hall of the City Temple last week. He exposed once again the bankruptcy of any conception of progress which concentrated attention chiefly upon mechanical invention or the improvement of social arrangements on this earth. We were to regard this world, he said, as existing for the purpose of the making and moulding of souls and selves, to fit them for life in the eternal, and progress had its fulfilment in a higher spiritual sphere above this world. A progressive movement which would have no result whatever except to increase the expensiveness of the final smash would be felt by all as stultifying. Yet the typical modern man did not care for this spiritual world—it was one of the things which people assented to without believing. Modern man preferred to make large grants upon the future, and this reliance upon the future had become a disease in current thought.

* * *

PERSONALITY, he continued, was the object and end of civilisation, and if we kept this steadily before us we should reject spurious notions of progress which had no tendency to make man in himself a nobler animal, and we should be jealous of the extreme specialisation and differentiation which would be the right policy if the aim was to produce the greatest possible wealth and number of appliances. The greatest danger to progress was the almost universal tendency to parasitism. Economists who identified comfort with progress forgot that such comfort tends to be bought too dearly, and success in life often turned out to be the very reverse of success in living. Real, moral, and spiritual progress was, he believed, a fact and a possibility, but it was immeasurably slower and more precarious than was commonly believed. The truest progress was that of men and women themselves in what was most their own, and not in the mere apparatus of their lives.

* * *

IN a letter which appeared in our columns last week, the Rev. E. W. Lewis called attention to a series of evening services for quiet prayer and meditation to be held at the King's Weigh House during Holy Week. He acknowledges that it is an innovation upon Nonconformist tradition, but it is a very welcome one. It preserves days, rich in the world's most poignant and uplifting memories, for holy uses, and it recalls us to a deep and steady reliance upon the spiritual power of prayer and the "will to good" of the consecrated soul amid the distractions

and anxieties of modern life. Churches are so much occupied with many things that they give themselves far too little to prayer with strong concentration of purpose and a real desire for guidance. They forget that their first business is not so much to do things themselves as to help men to practise the presence of God and to draw upon the inexhaustible sources of grace and renewal, without which all their doings will be of little worth.

* * *

THE religious work of the world owes more to the sustained effort of the good and faithful servant than it does to floods of oratory or deeds which are blazoned before the public eye. It is with gratitude and rejoicing that we give some account to-day of the presentation which has been made to Mr. G. H. Leigh on the completion of 40 years' service as superintendent of the Monton Sunday School. Those who know Mr. Leigh, his fine tastes, his loyal friendship, his quiet and penetrating goodness, will realise at once what his example and influence have meant to generations of teachers and scholars. It is a ministry of voluntary labour which dwarfs the efforts of most of us, while it gladdens our hearts to know that it has been accomplished. Mr. Leigh is the last man to look for praise or to care that much should be said about what he has done, but humble workers all over the country will thank God for it and take courage.

* * *

DR. JACKS, speaking the other night at the annual meeting of the Blackfriars Mission, laid it down in clear and emphatic language that it is mission work with its helpfulness and charity which more than anything else keeps liberal thinkers within the Christian tradition. The point of view is a helpful one when so much attention is concentrated upon critical thought, and many people are inclined to ask how attenuated their neighbour's theology may be before it ceases to be Christian. The saving truth is this, that orthodoxy carries no passport in the realm of the spirit, for Christianity is not primarily a matter of theology at all. It is a living tradition of holiness and power in the world, which challenges men, it is true, to interpret it, but which challenges them still more to do good; to live in love and to be conformed to the image of Christ. The world is full of the things which it has created—the mission in the slums with its wide range of redeeming activities is part of its beautiful handiwork; and it is still active wherever men are moved by the same desire to seek and save the lost, which has come to us through a long succession of simple and holy lives direct from Christ and his Apostles.

THE WAY OF PALMS.

"Who is this by crowds surrounded? Who is He that journeyeth
Toward the winding vale of Kidron down the slopes from Bethany?"
"Know ye not that this is Jesus, Prophet out of Nazareth,
Riding on to Zion City, riding on in majesty!"

Chorus of Children.

*Bring your palms, bring your palms,
Strew them o'er the way,
Past the dates of Bethany
For Jesus' Triumph-Day!*

"What the steed He rides in triumph? What his trappings? What his state?"
"Just a colt! And for a saddle just a coat! So lowly He!"
"Hark the pilgrims' loud Hosannahs! Will they crown Him at the Gate?"
Riding on to Zion City, riding on in majesty!

Chorus of Children.

*Bring your palms, bring your palms,
Strew them o'er the way,
Past the figs of Bethphage
For Jesus' Triumph-Day!*

Palms for victors! Crowns for monarchs! See the Son of God pass by!
Toward the winding vale of Kidron, past the dark Gethsemane!
They who shout to-day *Hosannah*, they shall clamour—*Crucify!*
Riding on to Zion City, riding on in majesty!

Chorus of Children.

*Bring your palms, bring your palms,
Strew them o'er the way!
One more hill to climb, and then
The dawn of Easter-Day!*

ANON.

THE LIBERAL CHRISTIAN PULPIT.

SACRAMENTS.

BY THE LATE J. WORSLEY AUSTIN, M.A.

"For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God."—EPHESIANS II. 8.

THE religious movement to which we belong has always been more than a movement of theological revolt. It expresses to-day much more than a discontent with the Trinitarian conception of God. It is, and always has been, a kind of protest within Protestantism itself against a very powerful tendency in Christianity, and which may be described as the tendency in various ways to set limits to the action of the grace of God. Such limits became in the course of time clearly defined as the Christian Church built up its theory of the sacraments. And what in its view were the sacraments? They were the divinely appointed channels

down which the divine grace flowed into the hearts of men, and so mingled with the energies of the world. In the right use of them God and man came into contact, and apart from their use man remained in darkness, estranged from God, and cut off from the blessings of this heavenly kingdom.

In the Roman Church the seven ancient sacraments are retained as such—Baptism, the Lord's Supper, Confirmation, Penance, Orders, Matrimony, and Extreme Unction. The Church of England, together with most Protestant bodies, acknowledges that sacramental efficacy attaches but to the first two.

Our forefathers of Presbyterian and early Unitarian days were far from denying a certain spiritual value belonging to such ordinances. But though they accounted them important aids to true life, they refused to believe or teach that the working of the Holy Spirit of God was limited by any practices that had grown up in society or in the Church. Channing, for instance, was never more effective than when inveighing passionately against those who set forth forms, creeds, or sacraments as essential to salvation, and preaching the boundless mercy of God and the glory of natural righteous-

ness and purity as passports to the kingdom of heaven. And the essential spirit of our churches breathes in such a hymn as that of Miss Scudder—

Thou grace divine encircling all,
A shoreless, soundless sea,
Wherein at last our souls must fall,
O Love of God most free.

Like the sunshine, the mercy of God streams over all the world. To obtain access to Him we need to await no special act of the priest. To gain the gift of His grace every time and season is alike opportune. No special ordinances are necessary to bring Him near to us. The whole earth is His temple, and wherever the heart seeks Him it finds Him.

Not now in Zion's height alone
The favoured worshipper may dwell.
Not now in temples made with hands
alone is His voice to be heard, the touch
of His spirit to be felt.

From every place below the skies,
The grateful song, the fervent prayer,
The incense of the heart, may rise
To heaven and find acceptance there.

This is the spirit—this grand universalism—which is rising more or less in all Christian churches, and is the very breath of life in our own, that has checked at once the sacramental theory and the sacerdotal theory that underlies it, and given to man a new freedom in the culture of his spiritual life.

But the theory of the sacraments bears witness to something more than priestly pretensions and vain superstitions. Were there nothing more in it, it would have been cast aside long ere this as the product of an age of ignorance without meaning for our own. But in spite of the spread of the "larger thought of God," it is still tenaciously adhered to by thousands, and in some form still promulgated by practically the whole of orthodox Christendom. That there is a mysterious and inexplicable efficacy in certain ordinances of the Church, that a communion of the divine with the human spirit is thereby sealed, one that can be gained in no other way, that this is a part of the promise of God in Christianity, are still fundamental tenets with countless devout souls. And the more deeply we search into the reason of this, the less possible does it appear to explain it as due to the mere weakness or folly of human nature—the more I think we shall feel assured that there is some truth preserved there, however corrupted or overgrown it may be, and which may sometimes be obscured by a broader universalism. What this is we shall probably be led to discover if we inquire as to the way this universalism can find application to the practical needs of our spiritual life. A theory, though it be the theory of the boundless, freely operating grace of God, means little by itself. What the soul needs is some realisation of the way this power of God directly touches its own life, strengthening and blessing. And if there is no particular time, no particular place, no particular occasion of which it may be said, then or there I drew on a power that was more than my own, I rested in a peace that the world cannot give and cannot take away, I beheld the light that never was on sea

or land, I felt that the grace divine encircling all encircled me—the theory or idea itself will soon dissolve, or be retained as a mere theory or idea to controvert others, but without any real efficacy in life itself. It will tend inevitably to be supplanted by a purely naturalistic view of life, which means that the whole world, mental and material, will be regarded as a stupendous chain of causes and effects, with no place anywhere for any further Power of God to break in, so that to talk of grace, freedom, or love becomes altogether meaningless. This is the dread spectre that men see awaiting them, and which makes them even in this age cling firmly in large numbers to the sacramental theory, to belief in miracles and much else. They see not the possibilities of a broader and deeper religion, but a Godless universe in which religion would be impossible, and the light of their own lives would be extinguished. And this is no idle fear. It is not everyone who, breaking away from the old thought and practice, has a rich and strong enough religious experience to carry him safely between the Scylla of Naturalism and the Charybdis of Sacramentalism. Yet it is down this narrow passage that the ship of our own enterprise travels. And if we ever wonder at its slow progress it is only because we do not understand fully the conditions under which we sail.

Involved in the sacramental theory there is something that is true for all religious experience, and for any religious outlook on life—our own as for any other. It is that man's life may be nourished directly from God—that in addition to all these earthly forces that impinge upon it, in addition to everything mental or material that we can measure and calculate and explain as parts of a known process, there is further a divine power to which the soul lies open, the touch of which means regeneration, a revitalising at its very centre. So far, so good. Can we follow its implication to a further stage? I think we can. It embodies the truth that in so far as this is accepted as a general theory it is valueless, that it must be realised to be truly known, and if it be realised it will be connected with a special endeavour, and with particular times and places.

There are occasions in every life in which the soul seems to put forth powers that are most generally dormant or unexperienced. There are times in which we all have been mystics, when the divine spirit was no longer wrapped in unreality, but was realised as closer to us than breathing, nearer than hands or feet. There are things that touch us with peculiar power, though what may move me most may not be what most moves you. Emotions, impulses, instincts which normally lie buried under the pressure of our practical interests, are constantly being roused into temporal activity, and as they are roused shed a new light on our pathway, on our whole world, create a new atmosphere in which we move with a sense of heightened or purified or intensified life. Whatever thus kindles and uplifts has become for the time being an agent of the divine spirit, a channel of divine grace. In other words it has become sacramental. And amidst all such chance or temporal

circumstances there are others of a more permanent nature—the permanently sacred things or episodes of our lives, which we cannot come in touch with, cannot handle, cannot even think of, perhaps, without feeling some renewal in our souls of what gave them power originally. We explain, or think we explain, a lot of this by using the blessed word "association." But association explains nothing. It merely states the fact of the connection of a higher or a sacred order of experience with this or that.

And thus in sacramentalism there is an enduring truth. To deny special channels and special agencies utilised by the Divine Spirit for gaining access with the human would be to deny any effective contact between the two.

Let us now try to go yet a step further. Can there be anything truly sacramental, not simply for you or me as individuals, but for a community of men and women? If we answer that question in the affirmative, then there are developments of our individual nature of which you and I can know nothing except as we share in the communal experience. And I do not see how the question can be answered except in the affirmative. The bases of all enduring communities are essentially of this nature. The basis of the family, for instance, is not merely legal or social, but more deeply sacramental. The basis of a religious community is necessarily sacramental. The community is a means whereby the individual member attains an enlargement of life, a deepening of experience, and this is the fundamental reason for its existence. The arrangements a religious community makes to further this end, the instrumentalities it employs, are all, in so far as they are true, necessarily sacramental—its services and ordinances, its rites, the churches it builds. The church is a sacred place to the true worshipper within it—and in a special sense in virtue of the relationship in which it stands to his sacred experience. All places may be sacred, but they can only be so for the same reason, and any talk of general sanctity is quite meaningless and vain, except from one who has entered into the meaning of special sanctity.

The sacramental value of the religious community as such is indeed one of the points which in our own group of churches needs far more thought than has been given to it, and which if clearly realised would more than anything else have a marked effect on church attendance. By this I mean simply that the community itself is an agency that may be utilised, and is utilised, by the divine spirit to effect what it does not effect in any other way. We can certainly lay down no law, but rather should say with John Hamilton Thom: "If any man conscientiously holds that his life in God, his love for man burns purer and clearer without this there is no law or command that touches his liberty in such things; to his own Master he standeth or falleth." But with this proviso a church that is worth anything must stand firmly by its claim to sacramental efficacy—yea, though it be a free Unitarian Church and an upholder of the most universal ideas of the working of the Spirit of God. It must claim its

special place in that working, and count itself more than a group of free-thinkers—claim to be an organ of the divine spirit and strive to substantiate that claim through its spiritual results.

We can put our finger now, I think, on the real fallacy of the old sacramental theory, the point that made it repulsive to the free souls of these free churches. It was not that it was sacramental, not that it asserted that there was a mystic nourishment of the soul by certain established agencies, but that it was narrow, that it was exclusive. It was not what it asserted that was objectionable, but what it denied. Even in the Roman mass Channing declared he saw nothing that struck at the essentials of the Christian religion. But what he did recoil from with horror was the supposition that here was the exclusive way of salvation—some thing which he must accept and participate in without question at the peril of his immortal life. Such judgments it is not for our fallible minds to pass. Rather is it for us to realise that the Holy Spirit of God is not bound. By innumerable channels it reaches the hearts of the children of men. It is for us to combine the largest sympathy with those who see not now as we, with a loyal and devoted persistence in pursuing our own way, which is for us the way where the light dwelleth.

THE SORBONNE.

THE Paris Sorbonne is one of the most ancient, as well as one of the most renowned seats of learning in the world. It was founded in 1257 by Robert le Sorbon, who created a sort of hall of residence for the divinity students who were flocking to the French capital in increasing numbers to hear the famous teachers there. This original Sorbonne did not comprise the whole of the University of Paris, which had been constituted a hundred years before. But the paramount importance of Theology in those days made it the chief department of University work up to the end of the seventeenth century. It was originally organised very much on the lines of an Oxford College, but it has by no means pursued its way with comparatively slight changes, as the English foundations have done. Cardinal Richelieu, who became principal of the Sorbonne in 1624, gave it a new building and completely reorganised it, radically changing its constitution. In spite of his fostering care and generous benefactions, its importance steadily diminished after his day until the time of the Revolution. Those stormy days, and the following period of the Empire, too, had their effect on French education. The whole of the universities in France were suppressed in 1793, and newly constituted by Napoleon in 1808.

In 1901 the New Sorbonne was opened, built partly on the site of the old, and introducing all modern improvements in equipment and accommodation. The old buildings were swept away, with the exception of the beautiful Church of the

Sorbonne, built by Richelieu, and containing his tomb. No religious service is ever held in this church now; but its Sunday afternoon sacred concerts are renowned throughout Paris. In the Sorbonne building there is a "Grand Amphitheatre" seating 3,500, together with several smaller halls with a seating capacity of from two to five hundred students. All are decorated with magnificent wall paintings by Puvis de Chavannes, Weerts, and other artists. Then there are almost innumerable lecture rooms, class rooms, laboratories, studies, special reading rooms for professors and for research students, and a magnificent library where 650,000 books are available to the students, who are rapidly supplied with the volumes they need.

The separation of the Church and the State in 1906 had one important effect on the Sorbonne. The faculty of Theology ceased to be an integral part of the University of Paris. It has now its own building and is governed by its own authorities, independently of the control of the State. From this time the Sorbonne, quite changed from its original purpose, has been the home of the two faculties of Letters and Science. The other faculties, those of Law and Medicine, have their own buildings—they form part of the University, but not of the Sorbonne, where the students are all working either in Letters (Arts) or in Science. And even some of the work in these spheres is done in other buildings, as the Sorbonne proves too small for its increasing number of students. An Institute of Chemistry and a Department of Geography are now being built on a site a short distance away.

Every novel reader has his idea of the Paris "student." Every visitor to Paris has observed the weary, long-haired young men who waste the golden days of their lives in the "Latin Quarter." But the average Sorbonne student is by no means of this type. He is as a rule a keen, hard worker. He will not give up the afternoon to regular exercise as men do in the English Universities. If he is fond of "le sport," he will have an afternoon a week at football, tennis, swimming, or fencing, as the case may be. But as a rule, if there are no lectures in the afternoon, it is spent in the library, at work at home, in the National Library, or in one of the many other places available to the student in Paris. After lunch and dinner, he may take a short walk, a turn on the Boulevard, or in the Luxembourg Gardens—then back to work. For the French student thinks of his examinations and of his career, which depends so largely on the place he attains. He allows himself no times of lounging with chosen friends to discuss every question under the sun, as is the rule in English colleges. In Paris I have hardly heard religion discussed among any but theological students, or literature among any but those whose examinations will concern some of the books of which they speak. One subject of burning general interest there is—the three years' military service and its cause: the abominable ways of Germany. But there is very little social, literary, artistic, and general human enthusiasm among Paris students as a rule, in spite of the fact that their

age is somewhat above that of the men at our English universities.

From every land the students come to the Sorbonne, women as well as men; for almost a third of the total number are women, and they take their work quite as seriously as the men do. A great proportion of the foreign students are Russians and Poles, but there are large numbers of Roumanians. Remote peoples like the Finns, the Peruvians, the Persians, and the Siamese are also represented. Perhaps it should be mentioned that the total number of students in all four faculties of the Paris University is over 17,000. Of the 4,500 who receive instruction at the Sorbonne some are the future teachers and University professors of their different lands. Future lawyers often take a course of general literature, and doctors take a course of science before entering on their legal and medical studies. Future priests and pastors come from their seminaries to hear the secular wisdom of some particularly famous lecturers. It is curious to see the members of some Catholic order, with neatly shaved tonsures, giving a mediæval touch to a room full of twentieth century men and women.

There are three methods of teaching in vogue at the Sorbonne. First there are the public lectures. Anyone may attend these, whether a member of the University or not. These are given, as a rule, by the most distinguished professors, and are frequented by numbers of leisured people among the residents of Paris, as well as by matriculated students. These outside hearers are able to choose a subject which interests them, and follow it year after year in different courses of lectures. Then there are lectures reserved to members of the University. Naturally, those on modern languages are so reserved, or too many of the students of the Berlitz Schools would crowd the lecture rooms. Some professors prefer not to speak to a crowd, for nervous, or perhaps vocal reasons. Such are assigned the smaller rooms, and the public is not permitted to enter. The third kind of teaching is perhaps the most important. It is the seminar, a favourite method of instruction in France. This takes the place that private tutorial instruction occupies with us in England. A number of students, varying from 5 to 50, assemble in one of the smaller rooms with a professor, who takes the work of several of them in turn and discusses it with them. In the semi-publicity of the class, they have to defend what they have done and answer the professor's questions, if they can. Certainly the students, especially the women, are much more ready to speak before others than is the case in England. The vigorous discussions between professors and students sometimes make one tremble for discipline. But one remembers the Gallic temperament; the storm soon clears, and both antagonist and protagonist are all smiles, apparently well satisfied with one another.

The method of recruiting the staff of the Sorbonne is entirely different from anything we have in England. It is exceedingly rare for a young man to be appointed to a tutorship, as happens in the case of our College fellows. The young Frenchman who has chosen the educa-

tional career in its higher branches usually stays at the University for three or four years' post graduate study. He then submits to a competitive examination, which gives him a place as a professor in a Lycée. This is practically the position of an English public schoolmaster, without the latter's supervision duties, which are carried out by a lesser order of teachers. If our budding professor follows up a brilliant University career by the publication of an important book on his subject, or by making a definite contribution to the advancement of learning, he may expect to be rewarded by a chair in a provincial University. Afterwards, another book, or some marked success in his lecturing work may bring him a call to the Paris faculty, which is the crown of all effort in the French professor's career. Sometimes an eminent scholar, a man who is not in the teaching profession at all, is appointed as "chargé de cours" at a university, to give a series of lectures on the subject in which he has specialised. If successful, his appointment is made permanent, and he may presently attain the full status of a professor. In this way the best brains of France, the most distinguished thinkers of the nation, are gathered together in Paris, and placed at the service of the younger generation.

ARTHUR HURN.

LABOUR ON ACHILL.

ACHILL ISLAND, west of Ireland, is so close to the mainland that a bridge has been thrown across, very convenient for its inhabitants as well as visitors. Is it captious to express the hope that this accessibility will not do away with its old-world characteristics?

At present such a fear seems groundless. Thus, we obtained the wherewithal for our trip thither after the following fashion. Following the direction of the friendly hotel people, we repaired to a certain cabin in the village. Before it lay a motor filled with turf. It recalled the Shavian Tom Broadbent and the pig. But it was an outside car we wanted. And while my more accustomed companion parleyed with a couple of men at the door, I, standing just inside, was aware of a second room beyond the kitchen, containing a very long table. Stretched upon this, dimly seen, for there was no window apparent, a man lay, one shirt-sleeved arm supporting a book, the other under his head. He betrayed no consciousness of our presence; we imitated his discretion. There was an aloofness, a mystery about the thing that forbade idle surmise.

The Unknown revealed itself the following morning, when the absorbed student presented himself at the appointed time as the driver of our car. I was named to him, and he raised his hat, and shook hands, saying in his musical Western sing-song, "I am very pleased to meet you!" with a half-shy glance from eyes as clear and brown as the innumerable streams that intersect the hills we were to cross. In truth he was as well-set-up and handsome a fellow as you could wish

to see. We fancied that good looks were rather plenty about Achill. But you have only our word for this. The people have a decided objection to the camera, and not sharing the point of view that pronounces such scruples "so silly!" we were unable to amass photographic evidence of this fact. We had not gone far when we met a woman, barefoot, red-skirted, head-shawled. She was driving a dozen or so of cattle, and she gave a smiling look and called out some words in Irish. Our driver explained them to be, "You are very welcome here!" He understands his own as well as the English language, and this may explain his crisp intonation.

"How are the cattle and sheep fed here?" we asked, looking around on the desolate scene—rocks, black ooze and heather, across which the woman was driving her herd, stepping nimbly with her unshod feet from stone to stone.

"She will be bringing them up on the hill, where she has commonage, most likely. But they labour for what they eat, and their share is small!"

This describes very fairly the conditions of life at Achill, as well as along most of the western coast. The people labour and their share is small indeed. Their houses are of stone, for the most part dazzling with whitewash. The thatch is held in place against the fierce Atlantic storms by a criss-cross of ropes, weighted down by depending stones that fringe the eaves. In front would be a potato-patch; or at some distance, perhaps down near the shore, or far away on the hill-side, one saw tiny fields of grain, oats or rye or barley. These were separated from one another by walls of loose stones, innocent of mortar. You can see through them. They look "silly," too. But they have their *raison d'être*. Thus are collected, thus utilised, the stones that cover the face of the countryside, thick as leaves in Vallambrosa.

The weeds, too, that call forth the scornful comments of some tourists, are by no means as "silly" as they appear to the casual eye. They give protection from late frosts; they can be cut for feeding donkeys, as well as cattle. I saw women doing this with sickles. The weeds are chopped then. Heaps of this fodder lay at the cottage doors, ready for the donkeys as they came back from the bog with their panniers of turf. Girls drove them, or young boys, bare-legged and debonnair. We watched a young woman come out of her house, a child by her side. She seized a pannier (locally, a "cleave"), swung it on to her back with easy grace, and came stepping towards us. We asked the driver, and he said she was likely going to the shore for seaweed. It was a stiff climb down, but she made nothing of it.

"They manure the land with it," he explained; "we all have a right to a piece of the shore and, as well, we plant it. Do you see those stones laid down in squares on the sand? The people put them there, where the tide washes over them, and then they get more seed-weed by that means." These sea-weed plots reminded me of the oyster—"parcs"—of Cancale; but indeed the Breton folk have not such terrible conditions to contend with as have the Celts of the west of Ireland. It is marvellous, the unwearied patience,

the energy, the labour, that wrests a living from soil so hopeless as that of Achill.

Not only Nature was against these people.

"Why are those little fields not cultivated?" we asked, pointing to where, on the heathery, stony side of a mountain a network of stone walls enclosed ground that still showed traces of having been tilled.

"Well, the people were 'lifted out' of them," was the reply. Evicted, this meant. Those who had by such means as have been indicated tamed the wild land and made it productive by cruelly hard labour of the "small share," which is all it will yield, were turned out, robbed of the fruit of their hands. But these things cannot be now, thank God! Only old habits of thought last long. The people still like to seem poorer than they are, for indications of prosperity often invited the robbery of the strong hand—the landlord's, to wit.

"Where are the men to-day. It's all women and children we see working," we said.

We were looking at a tiny meadow, stone-wall-encircled, surrounded by the wet, black, stony waste already described. In this surprising oasis a woman, red-skirted, a snowy white kerchief upon her head, was tossing hay to dry with her hands. Further off another woman was digging "the dinner," i.e., potatoes. Still another was spreading fleeces of wool to dry upon some sunny stones. It would then be carded, and spun and dyed with native dyes, and then woven into the grey and white and crimson stuffs where-with the people clothe themselves so self-respectingly; no shoddy or second-hand things here! "The men, is it? Sure won't they be at the fishing, any few of them, that is, that are not away in England for the harvest."

"Do they all go?"

"An' why wouldn't they? Six shillings a day they earn in the hay-month beyond. A man will be bringing back twelve or may be fourteen pounds with him. But as often as not, the weight of that will be 'strapped' (owing) at the shop."

But this aspect of affairs, necessitating a knowledge of the "gombeenism" or usury under which parts of rural Ireland groan, was beyond us. Besides, we had just come in sight of the wonderful Meenaun cliffs. No words are adequate to that wild, magnificent scene. Sheer below, two thousand feet, the Atlantic is ceaselessly running in against them. So, with a sigh, we sat upon the sunny heather and had lunch. Then we repeated to our young driver, Moira O'Neill's—

Over here in England I'm helpin' wid the hay.

And I wisht I was in Ireland the live-long day!

(With capricious ingratitude),

Weary's on the English hay, and sorra take the wheat!

Och! Corrymeala and the blue sky over it!

"They are good, pleasant words," said the Achill man; "but I'm thinking we'd do badly, wanting the English wages!"

K. F. PURDON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

CO-EDUCATION.

SIR,—It was with very great interest that I read the article in the current issue of your paper on the subject of "Co-education," a matter occupying a leading position among the educational problems of the day. I admit that from a purely theoretical point of view co-education sounds very plausible, but how does it work out in practice? Let me confine my remarks particularly to our public elementary schools. In Wallasey we have recently built three new council schools. The local education authority is fairly go-ahead, and, accordingly, these schools were planned so as to be organised on the lines set down by the principles of co-education. One of these schools was never opened as a "mixed school." It happened to be built in such a way that the old system whereby the boys and girls are separated could still be put in operation. The second, at the end of its second year, also returned to the old separation. Its building was of a plan similar to the first. Only the third is still working on the lines of co-education, and this is because the buildings are not adapted to separate departments for boys and girls. I may say that the boys and girls in the upper standards are also separated here. Now why is it that the efforts of the Wallasey Education Committee to establish schools of the "mixed" type have failed? I think the answer is to be found in the fact that the school is not identical with the home. Women teachers do manage big boys, it is true, but in so doing they put a great strain upon their health. Men do not know how to handle girls. Further, boys require an education of a type slightly different from that of girls, and *vice versa*.

Is it not possible to obtain the advantages claimed for co-education and, at the same time, those claimed by the advocates of separation through some sort of compromise? I think so. It can be found in the unmixed day school. Here the boy and the girl each receive instructions especially adapted to their needs, and each receives the right kind of influence from the man and the woman respectively. In this way also the strain on the teacher is lessened. At home the boy meets his sister and her friends, and obtains the guidance of his mother, and *vice versa* with the girl. Note that this home influence, the great advantage claimed for co-education, can only be obtained in small circles such as are impossible of attainment in our elementary or even in our secondary schools. The boarding school ought normally not to be allowed to exist. Either you have complete separation of the sexes, which no day school can possibly effect, or you have a "mixed" school which is unworkable, involving strain on the teachers even with small classes, and the home influence of

this, too, is artificial. Education alone at home, of course, robs one of all the admitted advantages of school life.—Yours,
&c.,
EDGAR HILL.

10, Longview-avenue, Wallasey,
March 30, 1914.

BOOKS AND REVIEWS.

THE STOIC, THE SCEPTIC, AND THE MODERN MAN.

Stoics and Sceptics. By Edwyn Bevan. Oxford, at the Clarendon Press. 4s. 6d. net.

IN this slender volume—it contains only four lectures—Mr. Bevan shows qualities of insight and sympathy which place him beside Professor Gilbert Murray as an interpreter of Greek thought to the modern mind. What Professor Murray has done for literature he attempts, with singular success, to do for some aspects of later Greek philosophy. We hope that he will not misunderstand us if we call his lectures lay-sermons, for we hardly know by what other term to convey the prevailing sense of the difficulties of the modern mind and the urgency of its religious need, which lie behind their large and accurate scholarship. Zeno, as he interprets him, was the real founder of the pragmatists, guided by practical need rather than intellectual curiosity. Even the Stoic passion for definition had a direct relation to popular need. "It is always the catch-words of a philosophical theory which lay hold of the general mind." The demand of the time, as Mr. Bevan points out, was for a dogmatic system on a level with ordinary intelligence to meet a desperate spiritual emergency. The attempt was made by one who aspired to be a true doctor of the soul, and he produced a school of disciplined virtue, based upon a dogma concerning the ultimate meaning of life, which must always be regarded as the finest product of the Greek spirit in the sphere of practical ethics. But it contained within itself the secret of its own frustration and decay.

"Where love is action cannot be without desire; the action of love has eminently regard to fruit, in the sense of some result beyond itself—the one thing that seems to matter is whether the loved person really is helped by your action. Of course, you run the risk of frustrated desire and disappointment. The Stoic sage was never frustrated and never disappointed. Gethsemane, looked at from his point of view, was a signal break-down. The Christian's Ideal Figure could never be accepted by the Stoic as an example of his typical Wise Man."

Scepticism on the other hand attacked the foundations of dogma and tried to deliver the mind from its bondage, but it was powerless to give practical guidance when men asked questions concerning their duty.

"It could not even effectually attack the superstition which dominated so much of the life of the ancient world,

since while it was concerned to maintain that every dogma might be false it had to admit that any superstition might be true. . . . If you knew absolutely nothing about God, you had no right to say that the popular mythology was any worse representation of Him than the conceptions of the philosopher. We find, therefore, the whole religious tradition of the ancient state, as a system of ritual and mythological imagery, defended on Sceptical principles. 'The Sceptic,' says Sextus, 'will be found acknowledging the gods according to the customs of his country and the laws, and doing everything which tends to their proper worship and reverence, but in the region of philosophic inquiry he makes no rash assertion.'"

The parallel with our own time is obvious, where Catholic atheists and unbelieving conformists are not unknown. It leads Mr. Bevan to the fruitful suggestion that apart from dogmatism and scepticism there is another possible attitude, "which perhaps was implicit in Christianity from the beginning, though in the formulation of Christianity, the dogmatic, too exclusively intellectual, habit of the Greek world obscured and mistook it." It is what may be called moral assurance, the reciprocal play of sympathy and affection, which finds its best illustration in the loyal confidence of friendship. Here we have ceased to move in the region of logical proof or mathematical demonstration, and yet, "if in friendship we walked all through by sight, and never by faith, what scope would there be for trust? For that trust a friend could tolerate no weaker word than certainty." As soon as we try to *prove* these things we fall defenceless into the hand of the Sceptic. "And that mistake," such is Mr. Bevan's closing suggestion, "is just such a mistake as the ancient dogmatists made in defining their attitude to the great Friend behind the Universe, just such a mistake as was made by their successors whose task it was to formulate the faith of the Christian Church."

MR. WILFRID WARD'S ESSAYS.

Men and Matters. By Wilfrid Ward. London: Longmans, Green & Co. 12s. 6d. net.

MR. WILFRID WARD is one of the few contemporary writers who have learned to practise the art of biography in the grand manner, and his essays are just as carefully wrought as his work on a larger scale. A Catholic to the core of his being, he is none the less a humanist, with the humanist's intellectual curiosity and his tolerant human sympathy. Thus in the present volume we feel that John Stuart Mill enlists his sympathy as strongly as Cardinal Vaughan, and in the essay on George Wyndham he moves as easily in the world of politics and letters as in that other world of ecclesiastical debate which has been familiar to him from childhood. For insight and charm we are inclined to give the first place to these two essays on George Wyndham and Mill. The former is warm with personal admiration and

perhaps a little too superlative in its estimate of literary gifts, which were hardly of the first order. The latter gives Mr. Ward a congenial opportunity for praising the moral virtues of the intellect, with its reliance upon candid, clear and penetrating thought as contrasted with the present mood of reverence for the obscure and the undefinable. He sees Mill's deficiencies, his lack of "buoyancy, richness, spontaneousness, creativeness of mind," but he pleads that what he sacrificed to the distinctiveness of his task need in no way detract from our admiration. "A certain narrowness of direction makes for effectiveness. And something akin to the sentiment of admiration we give to the persistent religious devotee will, I am convinced, be accorded by posterity to Mill, in spite of all he lacked whether by nature or in consequence of his early training."

It is, however, as an interpreter of the Catholic Church to the English mind that Mr. Ward has won a place of his own. The essay on Cardinal Vaughan in the present volume is a good illustration of his method. He writes about the great Churchman in terms of human fallibility, and in the end wins our admiration without any suspicion of special pleading. Quoting Bossuet's words to Abbé de Rancé, "A good intention with little enlightenment is a serious evil in high places," he applies them to Vaughan's lack of trained instinct in practical affairs and a certain impetuosity of temper which made him indifferent to the just claims of public opinion. Cardinal Vaughan was aware of these defects himself, and with a rare power of self-criticism he wrote to the Pope to urge reasons in his own character why he should not be appointed to the See of Westminster. Several of the other essays deal not with men but with questions of contemporary religious thought in relation to Catholic faith. Here Mr. Ward reveals himself once again as the advocate of a very temperate liberalism. He is too clear-sighted for the bold speculative flights of the modernist. He remains Ultramontane at heart, though not without some wistful regrets that the task of accommodation between mediævalism and the intellectual world of the modern man is so hard. "What is no irksome infringement," he writes, "of the liberty demanded for effectual action in a Spanish Catholic may be so for an educated Englishman or American. And general rules from headquarters which are obviously satisfactory in one case may be unsatisfactory in the other. In a vast empire like the Catholic Church this is at times inevitable." Is he not allowing himself to be misled by a political analogy, with its spurious appeals to an art of accommodation, which he would be the first to repudiate in other departments of the intellectual life? From the Catholic point of view repressive measures may be inexpedient as a matter of policy, but there can be no such thing as any real concession to liberty of thought. All we are permitted to do is to overhaul the traditional machinery, so that it may be employed to enforce foregone conclusions with a minimum of social friction or mental protest. There is no getting away from his own candid ad-

mission, "To try and liberalize the Catholic Church is to destroy its distinctive genius."

THE PRACTICE OF CHRISTIANITY.

The Practice of Christianity. By the Author of "Pro Christo et Ecclesia." London: Macmillan & Co. 4s. 6d. net.

THE secret of authorship in the case of the series of books by the writer of "Pro Christo et Ecclesia" has been well kept. It gives them a certain impersonal quality, a tone of aloofness from controversy, some of the interior quietness of the best Quaker writing in a world where even religion is made to serve the ends of literary fame. There is also in these volumes a remarkable evenness of workmanship, a refinement of style which has about it the monotony of excellence, with few lapses into the commonplace and no striving after startling effects. It is the right way to interpret the teaching of Christ, though few have the courage to practise it, for this evenness and collectedness of temper is one of the conditions of sustained spiritual insight. The writer has intellectual gifts, but they are the happy servants of his moral perceptions, and hardly seem to exist for ends divorced from character. All these qualities are present in "The Practice of Christianity," which deals first of all with the essential qualities of the love and goodness which are conformed to the spirit of Christ, and then applies them to the problems of the City of Destruction, the penal system, warfare, personal violence, poverty, competition, and material welfare. All these are handled with a genuine desire to bring them to the bar of an enlightened conscience, with no foregone conclusions save the duty of closer conformity with the Christian teaching and spirit. It is this moral freshness, the searching candour with which the conventionalities of religious judgment are faced, which gives the book its healthful savour.

"We are not yet Christ-like enough," the author says in criticism of the inclination to admire sincerity even in a bad cause, "to say that Christian persecutors were not good men—some of us think they were very holy men—but if our notion of admirable character does not include something which not only makes a man a good instrument, but makes him an instrument of good purpose only, it falls short of what is required for the world's salvation; and we Christians ought to ask ourselves whether it does not fall short of what is required for the practice of anything that may rightly be called Christianity, or for the formation of Christian character."

In a similar vein he points out that the main difference between Jesus Christ and many others, who may have been equally enthusiastic and loyal on inferior planes of goodness, lay in the difference between his insight into God's will and theirs. "I think it will be found," he says, "that the key to the difference between our Lord's insight into the will of God and all previous conceptions of Divine law is just the tenderness of heart, the constant impulse to lovingkindness, which is so obviously the basis of His thought and

action." This quality he regards as ultimate, and his plea is that it should be regulative in Christian character over the entire field of its activity.

VITAL PROBLEMS OF RELIGION. By the Rev. J. R. Cohn. T. & T. Clark. 5s. net.

MR. COHN is keenly alive to present day tendencies of thought, and his treatment of the various problems under consideration is earnest and stimulating, even when it is not wholly convincing. He approaches theological questions from a Broad Church point of view; describes the Athanasian Creed as "a series of incomprehensible and debateable doctrinal propositions to be believed on pain of damnation," and, on the other hand, speaks of the Nicene Creed as "the most inspired piece of writing outside the Bible." He does not think that at our present stage of religious development we can do without dogmas. "The religion of the spirit is," he says, "a beautiful ideal; it is Christ's own, but for us ordinary men the time is not yet when 'neither in Jerusalem nor in Gerizim shall men worship . . . for God is a spirit, and they that worship him must worship him in spirit and in truth.'" The writer, however, is mainly occupied in exposing the weakness and inadequacy of the materialistic interpretation of things, and this he does in a very effective manner. His chapters on the problem of evil, the meaning of personality, and the freedom of the will are especially deserving of attention.

PUBLICATIONS RECEIVED.

MESSRS. HEADLEY BROS.:—The Health of the State: Sir George Newman, M.D. 1s. 6d. net. Child Life and Labour: Margaret Alden, M.D. 1s. 6d. net.

MESSRS. G. P. PUTNAM'S SONS:—The Corner Stone of Education: Edward Lyttelton. 5s. net.

THE SUNDAY SCHOOL ASSOCIATION:—The Larger Life: John Dendy. 2s. 6d. net.

MISCELLANEOUS.

The Hibbert Journal, Contemporary Review, Nineteenth Century, The Vineyard.

FOR THE CHILDREN.

"WESTWARD HO!"

IV.

I HAD hoped to be able to go down among the rock pools at the foot of these cliffs, and find some uncommon sea creatures to tell you about; but the strong westerly winds have driven the water inshore, so that there has been little or no opportunity of safe clambering. But rough weather means fine wave effects, and as there have been no wrecks on this coast since we came to the Lizard we can fully enjoy the stormy tides that come in with a grand roar. There is a light-house with two towers. One holds the

ordinary light, the other sends out white flashing light. Both lights are worked by electricity. The flashlight has the power of a million candles. It is fascinating to watch it at night, for it sends out a long arm of light every three seconds which flings itself right across Mount's Bay, and in clear weather can be seen for about sixty miles. There is also a fog horn to be sounded when the weather is thick, but there has been no fog since we came. The coastguards keep watch night and day for any vessel in distress.

To-day (March 26) as soon as it was light I saw from this house, 270 ft. above the sea level, that a gale was blowing from the west and making the sea very rough, so that from time to time the hulls of passing ships would disappear wholly in the trough made by the rising of huge waves, and for some seconds the masts alone could be seen. Then the hulls would slowly heave in sight again, and the ships plunge forward safely, but with sheets of spray dashing over them. I knew there was little danger in a sound, well-managed vessel merely sinking into a trough of the sea; but the thought arose anxiously, will they all be able to hold on their course in the teeth of this gale, or will any of them be blown on the terrible line of sunken and exposed rocks that run out from the foot of the cliffs? I knew that many a good ship had come to grief on them. The villagers have tales, thrilling tales, to tell us of the perils which beset those who go down to the sea in ships. Sometimes when everyone is going quietly about his business a rocket is sent high into the air above the rocket house, and bursts with a roar so loud that it seems to shake the houses. It does what it is meant to do, it rouses the brave Cornish men and women of the Lizard and the villages round. "A wreck! a wreck!" is the cry on every lip. At once the lifeboat crews hurry down the coves which have lifeboats, the men in charge of life-saving apparatus rush to their posts. The women make up their fires and put on their biggest kettles before they run out to watch the grand struggle that is being made to save life and property. The efforts are generally successful, and then it is the women's turn. Kind hands help a drenched and exhausted man, and, if it be a passenger ship, women and children too, up the rough cove paths and into the houses, where hot food and dry clothing are quickly supplied them. We are glad that though we have heard the wind blow "great guns," we have heard no danger gun. However, you will realise how wildly the waves have dashed against the rocks when I tell you that as we sat at breakfast this morning we saw lumps of creamy white foam, varying in size from a marble to a cocoanut, flying across the fields and over the houses in the village.

We were quickly on our way to one of the least muddy of the roads leading to the cliff edge. Arrived at a point where there was a view of the rocks, we had to be careful not to go too near precipices lest we should be carried off our feet by sudden gusts. We saw the waves break on lofty rocks, sending sheets of

foam high into the air which were caught by the wind and rent into fragments such as we had seen scurrying by. At our feet lay acres on acres of foaming white water, with dark rocks rising from it on every hand. It is not in words to tell fully of the wild beauty of this rocky coastline. It must be seen to be realised.

As we cannot hunt for sea treasures we have time to bestow on the treasures of the thick Cornish walls. Our attention has been drawn to two flowering plants which grow on them, and are extreme opposites in size. The tiny one is not uncommon anywhere on dry banks. It is early field scorpion grass, one of the forget-me-not family. You may have passed it hundreds of times and overlooked it, because it is so minute. We have found several here which were so small that the whole plant, with its flat rosette of leaves, and a bright blue flower in the middle of them, could be completely hidden by laying a sixpence on it. This is no exaggeration, for we actually did it. If you want to find this plant as small as that, you must look out for it at once. In the mild climate of south Cornwall it flowers in March, but the botany books give April and May as its blossoming time. It is only on its first appearance that the tiny flower lies like a bead on the circle of leaves; as the plant grows older, the stems lengthen into clusters.

The plant at the other end of the scale is the sea tree mallow. It has a thick woody stem and soft downy, angular leaves, much like those of the common mallow, only larger. The flowers are a purplish pink, and not large, but the plant grows from 6 to 12 ft. high on some of these cliffs, and especially on isolated rocks surrounded by and high above the sea. We were told that the young herring gulls, which are reared in hundreds on some of these high rocks, sit on the thick leaf stalks, and are well protected from sun and wind, and from those birds of prey of the sea, the skua and the great black-backed gull, which are not as noble in habits as they are in appearance, for they will kill and eat young and weakly birds.

EMILY NEWLING.

MEMORIAL NOTICES.

THE REV. WILLIAM HARRISON.

WE regret to announce the death of the Rev. William Harrison, formerly minister at Swinton, Glossop, and Stalybridge. Shortly after his retirement from the settled ministry he went to live at Timperley and became a member of the congregation of Dunham-road Chapel, Altrincham. He frequently visited Llandudno, where he died on Saturday, March 28.

Born in Liverpool in 1836, Mr. Harrison had to begin with some considerable business experience. He married early, and shortly after his marriage he and Mrs. Harrison were asked by Mr. George Hott and Mr. George Melly to undertake the care of a Home for poor boys, which,

beginning in a modest way, was the pioneer of much larger institutions of the same kind. After some five years similar work for girls was undertaken at the request of the late Rev. S. A. Steinthal. Before long it seemed to Mr. Harrison's Liverpool friends that he would make a good minister. In the earlier years of the Unitarian Home Missionary Board several married men became students; and although Mr. Harrison had now three children, he entered the Board in 1867 for the three years' course. During the latter part of his time he took regular charge of the Swinton congregation. When, in 1888, he removed from Glossop to Stalybridge he found in the large Sunday school there an ample field for the exercise of his gifts as a teacher and organiser. He always took a keen interest in denominational work and seldom missed any annual or other gathering of any society with which he was connected. He filled the presidential chair of the Manchester District Sunday School Association, and after long service as a member of the Committee of the Unitarian Home Missionary College was made a vice-president, an honour bestowed but rarely on any but former officers of the College. He was for several years secretary of the East Cheshire Christian Union, in which capacity he rendered valuable service, and had also served on the Committee of the Widows' Fund.

Mr. Harrison had the pen of a ready writer and a strong sense of humour. He had travelled widely—his summer holiday was for many years spent abroad; and he recounted some of his foreign experiences in little books which had a considerable circulation. The last of these was issued in 1910, after the meetings of the International Congress at Berlin, and the further journey of many members to Oberammergau and Hungary. In 1903 appeared "Children: Their Thoughts, Words and Ways." The stories which form the bulk of the volume were the harvesting of many years.

It may be truly said of William Harrison that he loved his fellow-men. Although he had suffered in recent years from occasional and sometimes severe illness, he had much recuperative power, and his mental activity was unimpaired to the end. He carried lightly the burden of nearly eighty years, and to the end he was never happier than when he found himself once more in the society of brother ministers and intimate friends. His widow, three daughters, and three grandchildren remain to mourn his loss.

The funeral took place at the Manchester Crematorium on Wednesday, and was attended by the members of the family and a large number of personal friends and representatives of the congregations and societies with which Mr. Harrison had been connected. The service was conducted by the Rev. Dendy Agate.

THE REV. GEORGE KNIGHT.

WE regret to announce the death of the Rev. George Knight, which took place on March 29, at Scarborough, in the 73rd year of his age. Mr. Knight was trained for the ministry at Rawdon College,

1863-68. After a short period as a Baptist minister he became a Unitarian, and settled at Upperthorpe, Sheffield, in 1869. From 1880-83 he was minister at Gloucester. In 1885 he began his long ministry of 22 years at Dob-lane Chapel, Failsworth, where he worked with great energy and gathered around him a good congregation and a large and active Sunday school. After his retirement from Failsworth he held short pastorates at Blackpool and Whitby. He was minister of the Flowergate Chapel, Whitby, at the time of his death. His wife died before him, and he leaves a son and two daughters to mourn his loss. He served faithfully and well, and he leaves behind him a fragrant memory in the hearts of those who knew him as minister or friend. The funeral took place at the Failsworth Cemetery on Thursday.

THE Head Master of Willaston School writes:—

"Among the institutions which mourn the loss of Mr. Worsley Austin one was not mentioned in your memorial notice last week. He was elected a governor of Willaston School in 1911, and for the last two years had acted as hon. secretary to the Board. The connection was one that meant much to us; and I think I may venture to say that it was valued also by him."

MEETINGS AND GENERAL NEWS.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council of the British and Foreign Unitarian Association was held on Tuesday afternoon, March 31. The chair was taken by the president, Mr. G. H. Leigh, and there was a fairly large and representative attendance. The minutes of the last meeting were read by the Rev. W. C. Bowie, who then presented the report which covered the usual field of Home missionary work, colonial and foreign work, publications, the McQuaker Trust, and Finance.

A brief discussion followed, in which Mr. Capleton, Mr. Percy Preston, and the Revs. W. G. Tarrant and T. P. Spedding took part, relating to the arrangements for the control of the Pioneer Preachers' movement, and the Rev. J. A. Pearson urged the desirability of publishing a new series of pamphlets dealing with Unitarianism and the various social problems of the day, such as sweated labour, civic life, &c. Mr. Spedding gave some details of the arrangements of the Van Mission for the coming season, which is to extend from May 18 to October 3. One of the vans is to tour in North Wales; the Rev. H. D. Roberts, missionary minister of the Liverpool Association, is co-operating in the arrangements, and his Association will make a grant in aid of expenses. Another van will start from South Wales and work towards Wolverhampton, per-

haps reaching as far as Tamworth. The van which has been in Gainsborough during the winter will spend some time in that district, and then move towards the South Yorkshire coalfield, where there are rapid developments of population. The London route will include a number of places which have been previously visited, and some of which have requested a further mission, the Rev. J. A. Pearson, minister of the London District Unitarian Society, assisting in the arrangements. A good deal of new ground will be broken during the season, and as the population is less concentrated it is scarcely likely that the numerical results can be as large as in the last year or two, but each of the districts has been the subject of suggestions at one time or another, and if the ministers will volunteer in sufficient numbers it is hoped that the programme laid down for the season will be satisfactorily carried out.

The President, in moving the adoption of the report, made appreciative references to the late Rev. J. Worsley Austin, Mr. Stanton Preston, and Mrs. Rutt, by whose death the Association suffers a severe loss. A resolution of sympathy with the relations and friends of the deceased members was passed, all standing. Continuing, Mr. Leigh said he thought the report was a satisfactory one, and that no grave apprehensions need be entertained on the score of finance—urgent though it was that efforts should be made to increase the subscriptions—in view of the time rapidly approaching when they would receive direct benefit from the Sustentation Fund. It was one of the most important features of their work at the moment that they would be relieved by this means of many of the burdens pressing on them now, and enabled to extend their activities in other directions where the field was so wide and promising. The report of the Van Mission was also a satisfactory one, and he could testify from personal experience to the way in which the ideas of the liberal faith were presented by the Pioneer preachers. It was not, however, to be expected that the Mission should be equally successful in every place, and it had to be remembered that the work required special gifts which some ministers did not feel they possessed. In conclusion he voiced the feelings of those present in repeating the cordial welcome which had been given to Mr. Bowie on his return from Canada, and thanking him for the admirable report of his tour of investigation which they had now had an opportunity of reading. Mr. Chatfield Clarke urged that while congratulating themselves on the fact that their burdens would be substantially relieved when the new scheme in connection with the Sustentation Fund came into operation, they should not forget that the money thus released, and as much more as they could obtain by increased subscriptions, was needed to help on the work which had been cramped by the necessity for economy, as well as for new enterprises.

In connection with the arrangements for Whit-week it was announced that the Essex Hall lecture will be given on June 2, by the Dean of St. Paul's, the subject being "The Religious Philosophy

of Plotinus, and some Modern Philosophies of Religion." On the same day Professor Eucken will give a lecture in German on "The Transient and the Permanent in Christianity," at Essex Hall. On Wednesday evening four addresses will be given on "Our Religious Outlook" as follows:—"Tradition and Inspiration," the Rev. R. N. Cross (Leeds); "The Foundation of Truth," the Rev. J. Cyril Flower (Sale); "Human Needs To-Day," the Rev. Lawrence Clare (Hull); and "The Gospel of a Free Faith," the Rev. E. Stanley Russell. It was also announced that Mr. J. F. L. Brunner, M.P., has consented to be nominated as President of the Association in succession to Mr. H. S. Leigh.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

ADDRESS BY DR. L. P. JACKS.

THE sixteenth annual meeting of subscribers and friends of the Blackfriars Mission and Stamford-street Chapel was held on Tuesday, March 31, at 7.45, Dr. L. P. Jacks presiding. The secretary, Mr. A. A. Tayler, read the report of the Committee, which referred to the settlement of the Rev. W. J. Piggott as successor to the Rev. J. C. Ballantyne, and to the way in which both Mr. and Mrs. Piggott have realised the expectations of the workers at Stamford-street by the enthusiasm they have shown and their keen and practical interest in all the activities of the Mission. Reference was also made to the death of Miss Mary Bridgett, to whose unfailing interest and constant effort the Mission has owed so much. The report was supplemented by a cordial letter from the Rev. J. C. Ballantyne, which was read to the meeting. The minister's report gave an account of the work of the Mission since Mr. Piggott entered upon his ministry in November last. A reference was made to the remarkable spirit of reverence which characterises all the services, and to the inauguration of a three months' Indoor Mission which will be followed by a series of open-air services in the summer. The financial statement showed that there is urgent need of new subscriptions in view of the heavy yearly deficit.

Dr. Jacks, in moving the adoption of the reports, said they had heard an excellent account of the work that is being done in connection with Stamford-street Chapel, especially among the young people, and it was evident that a high degree of confidence and affection existed between the minister and the congregation. He had received a most encouraging impression from those reports, because he could see they were not going to spend their time, as it was spent at so many of the meetings he attended, in discussing why they did not get on. They *did* get on, and they were filled with the consciousness that good work was being done without having the least misgiving as to the value of that work. He had had some experience of domestic missions, though it was his lasting regret that he had never actually been a missionary minister, and he believed that they repre-

sented quite the most important thing their churches were doing at the present day. He had found among missionaries the most devoted ministers he had ever known, and the most devout congregations he had ever seen in connection with the Unitarian body had been mission congregations. It had often been said that their message was a message primarily for cultivated and well-to-do people, "but I believe," said Dr. Jacks, "that there never was a more mistaken parrot-cry than that. The most successful work that I have seen done in the great cities in which I have lived has been down among the poor, and the impression which has been formed in my mind and deepened by association with these missions is that our message, so far from being unsuitable for the poor, is acceptable to them because they are the very people who are quickest to understand it, and the most ready to respond to it. I hope we shall soon hear the last of this quite absurd statement. The work of the mission churches is important, first because of its immediate effects as a civilising religious influence, but even more because by means of it we are forming a strong link between our churches and the great tradition of Christianity. It means that we are going after the lost sheep, and it is only by so doing that we can make good our claim to be a living factor in the Church of Christ. So long as we are engaged in this work we may be perfectly at ease as to the validity of our claim to be in the direct line of succession from Christ and his apostles." They were hearing a great deal about the problem of poverty at the present time, Dr. Jacks continued, but it must never be forgotten that while they were talking about it the misery was going on, the hungry were getting hungrier, the people to be helped more helpless. It had been said "the poor ye have always with you," but it was not the same poor that they had with them all the time. The poor of to-day would be beyond their reach in 20 years, and the need for immediate help was, therefore, urgent. Society had often been spoken of as if, like the wicked man who repents and turns over a new leaf towards the close of his life, it could go on in its evil ways and hope to put all right in the end, but that was not a very hopeful view to take of things, and it was not the attitude of Christian charity when confronted by miseries which it could relieve. Christian charity realised that there can be no such thing as standing still and letting things go from bad to worse. It acted with promptitude, like the Good Samaritan, who probably would have done nothing at all if he had sat down to think about it. As an old labourer who was rather tired of waiting for social reforms to come along had once expressed it, "there is a lot of righteousness in speed," and that was just where the distinction lay between the way science went about the work of improving mankind and the way the spirit of Christ set about it. It was the business of science to be slow, but it was the business of Christian love to be extraordinarily quick. That was the spirit which underlay all their mission work. If their achievements were to be judged by the standards of social science, they

might not make a very splendid show, but so long as they could bear scrutiny in the light of the higher standard of love and sympathy, they might go on fully assured that it was the work of God and Jesus Christ.

The adoption of the reports was seconded by Mr. Savage Cooper, and carried. The committee and officers for the ensuing year were elected on the motion of the Rev. W. G. Tarrant, seconded by Mr. Alfred Wilson, and cordial wishes were tendered to the Rev. W. J. and Mrs. Piggott for the success and happiness of their work at Stamford-street by Mr. C. F. Pearson and Mr. A. W. Harris. The Rev. W. Copeland Bowie, in proposing a vote of thanks to all who had assisted in the work of the Mission and Chapel during the past year, dissented somewhat from the view taken by the Chairman in regard to the necessity of acting quickly when confronted with the misery caused by poverty. He felt that the improved conditions of a neighbourhood like Stamford-street and other similar districts had been brought about by the enormous amount of care, patience, and study which they had now learnt this sort of work required more than mere impulsive action. Dr. Moritz Weston, of Croydon, in seconding the resolution, said the workers were to be congratulated on being in the practical school of sociology. It was through their efforts that other people, who came among them ignorant of social conditions, learnt what these really were, so that their work had a wider scope than they realised. A vote of thanks to Dr. Jacks for presiding, proposed by Dr. Foster Morley, and seconded by the Rev. H. Gow, brought the proceedings to a close.

BRISTOL DOMESTIC MISSION. ANNUAL MEETING.

THE annual meeting of the Lewin's Mead Domestic Mission, Lower Montague-street, Bristol, was held on March 24, Mr. P. J. Worsley presiding. The Rev. Thomas Graham, in presenting his seventh annual report, said the results of the work during the past twelve months had certainly been encouraging. The Sunday school was in a very satisfactory condition, there being a staff of 21 teachers, with 146 scholars, at the beginning of January last. The committee's report, in which much regret was expressed at losing Mr. Graham, who is leaving Bristol to take up other mission work at Birmingham, was read by Mr. E. Sibree, hon. secretary, and the financial statement by Mr. J. Kenrick Champion. The Rev. A. N. Blatchford, in moving the adoption of the reports and accounts, said the thought of Mr. Graham's leaving was uppermost in their minds. Mr. Graham had, in his report, made a very satisfactory conclusion to the self-denying work which he had carried on with such good effect at the Mission. It was first and before all a domestic mission, and it was in that branch of the work that Mr. Graham would be most warmly remembered by those to whom he had ministered. The resolution was seconded by Mr. W. Norgrove, and carried. The Chairman then moved a resolution of warm thanks to the Rev. Thomas Graham

and his sister, Miss Graham, for their zealous and loyal services to the Mission during the past year, expressing deep regret at losing their services, coupled with best wishes for their success in their new work. The resolution was seconded by Mr. C. Cole, and cordially adopted. A resolution of welcome to Mr. Thomas Gaylard, Mr. Graham's successor, was also proposed by the Chairman, Dr. Beckh seconding, the Mission workers were thanked for their efforts, and the committee re-elected, with Mr. Worsley again as President. In the course of the evening a presentation was made to Mr. and Miss Graham on behalf of the friends and supporters of the Mission. On Wednesday evening a gathering of the congregation, workers, and elder scholars was held to bid farewell to Mr. Graham, and a presentation was made by Mr. Thomas Gaylard, one of the oldest workers at the Mission, who is to succeed Mr. Graham, on behalf of the workers and scholars.

THE CRIMINAL LAW AMENDMENT ACT.

CONFERENCE AT LINDSEY HALL.

MISS CATHERINE GITTINS writes from 6, Salisbury-road, Leicester:—"I have been asked by the Editor to give some account of the Conference held at Lindsey Hall on March 25. It was a deeply interesting and memorable occasion for the few who were present. It had been arranged with difficulty, owing to the sudden and lamentable breakdown in health of the Rev. Harold Speight, who had undertaken to summon it, and it was held on an evening of political crisis when it seemed almost impossible to think of anything else. But this was soon forgotten when Mr. Wicksteed, who was in the chair, began to speak on the subject we were met to discuss, viz., the need for rousing public opinion on the grave evils of the present Criminal Law. He emphasised the necessity for a wise reticence in dealing with these painful matters, and said it was laid on but few to bear open testimony, but none the less, the educating of public opinion on these subjects was a duty that could not be shirked, and our Churches must do their part, whether by silence or by speech, to raise the tone of public morality and create an ideal of conduct which should lead to the establishment of purer and juster laws.

"Lady Bunting explained very clearly the provisions of the Acts in question and the pressing need for their amendment, and pointed out that nothing could avail to place them on the Statute Book but the constant and insistent pressure of public opinion. She spoke also of the lax administration of the Law as it stands, and gave instances of gross cruelty and injustice which had resulted. One practical measure to work for, besides the raising of the 'age of consent,' was the appointment of women police for the protection of women and children, and the taking down of their depositions in the Courts, a measure which had been adopted in several American cities with good effect and had lately proved very efficacious in Berlin, where the prejudice against it had been entirely overcome. Some discussion en-

sued, and a few suggestions were made for the consideration of the Committee of the Union for Social Service, under whose auspices the meeting was held.

"May I take this opportunity of asking the officials of any Churches which have passed the resolution on raising the age of consent recommended in a recent circular letter issued by the Committee to report the fact to me if they have not already done so? The following Churches have considered and passed it: Darlington, at the meeting of the Northumberland and Durham Unitarian Association; South Shields, the Old Meeting (Birmingham), Flowery Field, Essex Church, the congregation at University Hall, and Cross-street, Manchester. A new leaflet on the subject, clearing up some of the technical points which were considered doubtful in the last one, has been issued by the Criminal Law Amendment Committee and can be had from their office, 19, Totill-street, Westminster."

PRESENTATION TO MR. G. H. LEIGH SUNDAY SCHOOL SUPERINTENDENT FOR FORTY YEARS.

ON Saturday, March 28, a meeting was held at Monton to recognise the completion by Mr. George H. Leigh, J.P., C.C., of forty years' service as superintendent of the Sunday school, and to present him with an illuminated address to mark the occasion. The Rev. N. Anderton was in the chair, and, after a short speech in which he paid both a general and a personal tribute to Mr. Leigh, he called on Mr. John Dendy to make the presentation. Mr. Dendy disavowed all flattery; and if his praises were not extravagant they were at least subject to no deductions. Mr. Leigh had shown himself in numerous outside activities emphatically a good citizen, and in particular he had shown himself an indefatigable supporter of Sunday school institutions. As a business man and as a man of leisure he had equally resisted the temptation to mere relaxation or the personal satisfaction of the pursuit of beauty. An exceptionally long career had been marked by loyalty to family tradition and to the personal call. The address was then handed to Mr. Leigh. Mr. H. J. Broadbent spoke next. He mentioned that he was present at the meeting forty years ago at which Mr. Leigh was elected superintendent. Since then he had been re-elected annually without question, and the present occasion was not a leave-taking, but a recognition of duty well done and an anticipation of its continuance. Mr. W. G. Nanson also spoke briefly, and Miss Alice Leigh unveiled a portrait of Mr. Leigh hung on the school wall, a replica being presented to him.

Mr. Leigh then responded. He reviewed the history of the church and school during the period of his activity, and sufficiently showed the truth of a remark made earlier in the evening that he had not only inherited but enriched tradition. His work had been its own reward, but the form in which the appreciation of friends had expressed itself made this the crowning event of his life.

The evening was begun with songs from

Miss Swindells and Mr. A. C. Vallance, and when the main business was at an end the gathering took on the social character of a re-union of past and present teachers and scholars.

THE NEW HEBRIDES DILEMMA.

AN important private conference to consider the situation which has arisen in the New Hebrides was held on Tuesday at the Whitehall Rooms. The conference was called by the Anti-Slavery and Aborigines Protection Society, and largely attended by members of Parliament and representatives of missionary and other societies. Sir T. Fowell Buxton, Bt., President of the Anti-Slavery and Aborigines Protection Society, was in the chair, supported by Admirals Sir Geo. King Hall, the Hon. Sir E. R. Fremantle, Sir Wilmot H. Fawkes, the Dean of Durham, Sir Geo. Toulmin, M.P., Rt. Hon. J. W. Wilson, M.P., Mr. Douglas Hall, M.P., Mr. Joynson-Hicks, M.P., Sir Mackworth Young, Surgeon-General Evatt, &c.

Mr. Travers Buxton, the secretary, informed the conference of the steps taken by the Society to secure reform, whilst the Rev. J. H. Harris dealt with the different solutions of the problem which had been proposed.

It was unanimously decided to ask Sir Edward Grey to receive a deputation after Easter with the object of urging an Anglo-French Commission of Inquiry.

HANDSOME GIFT TO THE PARGETER TRUST.

WE are informed that a generous donation of £2,500 has been made to the Pargeter Trust by a friend who desires to remain anonymous. The number of applicants for annuities always far exceeds the vacancies. The additional income will be most useful in extending the beneficent operations of the charity, and will doubtless encourage others to be generous. Annuities are given out of the trust to deserving unmarried women of 55 years or upwards. The trustees are to be influenced in their selection "by the previous as well as the then present position of the recipient; to wit, as one who has been reduced by misfortune, or who has had a strenuous but unsuccessful effort to support herself, and wholly irrespective and without regard to the religious persuasion or doctrines held by the recipient." The Secretary is Mr. E. Copeley Harding, 32, Waterloo-street, Birmingham.

A SERIES of devotional services will be held in the King's Weigh House Church (Duke-street, Grosvenor-square, W.) on Monday, Tuesday, Wednesday, and Thursday in Holy Week, commencing each evening at 8 o'clock. The services will be conducted by the Rev. E. W. Lewis, and the Choir Master will be grateful to receive offers of voluntary assistance from any members of other choirs who may be free to attend any or all of them. Such offers may be addressed to Mr. Lewis, or to Mr. T. M. Baker at the King's Weigh House.

WE have been asked to state that copies of "The Poem of Job," by the late Miss Marian Pritchard, may be had by school teachers and others on application (enclosing 2d. for postage) to Mr. Hale, Essex Hall, Essex-street, Strand, London, W.C.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bedfield.—The annual Sunday-school party in connection with the Suffolk Village Mission took place on March 23. The chair was taken by Mr. W. H. Sands, the newly appointed missionary, who spoke a few kind and encouraging words to the Sunday scholars and their parents, many of whom were present. Miss Florence Hill presented the prizes, and a short programme of hymns, songs, and recitations followed.

Blackpool.—The South Shore Unitarian Free Church (minister, the Rev. H. Bodell Smith) has just ended a programme of satisfactory winter's work. The Sunday services have been securing increased attendances. On Sunday evening last a presentation of a music cabinet was made to Mr. John Cunliffe, who has just retired from the post of organist after 14 years' voluntary service.

Bury St. Edmunds.—The quarterly meeting of the Eastern Union of Unitarian and Free Christian Churches was held in the Churchgate-street Chapel, on March 26, the Rev. E. W. Lummis (Cambridge) presiding. It was announced that the Rev. W. G. Tarrant would preach the Union annual sermon at Friars-street Chapel, Ipswich, on Thursday, June 18. Mr. Robert Hamblyn (Ipswich) was elected as hon. secretary pro tem., in succession to the Rev. A. Golland, who has resigned owing to his approaching removal to London.

Doncaster.—In connection with the Free Christian Church, Doncaster, there is a women's organisation entitled the Pleasant Monday Evenings. Anniversary services were held on Sunday, March 22, when Miss A. H. Allayne, hon. secretary of the Liberal Christian League, was the invited speaker. The *Doncaster Chronicle* says: "The services were not only a great success in the best sense of the term, but afforded a convincing testimony to the church and the town of what a really live up-to-date women's institution can achieve in the cause of religion and social uplifting. The institution has won a new place for good during the few years of its existence, and Miss Allayne, who is a quiet, restrained, and exceedingly thoughtful speaker, struck the right note on Sunday afternoon when she chose as her theme 'The building of the Temple.' The evening discourse, delivered before a crowded congregation (600), was heard intently to the end. From the words, 'I am the Way, the Truth, and the Life,' the preacher made an incontrovertible defence of spiritual power as the only dynamic that would save the individual and society." On the following Sunday Miss Allayne addressed the Free Christian congregation at Shildon, Durham, and has held week-night meetings at Darlington, Leeds, and Birmingham.

Glasgow.—Mr. Barrett Ayres, one of the Pioneer Preachers, has concluded a five months' engagement at the Unitarian Church, Ross-street, and at a farewell social gathering held on Friday, March 27, he was cordially thanked for his services which have been much appreciated by the congregation.

Liverpool: British Women's League.—A large and successful gathering was held in the Ullet-road Church Hall on March 26, to meet Mrs. W. Blake Odgers, of London, the president of the League. There was an attendance of about 200, eight Unitarian churches being represented. Mrs. Roberts, the president of the Liverpool branch, presided. The theme of Mrs. Odgers' address was "Fellowship," and she emphasised the importance of the strengthening and deepening of the religious life of the League's members. Whilst civic work claimed its quota of service, and women of varying religious creeds worked together for the good of the community, the opportunities for the upholders of a liberal faith to join with their co-workers in religious fellowship were few, and therefore any movement for the deepening of the spiritual life of members of the League must come within its borders. The objects held in view were these:—To create a living sympathy among their own members; to welcome lonely women who came timidly among them as strangers; to introduce those who leave our shores for America, Canada, Australia, and put them in connection with League members there; to be always ready to join in helping a weaker church. The League was wholly democratic, and members met as women drawn together in one common bond. The Postal Mission might be regarded as opening the door to strangers, the Women's League as playing the hostess and welcoming those who entered. The Fellowship Section of the League was world-wide, and aimed at keeping in touch with all its members, whether in the British Isles or in distant lands. Mrs. Odgers encouraged all members to take an imperial view, and stretch their imagination "to look beyond Beachy Head." Extracts were read from reports of other branches, and from letters sent by solitary members who had found friends and religious fellowship as a result of the good offices of the League. In the discussion that followed, Mrs. Billinge gave an account of a recent visit to the branch of the League at Padiham. A vote of thanks to Mrs. W. B. Odgers was proposed by Mrs. Lloyd Jones, and seconded by Mrs. A. W. Wilmer.

London: Hackney.—During the Sundays in March special addresses were given at the New Gravel Pit Church by the Revs. W. J. Piggott, Bertram Lister, J. Arthur Pearson, A. H. Biggs, E. Stanley Russell, Joseph Wilson, and W. G. Tarrant, the general subject in the mornings being "Religion and Modern Problems," and in the evenings "The Unitarian View." At the annual meeting of the Sunday School, which was held on March 26, a resolution was passed thanking all who had contributed to the building fund for Aspland Hall.

London: Hampstead.—On Monday, March 30, the first annual meeting was held of the subscribers to the Rosslyn-hill Vigilance Fund, a fund which is raised by the members of Rosslyn-hill Chapel, Hampstead, to provide the salary of an additional station-worker for the National Vigilance Association. The meeting was a public one, many members of other churches and chapels in the neighbourhood being present. After the formal business the Rev. Henry Gow moved a resolution urging the Government to amend the Criminal Law Amendment Act of 1912 by raising the age of consent to 18 years. This was seconded by Mrs. James Gow, of Westminster, who emphasised the curious attitude of the English law, which holds that until the age of 21 neither girls nor boys are competent to deal with property in any way, but yet considers that at 16 a girl is fully qualified to give away her greatest treasure, herself, and the man who has wronged her must not be touched in any way. Mrs. Gow then gave a clear and inspiring address on the white slave traffic, dealing with it from 1879, when a few philanthropic workers suspected the existence of a highly

organised system of commercialised vice, to the present day, when all civilised countries are united in an international agreement for its suppression. In England the Act of 1912 has very greatly remedied the defects of the Act of 1885, and the raising of the age of consent would very largely affect the white slave traffic; but, besides urging the importance of new laws, we need to watch more carefully how the present law is administered. Those who have felt it their painful duty to study the cases of crimes against women, and especially those against children, have been appalled at the inadequacy of the sentences frequently given, showing that these offences are lightly regarded by many of those who administer the law as being of much less importance than offences against property. The law is strong enough, the sentences can be heavy, but they are not given. Mrs. Gow then spoke of an experiment now being made by the Home Office and the National Vigilance Association in dealing with foreign women in London sentenced to deportation. Formerly they were swept from our shores helpless, friendless, with no prospect of a better life before them; now every such woman is visited in prison by a worker from the N.V.A., who comes as a friend, endeavours to win her confidence, and to find out where her home is, and what chance there is of helping her. In the case of those who are willing the expulsion order is served, not by the police, but by the lady, who takes her from the prison, travels with her to her destination—it may be to Berlin or further still—and leaves her with friends who will help her to a new life. During its six months' trial this humane method of treating the women of other nations has marvellously strengthened the international bond, and the information gained from them as to how and why they came to this life will prove invaluable in future efforts for prevention. The resolution was supported by the Ven. A. F. Sharp (vicar of St. Stephen's, Hampstead), and was carried unanimously. In moving the vote of thanks to Mrs. Gow, Mr. Grundy spoke of their deep feeling of thankfulness that Rosslyn-hill Chapel had been able to join so earnestly in the fight for the cause of purity.

London: Kilburn.—The Rev. T. P. Spedding, who preached at the Unitarian Church, Quex-road, last Sunday, is taking the services for another five weeks pending the appointment of a regular minister.

London Lay Preachers' Union.—The monthly meeting of the Union was held at Essex Hall on Monday, March 30. Service was conducted by Mr. A. G. Tarrant. Subsequently analyses were read by members of Channing's discourse on "The Imitableness of Christ's Character."

Manchester: Failsforth.—On Saturday last a Sale of Work was held to raise funds to pay some remaining accounts for the recent extensive alterations, and other purposes. The opening ceremony was performed by Mrs. Edward Whitehead, and the chair occupied by Mrs. Henry Shepherd—both members of the congregation. Nearly £130 was raised.

Mountain Ash.—On Thursday, March 26, the Brotherhood Church entertained the members of the Guilds connected with the Unitarian churches of Pontypridd, Aberdare, and Treecynon, when an excellent musical programme was given, and short addresses were delivered by representatives of each church, including Mr. John Lewis (Pontypridd), president of the South East Wales Society.

York.—Upon the last three Sunday evenings very interesting conferences have been held at St. Saviourgate Chapel following special addresses by the minister, the Rev. J. Tyssul Davis. These addresses were based on a number of statements of belief and difficulties of belief presented by men and women, most of whom are out of sympathy with any religious organisation. It was a local application

of the experiment made not long ago by the *Christian Commonwealth* of ascertaining the "Faith by which they live" of a typical group of thoughtful people. The three discourses dealt with such topics as "In what way are we to regard the reality of the universe, is it purposive and is it personal?" "How reconcile the 'cruelty of nature' with the doctrine of providential care?" "What is the nature of man; is there anything independent of a physical organism, &c.?" The experiment created considerable interest and is offered as a suggestion to sister churches. The discussions were characterised throughout by fine courtesy, united with frank candour and good temper wedded to earnest desire for truth.

NOTES AND JOTTINGS.

THE WOMEN'S LOCAL GOVERNMENT SOCIETY.

The Women's Local Government Society held its annual meeting on Wednesday, March 25, at the Caxton Hall, the Lady Emmott presiding. The annual report showed that the work in relation to Parliamentary Bills and to the formation of local associations in different parts of the country had gone on actively throughout the year. Dr. Shipman, formerly M.P. for Northampton, introduced the following motion for the incorporation of the Society in pursuance of the resolution adopted a year ago:—"This meeting resolves that the Women's Local Government Society be incorporated as an association not for profit with liability limited by guarantee, and adopts the memorandum and articles of association submitted by the committee, subject to modification to be made at the request of the Board of Trade." Lady Lockyer, hon. treasurer, seconded the motion, and explanations having been given by the solicitor, Mr. W. Arthur Sharpe, and questions having been answered, it was carried unanimously. Mrs. Vince, ex-Poor Law Guardian (Birmingham) voiced the satisfaction which was felt owing to the fact that the County and Borough Councils (Qualification) Bill, originally introduced by Dr. Shipman in 1908, has now been introduced as a Government measure by the President of the Local Government Board, and said their thanks were due to the Prime Minister and the Government, and in particular Mr. Herbert Samuel and Mr. John Burns."

THE WEEKLY HALF-HOLIDAY.

It is over seventy years since thirteen young men met at the Commercial Tavern in High Holborn to discuss what measures could be adopted to secure for themselves and their colleagues some weekly opportunity for rest and recreation in addition to that provided by Sunday. The Early Closing Association, which was then started, and which, we are reminded by the *Times*, received strong support from such men as Lord Shaftesbury, Lord Brougham, Lord John Russell, Mr. (afterwards Sir) Arthur James Tennent, and Mr. Samuel Morley, had twenty years of hard work before it could convince the adversaries of the movement that long working hours and restricted leisure were detrimental alike

to health of body and mind. At last, in the early sixties, the coveted concession was secured, though it would probably have been delayed longer had it not been for the revival of the Volunteer movement, and the urgent necessity for time to participate in it. This only ensured the Saturday half-holiday, however, to a number of employees in London, and it was not till the eighties that a plan for securing a mid-week early closing day and developing the half-holiday into a national institution was carried through. This year the jubilee of the setting apart to a large section of the community of Saturday afternoon as a regular holiday is to be celebrated, and an appeal is being made for funds to further the objects of the Early Closing Association at the present time.

SMOKE ABATEMENT.

Lord Newton, who has been described as "a determined rooter out of various pestilences and scourges, human or otherwise," moved the second reading of the Smoke Abatement Bill in the House of Lords this week, and in view of the fact that there did not seem the remotest chance of the Bill becoming law this year, asked the Government to institute an inquiry. He urged that in the interests of public health the purification of the atmosphere was quite as important as the purification of water and food. As a result the Government has promised to appoint a strong Departmental Committee to go into the whole question, and to make proposals for the consideration of Parliament. The Bill has the support of various smoke-abatement societies and municipalities, and cannot be said to deal with a matter of small importance when we remember that 200,000 tons of sulphur are poured out by our chimneys annually, and that 76,000 tons of soot descend from the sky in London alone.

EDUCATIONAL PROGRESS IN INDIA.

According to the latest returns quoted in the *Times*, the knowledge of English is spreading very rapidly in India, the total number of persons possessing it—1·7 million—being nearly 50 per cent. greater than at the beginning of the century. Among the influential Parsis of the Western Presidency, one person in every three knows the English language. In regard to general literacy, the level attained is not very high, naturally, and the disproportion between the two sexes is still enormous, for while 106 out of every thousand of the male population are able to read and write, only 10 per thousand of the female population are able to do so. The census does not take account of the large number who can decipher the pages of a printed book—popular Hindu epics, or the Koran—with more or less difficulty. In Burma, where alone Buddhism prevails, and there is a system of free instruction in the monasteries, the percentage of literate individuals rises to 222 per thousand. Generally, education is more widely diffused in British areas than in the native states, and, although the Indian converts to Christianity are recruited mainly from the lowest castes, who are

almost wholly illiterate, they have, in proportion to their numbers, three times as many literate persons as the Hindus, and more than four times as many as the Mahomedans. The overwhelming dependence of the people on the cultivation of the soil is one of the most striking facts brought out by the census, which states that more than 72 per cent. are supported by "the exploitation of the surface of the earth." The extremely primitive character of the general functional distribution of employments in India is revealed by a table showing that nine-tenths of the population are still supported by the simple occupations commonly followed by the village communities.

HYDON HEATH AND HYDON'S BALL.

Hydon's Ball is the name of a hill-crest in Surrey, about three miles south of Godalming, which the National Trust are hoping to secure, and which, it has been suggested, would constitute a fitting memorial to Miss Octavia Hill. It rises to a height of nearly 600 ft. above sea level, and the track to the summit leads through a wilderness of juniper, heather, gorse, and bracken, the latter growing to the height of six or seven, or even occasionally twelve feet. The origin of the name is uncertain. In recent issues of the Ordnance Survey maps the place is spelt Highdown, but it has for many years been known locally as "Hydon," and there is a curious and unexplained rhyme connected with it which runs:—

On Hydon's top there is a cup,
And in that cup there is a drop;
Take up the cup and drink the drop,
And place the cup on Hydon's top.

Nothing appears to be known as to what will happen when this command is obeyed. The National Trust has decided to take up a six months' option of purchase on what are regarded as exceptionally favourable terms. It is proposed to acquire an area of some 92 acres. The price is £5,000, but an appeal is made for £5,500, as in addition to the purchase money provision must be made for the erection of a caretaker's cottage, and for legal and other necessary expenses. Subscriptions may be sent to Mr. S. H. Hamer, secretary, "The National Trust," 25, Victoria-street, S.W.

HOSPITALITY FOR INDIAN STUDENTS.

The arrangements made by the Secretary of State for India and by the various organisations working at 21, Cromwell-road, for the benefit of Indian students in this country, are being supplemented by the formation of an unofficial committee of English people designed to show these young men friendly hospitality. Lord Haldane has accepted the presidency, and Sir Frederick A. Robertson, late Chief Judge of the Punjab Chief Court, is chairman. It is felt that there are many English people in London who would like to have opportunities to meet Indian visitors and make them welcome in English homes, and many residents at holiday centres willing to co-operate in offering to the students opportunities of joining in English society there.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

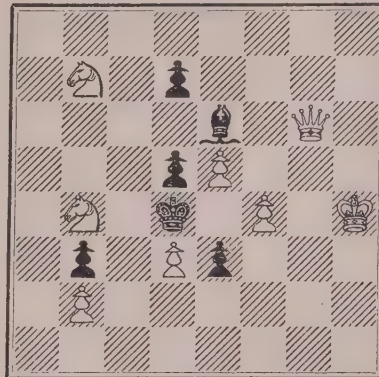
APRIL 4, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 51.

By PHILIP H. WILLIAMS (Hampstead).

BLACK. (6 men.)



WHITE. (8 men.)

White to play and mate in two moves.

SOLUTION OF No. 49.

1. Kt. R7 (key-move).

SOLUTION OF No. 49A.—1. Kt. Kt5 (key-move).

Correct solutions have been received from E. C. (Highbury), W. T. M. (Sunderland), W. Williams, F. S. M. (Mayfield), D. Amos, A. S. Rodgers (also No. 47), O. Lupton, W. B., A. Mielziner, John White, Rev. B. C. Constable, E. Wright, W. E. Arkell, Dr. Higginson, Geo. Ingledew, Rev. I. Wrigley, and one unsigned from Manchester.

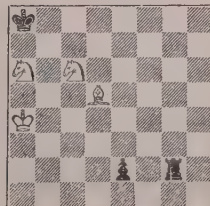
ANSWERS TO CORRESPONDENTS.

W. T. M.—I should prefer the earlier dates.

E. C. (Highbury).—I can only repeat that the key to No. 48 is 1. R. B2. If White plays 1. Kt. KB2, Black replies 1... B. B4, and there is no mate. You suggest 2. Q takes B, but this is *not* mate.

Now and then there appear new problems which play havoc with the reputation of accomplished solvers. I quote herewith a problem by a young composer which led a

No. 51A.
By C. S. KIPPING.
BLACK (3 men.)



WHITE (4 men).
White mates in 3 moves.

(1912) as one of the famous problems of that year. It is not so much the discovery of the key that is the point, as the fact that there is only one correct key. There are, I believe, some who still think it is cooked. The scheme is worthy of Loyd himself. The strategy is of a very high order, though some of the variations are uninteresting.

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Regarding Advertisement Rates see inside Front Cover.

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LONDON, SATURDAY, APRIL 11, 1914.

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Sacraments. By Rev. J. WORSLEY AUSTIN, M.A. April 4.
Labour on Achill. By K. F. PURDON. April 4.
God's Exile. By J. TYSSUL DAVIS. Mar. 28.
The Church of the Loyal. By L. P. JACKS, D.D. Mar. 21.
A National Christian Congress. By E. W. LEWIS, M.A. Mar. 14.

Any of the above issues may be obtained from the Publisher, 3, Essex Street, Strand, W.C., post free, 1½d.

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Morning, 11.15. Evening, 7.
April
12. Rev. J. EDWIN ODGERS, D.D. (of Manchester College, Oxford).
No Evening Service.
19. Morning, Rev. JOHN HUNTER, D.D. (Late of Trinity Church, Glasgow, and King's Weigh House Church, London).
Evening, Mr. R. PHILIPSON, B.A. (of Manchester College, Oxford).
26. Morning, Rev. JOHN HUNTER, D.D.
Evening, Mr. W. HARRIS CROOK, B.A. (of Manchester College, Oxford).

GRESHAM LECTURES.

DR. BLAKE ODGERS, K.C., will deliver Four Lectures on the "Law of Libel," with special reference to "Newspapers" on April 21, 22, 23, and 24, at 6 p.m., in Gresham College, Basinghall Street, E.C. Admission Free to Men and Women.

LONDON DISTRICT UNITARIAN SOCIETY.

THE
Young People's Meeting
will be held at
Essex Hall, Essex Street, W.C.,
Saturday, April 25, 1914.

Speakers :
Mr. A. Savage Cooper, President; Miss Edith Wilson, Miss Grace Mitchell, Rev. A. H. Biggs, and Mr. T. M. Chalmers.
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SUBJECTS for April 12 :
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Evening : Doing the Beautiful.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 12.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), No service.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. W. H. DRUMMOND. Good Friday, 11, Rev. W. H. DRUMMOND.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. A. J. HEALE; 7, Mr. F. G. BARRETT-AYRES.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 & 7, Rev. T. B. SPEDDING.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. W. R. CLARK LEWIS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. C. L. RUDRAM, M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. E. CALETON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT-AYRES; 7, Mr. A. J. HEALE.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSE, D.D.
 University Hall, Gordon-square, W.C., 11.15 Rev. J. EDWIN ODGERS, D.D. No evening service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. A. R. ANDREAE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. D. ROBERTS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45, and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D. Good Friday, 11, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11, Rev. J. CYRIL FLOWER; 6.30, Rev. J. EDWARD FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. L. P. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

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WATSON—KIMPSTER.—On April 4, at the Royal Chapel of the Savoy, London, Foster Watson, son of the late Thomas and Ann Watson, of Lincoln, to Amy, daughter of the late Samuel L. Kimpster, of Nasborough, and of Mrs. Kimpster, of Cartref, Aberystwyth.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

WE are glad to see that amid all its other excitements the House of Commons has found time to pass the second reading of the Exportation of Horses Bill. It was moved by a Conservative, seconded by a Liberal, and carried without a division. Speaking on behalf of the Government, Mr. Runciman referred to the great improvements which had been introduced since 1910: The returns, he said, showed that the loss on the voyage across the North-Sea had gone down year after year, until last year it was, in percentages, actually half the loss in the carriage of horses across from Ireland to England. When all had been said, however, there was no doubt that a large amount of that traffic was in horses which were unfit to be put to any hardship whatever on the other side. Last year he came to the conclusion that, although under the 1910 Act the inspectors appeared to have been acting fully up to the powers given to them in the interests of the humane treatment of these animals, they might go beyond that, and since last September a higher standard had been adopted. They had, in fact, been acting outside the powers of the Act, but no action had been taken against them. The Bill would give them powers which they did not at present possess. The 1910 Act only gave them powers to prevent animals being put on board ship which were unable to make the voyage. It was quite clear that that did not cover the whole case, and that a great deal of harm might be done after the animal had completed the voyage.

The Bill would give power to prevent the shipment of animals which might suffer not only while making the voyage but on the other side. That was an improvement in the law, and he would be glad to see it placed on the Statute-book.

* * *

ANOTHER non-contentious measure, of special interest to Nonconformists, obtained a second reading the same evening. The aim of the Places of Worship (Enfranchisement) Bill is to give security of tenure where land for church buildings has been granted under lease. Sir Norval Hill, in moving the second reading, pointed out that the Calvinistic Methodist Church in Wales had no fewer than 405 places of worship where the terms of lease secured them for less than 100 years. In the Wesleyan Methodist Church there were 318 places of worship on land leased for less than 100 years. In the course of the debate Mr. Herbert Lewis said the grievance was not a diminishing grievance, but a growing one. He knew of one denomination in Wales which obtained statistics in 1883 that showed there were 347 chapels belonging to the denomination under leasehold tenure, and the value of those places of worship was £355,000. Statistics were presented to the Royal Commission 27 years later, and the chapels had then grown to over 400, while their value had risen from £355,000 to £731,000. Those were facts which showed that the grievance was growing, and that the necessity for the Bill was urgent.

* * *

LORD SHEFFIELD made an important speech on education at the annual meeting of the Manchester and Salford District Education Association last week. He referred specially to the evils of child labour and the need of raising the school

age. "I must say, as a neighbour of yours," he said, "and as one interested in the good name of Lancashire, that it is to me very mortifying to see that whenever there is a step forward in education the voice of Lancashire is heard in opposition to it. Now, East Lancashire is the stronghold of the opposition to doing away with child labour, which is so injurious both to the physical health and the mental welfare of the child. When I sat about three or four years ago on a Departmental Committee on the half-time system we had no doubt the system was injurious to the children. People who had the best opportunity of observing told us so. We had not then the system of medical inspection of children which has been now adopted, and which enables local authorities to make reports. The medical reports confirm what we believed, that the half-time system is not good for the health of the children."

* * *

THE Bill at present before Parliament, he continued, in addition to abolishing half-time would accomplish something else which was very important. A very mischievous by-law had been adopted in many towns allowing exemption at thirteen if the child had made a certain number of attendances. That exemption was most mischievous. In some towns which posed as having a great educational reputation, such as Leeds, the great mass left school at thirteen, because they took advantage of their miserable attendance certificate. Among the things proposed was the abolition of this, and we should get what was essential, the uniform attendance of all children up to fourteen. He admitted that there were special cases of hardship where a sensible local authority might give a dispensation. It was a different thing, however, to leave a local authority on the spot a certain discretion to waive the strictness of the law, and to make it a

commonplace assumption that everyone had the right to claim exemption at an early age.

* * *

THE members of the Irish Literary Society in London were well employed last Saturday in commemorating one of the most precious gifts which one country can make to another. It is 140 years since Oliver Goldsmith died in a Fleet-street garret, leaving an imperishable name. Many people if they had the choice of taking six of the world's most companionable books with them into exile would choose "The Vicar of Wakefield" among them. It is a story which its lovers read again and again, finding in it every time fresh felicities of language, a humour both rich and kindly, and a pathos too simple for artifice. Even the frailties of Goldsmith's character are more loveable than those of other men, while his miseries were the price of a prodigal generosity to the weak and the friendless. His body lies in an unknown grave outside the Temple Church, but his true resting place is in the hearts of his readers. At the commemorative luncheon on Saturday Professor Ashe King recalled the tributes of Scott and Thackeray. Scott wrote, "We honour Goldsmith because he so contrived to reconcile us to human nature." "He's the most loved of all authors," said Thackeray, "because he loved most." Words like these, in their unpremeditated simplicity, reveal more than the ornate Johnsonian epitaph.

* * *

IN the article on the Free Churches in the *Manchester Guardian* last week the plea is advanced once again for a separation between preacher and pastor. "The mood and temperament of the preacher," it is stated, "are quite different from the mood and temperament of the successful visitor, and many men who could do either alone are confronted with an impossible task when they are asked to do both. Visiting requires a large expenditure of sympathy. The successful visitor must give his whole mind to each person with whom he comes in contact in turn. The net result is a dissipation of mental energy over a number of personal problems, which leaves him too limp for concentration when it comes to dealing with some spiritual or exegetical theme. . . . If congregations want both preaching and visiting they must make up their minds to a double ministry. A vicar with several curates is in a position to specialise in different branches of the ministry. If the Free Churches mean business they will work towards the same state of efficiency, and give their preaching minister one or two assistants to overtake

the pastoral work, which is often more important than preaching."

* * *

ON the surface there seems to be a good deal of common-sense in this contention, but it has in it more of the delicate flavour of the academic mind than of the spiritual passion of the lover of souls. This is why it strikes us as so radically wrong. Here and there we find men of quite exceptional powers, who may be set apart for preaching alone, just as there are others abounding in sympathy in the privacy of the home who are halting and ineffective in public speech. But to apply this rule of separation between the two functions to the average man would be disastrous. The preacher needs the discipline of contact with the realities of human life. He is remote from the business world. He is sheltered from some of the cruder experiences of the workshop and the mill. Where is he to get this contact, if not in his parish, with its daily calls upon his sympathy and insight? So far from leaving him limp and robbing him of power through the dissipation of energy, work of this kind makes him a true preacher, with the note of tenderness and compassion and bracing moral appeal in all that he says. It saves him from pre-occupation with ideas instead of men, and gives him a sure instinct for the things which minister not to intellectual curiosity, but to spiritual needs. Only let his sphere of labour be within the compass of his powers, and let it not be serving tables or sitting on committees, but a real ministry of friendship and succour, fulfilled with the same ardour and self-devotion with which he gives himself to the work of the pulpit.

* * *

MR. NEVINSON grows quite lyrical in the *Nation* last week in praise of beautiful soldiers. He confesses that his heart leaps up at the sound of a trumpet or the sight of a uniform, though his mother was not a nursemaid. But having conciliated our love of pageantry and having offered his own libation to the "unchristian delight in soldier men," he goes on to insinuate the suspicion that all is not right with a system which rests upon standards of such inordinate pride. "Isolation and self-centred sufficiency," he writes, "combine to breed a kind of pride which may be necessary 'pour se faire tuer,' to use Napoleon's phrase, but can be offensive to the outside world and has often made me hesitate to address a cavalry officer or even a sergeant. . . . Lord Wolseley encouraged the feeling in his 'Pocket Book,' when he said: 'A soldier must believe that his duties are the noblest that fall to man's lot. He must be taught to despise all those of civil life.' In the first edition, if I remember, Wolseley added: 'Though, no doubt, some civil

employments are useful'; but afterwards he left out that admission."

* * *

ALL this is false and unhealthy—it means living in a small segment of humanity instead of in the whole—just as it is false and unhealthy for the ordinary officer to believe that "other people may possibly value their honour in a sort of a way, but an officer's honour is a peculiarly precious and sensitive thing." It is the survival of the manners and habits of a military caste in a democratic community where they have begun to look absurd. The task that lies before us is to assimilate what are called military virtues to ordinary human standards, and to discourage the hypnotism of military pageantry so far as it tends to confuse moral judgment or to secure for the army a monopoly of the admiration which should be given on equal terms to all dutiful public servants.

* * *

The Rev. Hubert Handley makes a strong protest in the *Contemporary Review* against the growing love of pleasure and luxury which is sapping the strength of the nation, but he does not content himself, as so many do, with merely calling attention to a patent fact without hinting at some methods of reform which the Church might put forward if it possessed more faith and courage. He proposes that a Daily Bread Mission to the rich should be held in every well-to-do parish or congregation, and offers a few samples of the resolutions which might be shaped for this specific end as follows:—(1) I, a baptized member of the Church of Christ, recognising the grand and simple petition in the Prayer of the Faithful for 'Daily Bread,' renounce for myself luxury, extravagance, waste and display. (2) I hold my property as a trust from God; and in my outlay I will endeavour (a) not to favour unproductive expenditure (e.g., for purposes of pride, vanity, or self-indulgence) which uses up labour for barren ends, leaving behind no abiding good; (b) to favour productive expenditure (e.g., for purposes of health, religion, education, art, or national honour) which directs labour along fruitful channels for the permanent and common welfare. (3) I believe idleness to be a sin, and avow that God has sent me into the world to do some definite and life-long work for him and for my brethren. (4) I will support all manly and womanly sports, pastimes and amusements which may bring joy and renewal to the toiling lives of the nation; but I will set my face as a flint against that selfish abandonment to pleasure, that voluptuousness which eats like a canker into the heart of great peoples. (5) Believing that my beloved England is now being urgently beset with these said temptations and perils, I join the Crusade for her protection as a humble soldier of the Cross of Christ."

LEAVES FROM A NOTE-BOOK.

WITH hearts set on an earthly paradise it is difficult even to dream of the heavenly Jerusalem. The one attracts us by its promise of happiness; the other woos us with the vision of blessedness, coming to us from afar as from some homeland of the spirit. In the contrast between these two words, in all that they imply for the spiritual mind, we have set plainly before us two schemes of life, which separate men into opposite camps. Happiness comes to us as something which we can contrive by our own cleverness. It means an abundance of pleasures. It means the absence of pain. It is connected with well-oiled machinery, and a pleasant place for ourselves and all the comforts which money can buy. But blessedness means conformity with the Will of God and fellowship with his perfect goodness and the joy of working with Him for the redeeming of men, and in the thought of it which comes to us in moments of meditation there is mingled the sense of something deeply interfused, against which the natural man rebels,—a way of purgation through sorrow, a cleansing fire of discipline, a crown of thorns and a cross borne for the sake of love, and peace which is only found on the further side of pain. Here is the essential difference between terrestrial happiness and the triumphant joy of the saints. We can do much to promote the first by legislation and the application of scientific remedies to social ills; but the other is a grace reserved for those who accept the *via dolorosa*, not in bitterness or rebellion, but as part of the veiled mystery of love; without which we can have no fellowship with CHRIST.

When men are judging things by a purely human standard, and giving free rein to personal inclination, they often speak against what they describe as the harsh and morbid teaching about suffering in the New Testament. They call it ascetic, and asceticism is one of the fine words which is in bad odour at the present time. They remind us that there is no virtue in being miserable. They tell us that what men need is a cheerful religion. We wonder sometimes whether those who talk in this vein have any close acquaintance with the New Testament, or are they simply repeating something which they have heard? Morbidity of feeling is the

last thing which we should ever associate with it. It is stern in places, terribly stern. Even the radiant message of Galilee issues in the command, "Take up thy cross and follow me." But it is all so simple, so direct, so inevitable. There is not a shadow of sentimentalism about it. It is a strong word to strong men. The heart is exhilarated when it responds to its appeal, no matter how heavy the cost may be.

Suffering, for the Christian, must never become a form of self-culture. It is not something which we are to seek or to cultivate for its own sake. It has no inherent blessing apart from the love with which it is borne, the good for the sake of which it is endured. We are not thinking simply of privation, which is often a blessing in disguise. It is good for us to detach ourselves, to lay aside every weight, as the Apostle says, not to be encumbered with the cares of this world. ST. FRANCIS knew this, when he took the Lady Poverty for his bride. With her he entered into his kingdom. But suffering, the bitter pains of the tortured nerve and the travailing soul, these things are only good when we pass beyond them, now accepting them as Love's purifying fire, or again using them as healing grace for other lives. We have seen this strange purification through pain in some, whose lives are closely joined to ours, and the result has been so fine that we have ceased to rebel at the mystery which surrounds it. But this is not the central meaning of the Cross. Here suffering is used in triumph for the redeeming of men. Love which gives all even unto death penetrates to depths in the human spirit where the keenest thought cannot follow it. How vain are all our explanations. "With his stripes we are healed." No other words are so deeply satisfying. They explain nothing, but they express everything.

That word "explanations" arouses much misgiving. There are some moods in which we openly dislike it. What a fruitful source it has been of hesitation and lost opportunities in the spiritual life. Are we not all of us far too fond of studying the life of religion from the outside? We take the figure of CHRIST, or the Idea of God, and submit it to critical analysis. Assuming the attitude of the detached spectator or the cautious thinker, we fancy that with a skilful use of our intellectual categories we can frame a suitable theory

which will explain the meaning of religion to other people. Is it any wonder that so many remain stolid and indifferent, failing to find either guidance or inspiration in it? ST. AUGUSTINE said, *Non cognoscitur nisi amando*—God is only known through loving Him. Here is the final word on the subject. And it is equally true that the heart of CHRIST is only revealed to the disciple. The appetite for explanations has many snares for the soul unless it is corrected by the habit of quiet and deep meditation. The great commemorative days of our Christian faith invite us to the mood in which we desire simply to learn in the spiritual sense, and to use the methods of religious sympathy and discernment without which in spite of all our knowledge the New Testament will remain a sealed book, and the Cross a dim historical event instead of the power of God in our souls.

Nowhere has the appetite for explanations been keener than in regard to the Resurrection of CHRIST. The Gospel narratives have been sifted and analysed; every possible discrepancy has been pointed out; theories have been propounded and modified till it seems impossible to say any new thing upon the subject. There they stand upon our shelves, a goodly row of critical volumes dealing with the difficulties and their solution, useful in their way, not without the dry light of intellectual illumination, raising a strong and needful protest against the prophets of ignorance and incompetence. And yet, in a religious sense how little they have succeeded in doing. Their theories are no part of our Easter joy. It is not to them that the heart of faith turns for strength and hope and renewal, but to the assurance, the deeply realised fact of religious experience, that the Cross is the symbol of victory. The Lord of life dies, and behold he lives, no longer in bodily presence, but as creative love in the great world and in the hearts of men. What happened long ago, when as in a twinkling of an eye the cloud of despondency was lifted and his disciples knew that he was alive for evermore, is of small importance compared with what has been happening ever since. For those who cannot accept the picture language of the Gospels there is no other to put in its place. But the theme of our Easter meditation is not an empty tomb, but the Risen CHRIST.

How quick the disciples were to seize upon the spiritual significance of the

Resurrection. It is a lesson which many of us need to lay to heart. For them history, however firmly grounded it might be in their own observation and memory, was being continually acted over again in their own lives. The cross was set up not only on Calvary, but in their own hearts. As CHRIST died, so they were to die daily to sin and every evil thing. As he had been raised from the dead, so they were to live as children of the resurrection. This is the interior life of the Christian soul, firmly rooted in history and in affection for a real person who lived and died and is alive for evermore, but continued as love is quickened by love, as life is created by life. It is the real triumph of the resurrection, this deathless life lived in our mortal flesh. We cannot explain it. But we can accept it and rejoice in it; and we can turn it to practical account, as the Apostle did, in our long warfare against sin and whatever debases our lives. "If ye then be risen with CHRIST, seek those things which are above." It is always so. The highest mysteries of our religion go hand in hand with the rule of conscience, and find their ultimate valuation in the love and duty of daily life.

ST. AUGUSTINE.

By A. L. LILLEY.

M. BERTRAND's book on St. Augustine has been an enormous success in the country of its origin. It has raced through a bewildering number of editions in a very few months. There is nothing to surprise us, perhaps, in all this. M. Bertrand is a novelist, if not hitherto a very famous one. And assuredly his *Life of St. Augustine* is his greatest romance. He is a student of Flaubert; and no one, strange as the juxtaposition may seem, is more likely to understand the essential features of the background against which Augustine's life was cast than he who has breathed the atmosphere of *Salamambo*. His study of the great African convert has the qualities and the defects which such a literary training and equipment suggest. Numidia, Carthage, Rome, Milan deliver up their secret to us in these pages. The Numidia is the unchanging Numidia of all time, the Numidia which under the French occupation keeps the essential soul of its conflict between Fourth Century Catholics and Donatists or of the age of Marius and Jugurtha. The Carthage of Augustine is also the Carthage of *Salamambo*. The Eternal City reveals her sombre dignity through a veil of almost official excitement under Symmachus, the pagan prefect

of a Christian Emperor, as under Signor Nathan, the Jewish Mayor of the Papal City. Milan alone, even the Milan of Ambrose and Theodosius, has somehow escaped the meshes of M. Bertrand's imaginative net. But it matters little, for the magic atmosphere of Cassiciacum is here as an enchantment to every sense, and not least to the mystic sense. The mysticism in which M. Bertrand revels is indeed essentially sensuous, and its appeal is concentrated in his pictures of Cassiciacum and Ostia.

So we have here the physical background of Augustine's career humanised and spiritualised as perhaps it never has been before. And equally we have its historical background painted with that romantic realism which is the paradox of our modern literary methods. We have, too, something of the man himself—all of him, indeed, and that is not a little, that lends itself to the deft handling of the skilled romancist. But there is, alas! a something wanting, the something which makes the Augustine we know, or rather long, so often in vain, to know. The man whom M. Bertrand so skilfully limns may, and I think can in very large measure, help us to the knowledge of the theologian. But without that knowledge the real Augustine is not ours, in spite of the most learned and sympathetic treatment of his surroundings, and of the elements of his own character. The theologian in Augustine's case was the whole man, the final living harmony of the forces, whether external or internal, which made him.

And yet, who can unravel the mystery of Augustine the theologian, so as to present it again in its essential unity? It is that labour of analysis and synthesis which is necessary to his understanding, and which is so much more difficult in his case than in any other master of his craft known to history. Everything that was of the surface in him was fused in that wholeness, but it is the process of fusion which escapes us. We see clearly enough the separate working of the various elements that went to make the complete man, and we hazily divine the result. But it is so difficult to detect, and still more difficult to describe, the mystery of transformation. Augustine was a dialectician. He was not only a greater dialectician, but, which is something different, more of a dialectician, than any other of the Latin Fathers. For him religion was knowledge, truth. It was to be achieved by the reason, that reason which alone among the constructive elements of man could bare itself immediately to the healing touch of the Divine. Faith might come before reason in time, but reason was first in the reality of things. And never to the end did he rid himself, or consciously desire to rid himself, of this intellectual bias. Yet Augustine, more than any other theologian, carried religion into the very heart of life, and placed it there as on its only secure and immovable foundation.

He was the great protagonist of religion as authority, as the immediate unescapable authority of God. That authority was no external force which a man might resist if he chose. It was the internal constraint of a Love which took complete possession of a soul and made it, from its first movement towards the Divine till its

ultimate oneness with It, Its very own. In order to exalt the absoluteness of that authority he depressed man into a mere impotence for good. He did not hesitate even to leave God face to face with the *mundus damnatus*, with the world which He had not chosen to constrain with the irresistible power of His Love. Logic had its perfect and its very fierce and terrible way with this heart, which burned with unquenchable adoration of the mysteries of Divine Power. But then, at least for the elect, he secured a freedom which had no trace of fear, of selfish desire, which was pure fire of love for ultimate perfection.

He gave the Church of mere authority its theoretic charter. He identified absolutely, in spite of all the confusions to which the identification committed him, the visible Catholic Church with the Communion of Saints. He might have to admit that "many who seemed to be without were really within, and many who seemed to be within were really without." He might even vehemently assert that many were in the Church who did not belong to it. But outside that visible Catholic society there was no salvation. The secret sinner or the secret heretic were at least within the pale of salvation, within the authentic circle of life. But the schismatic, however holy he might appear to be, however free from heresy in matters of faith, had automatically lost the Divine grace of the Church's sacramental life the moment he disrupted its unity. And as automatically that grace would begin to operate anew if the errant member returned to the visible unity of the Church. It would seem impossible for a perverse logic to go further. And yet, somehow, all that logic was working on behalf of the very conception it seemed to exclude. No Christian teacher has ever felt more strongly, or witnessed more consistently to the reality of the Christian life as a life motivated and sustained by the Christ-spirit, by the spirit of faith, hope, and love. More than any other he gave to the sacraments a real and vital, instead of a magical and merely mysterious, character and effect. He distinguishes continually between those who are in mere outward communion with the Church, in communion with her sacraments, and those who are in real and vital communion with her, in communion with her living spirit of faith, hope, and love. But he had started with a fixed idea, in itself a great and true idea, but which he insisted on applying where the facts demonstrated that it could not be legitimately applied. For him the Church was no creature of history. It had been founded not by the historical Jesus in time, but in the eternities by the Eternal Christ. There in the eternities it was already with Him, the one perfect man. It had appeared in history with Abel, and had continued its uninterrupted course through Noah and Abraham and Isaac and Jacob, and the rest, till it was universalised through Jesus. The visible Christian Church was no new fact of history. It was but the universal extension of a fact as old as history itself, and even at the beginnings of history old with the age of the eternities. It was the Kingdom of Heaven emerging with human history

Saint Augustin. Par Louis Bertrand. Paris: Fayard et cie. Fr. 3.50.

Saint Augustin. By Louis Bertrand. Translated by Vincent O'Sullivan. London: Constable & Co. 7s. 6d. net.

from Heaven, and gathering up here those predestined to share in its accomplished fullness in the eternities on the other side of time. From this point of view it was inevitable that Augustine should subordinate the instrumental and preparatory character of the visible Church to its character as the communion of the predestined. For us, with our more intimate sense of history and fact, the Church of history assumes predominantly an instrumental character, but the character of a living instrument, which, however imperfect, is one with its perfected growth. "The visible Church," as Father Tyrrell reminded us, "is not the Kingdom of Heaven, but only its herald and servant." For us, too, there may be many such heralds and servants, all contributory in their different measure to making effective among the lives of earth the same supreme announcement, and all conveying it in terms of life through the inspiration of the same eternal life. And here at least Augustine is the master of us all. He exalted the Church, not that men might find in it an ark of safety from their fears, but that they might be delivered into all the arduousness and the ardour of a life that knew not fear.

These are some of the contradictions of that great spirit and servant of God. Who will ever adequately resolve them? Perhaps his real weakness was that for him Jesus disappeared in God instead of God appearing in Jesus. But, again, was that a weakness or a strength? It is the question which is always at issue when we try to assess the comparative worth of a social and a mystical, a humanising and a divinising, religion. And perhaps Augustine himself had already answered it when he suggests, as he does more than once, that the social is the needed preparation of the mystical.

THE PILGRIMAGE.

By ERIC HAMMOND.

WHERE is the promise of the coming of the Spirit? Whither shall man wend in search of the Star? Our answer to this two-fold question is two-fold also, and lies, happily, close at hand. God has not forgotten to be gracious, nor can He so forget. First, then, God is, and, in the most dear name of Love, is becoming manifest on earth, in this very world of ours and throughout the universe of His ordering. The Will of the Beloved is being accomplished despite friction and turmoil, despite the clashing of the wills of men. His will is perfecting the divine plan, and none can stay it. The promise is apparent to the sight of the seer in the passages of its fulfilment. The vision may be hidden from those who, because impatience dims their outlook, clamour for an articulate assurance. We dwell in the perpetual presence and our God is immediate. His sign "is near, even at the doors."

Man's search for the Star, to take our second point, continues nevertheless, impelled by the human desire to worship some conception of "the highest" that appeals to him and, generally, in some sanctuary, hallowed by association, or

reputation. That inner light which borrows its shining from the undying pillar of fire is often insufficiently regarded. A prophet preaches, "Lo, here!"; a priest, "Lo there!"; and each call collects adherents who hear and follow one or the other, although the Scriptures of the world agree that Milton gave true testimony when he sang:

Virtue could see to do what Virtue would
By her own radiant light; though sun and moon

Were in the flat sea sunk.

History, dealing with the rise and progress of religious movements, has to employ many chapters for its narration of wayfarers, individual and collective, who have sought some centre "starred" by the habitation, past or present, of a presumable incarnation of divinity. To-day has its shrines, its holy places, towards which press crowds of anxious inquirers eager to worship. Danger and difficulty contribute stirring stimulus to the great adventure. To this mountain, to that tomb or tabernacle, men and women swarm at certain intervals ear-marked by the heads of their profession or by the force of legendary piety. Each wanderer seeks the star of his salvation, nor, considering the make-up of humanity and remembering its irrepressible urge God-ward, can we wonder at the various ways and means of his wandering.

The author of "A Tramp's Sketches,"* begins another and a beautiful book of his with a sentence overflowing in knowledge and wisdom, "Whoever has wished to go has already started on the pilgrimage." Listen to him again; "The pilgrim's discovery is when he looks into his own heart and finds the picture of a city there. . . . The procession to the altar is a rite in the church; the pilgrimage is a rite in the larger church of the world; life itself, the pilgrimage of pilgrimages, is a rite in the larger church of the universe—we complete in a symbolic act an eternal journey."

Mr. Stephen Graham, understanding all this and the implication of all this, so subtly and sympathetically entered into the soul of the Russian peasant that, with the peasant, in a close-packed crowd of 560, he carries us towards Jaffa on board an ugly ship, black as a collier, aptly named the *Lazarus*. So admirable a Russian was he to outward and inward seeming, that his companions readily adopted him as one of themselves on their pilgrimage for Eastertide. He wore an ancient blue blouse. All his luggage was on his back. "All about me clustered and chattered village men and women, grey-bearded grandfathers and wizened old grandmothers. They looked as if they had left their fields and hurried to the boat without changing a garment or washing a limb." Four hundred shared the hold with cargo. Taken down into the dark bowels of the boat we are shown the crush there, the foulness. We see a wilderness of linen packs embroidered with crosses or the word Jerusalem. Men and women lie bundled together with their bundles. Little lighted candles gleam before holy pictures. The ill or blind or

maimed occupy the most noisome recesses. Our pilgrim is compelled to leave the condition of that hold to our imagination when consequent upon "not a bad storm," 80 per cent. of his fellows succumbed to sea-sickness. Beads were thumbed, and fervent prayers uplifted. A perfect calm followed, hailed by the ejaculation "God has saved us!" Who and whence were these? Peasant folk, we learn, come from the ends of the Russian earth, bound for the Heavenly City. Scarcely two from one province of that widely-swelling land; "All the Russias were represented." Tramping, many of them, thousands of miles to the place of embarkation, relying on charity for shelter and food. Such aid was cheerfully bestowed. "They lived night by night in hundreds of peasant homes, and prayed day by day in hundreds of little churches." Villagers slipped tiny coins in their hands accompanied sometimes by names on bits of paper, praying to be "remembered in the land where God walked." The journey was hard, but not unhappy. "Very sweet it was to sit in the strange man's home, to be blessed by him and his wife, and sleep under the village ikons." The pilgrim saw strange happenings in obscure little villages, little pictures and great pageants. He knelt in little wooden churches and in great cathedrals. "And I brought," he says, "all that I met and all that I had experienced to Jerusalem, so that when the chorus of thanksgiving went up in the monastery on the day when we arrived, all my world was singing with it." We get a touching glimpse of that arrival. Bystanders, tourists, maybe, watched the weary wanderers toil up the hilly road from Jaffa, wondering at Russian winter garb worn beneath the heat of the desert sun. They tramped along procession-wise, "in one sense scarcely worth looking at, yet in another the most significant spectacle of the day or of the time. We were—religious Europe just arrived at the Holy City." Each pilgrim had been possessed by a persistent desire, a masterful impulse. Village priests had not encouraged but rather dissuaded. Man and woman, in the solitariness of his or her own soul, decided on the tramp to their Star. Now, when the radiance of that Star shone round about them, they experienced an uplifting delight. The cross they had carried through toil and danger forgotten, their brows bore the joyous weight of a crown of glory. "We went forward unconscious of our own significance, indifferent to the gaze of the curious. There was one thought in our minds; that we had actually arrived at Jerusalem, and were walking the last few miles to the Holy of Holies."

Poor these pilgrims in the extreme, unlettered, ignorant, superstitious if you will, but inspired by the love of the all-loving Father and His Christ. A painful pilgrimage theirs, borne with that patience which hath her perfect work, through many months and sometimes years; a patience that bids one wonder and admire. "They came as the Kings, saw the shepherds and their flocks, and went in to do homage." They crept along the passage way to the inmost shrine of Christendom. "Only music could tell

* With the Russian Pilgrims to Jerusalem. By Stephen Graham. London: Macmillan & Co.

what the peasant realised in that chamber as he knelt where the sacred Body lay, and kissed the hollow in the stone." During the night in the sepulchre they "saw their own death in a picture." "Night grew quiet all around, and the Syrian stars looked over us, so that centuries and ages passed away." So they had reached their desired haven. Jerusalem, externally materialised, commercialised, might have disconcerted them. Traders took advantage of them. Priestly vestments sometimes hid hard hearts. The church above the sepulchre seemed "strange and ugly." Still, "Jerusalem the symbol and Jerusalem the symbolised were one," for them. Their tramp continued to the Jordan, and, draped in their death-shrouds, they were baptised anew at Bethabara. Here and there they tramped further, visiting Nazareth, Jericho, and the rest; the culmination of all desire coming down into their hearts on Easter Day. "It seemed when we all kissed one another on Easter Morning that we had outlived everything, our own life, our own death; we were in heaven . . . We had caught the gleam of the sun of another universe."

They had sought and found their Star, and they rejoiced with exceeding great joy.

One ancient pilgrim "passed away" almost within touch of the goal of his desire. He had cherished that desire from boyhood onward, and, in reality, had started then on his search "for whenever you begin to wish, you begin the pilgrimage." "See! the river is flowing to the sea. But it began to go to the sea long ago." Sometimes helped by a friendly lift on the way he had journeyed four thousand versts. "And now," said one, old, placid, wise, gentle, and very frail, "he is where he wished to be, in the Holy City. He had got very tired, and God had mercy on him. God gave him his last lift." He, and the rest, each after his own fashion, had sought with tears and toil and found with the gladness of fulfilment.

"Seek, and ye shall find." That saying rings true from the very beginning of things to the very end, if, indeed, there be end or beginning. "I am That I am," is. The Creator summons the created in this way and in that. One of Sir Rider Haggard's recently constructed characters, Freydisa, a virgin of Odin, utters some memorable sentences:—"As regards these gods, well, whatever they may or may not be, at least they are the voices that in our day speak to us from that land whence we come and whither we go. The world has known millions of days, and each day has its god—or its voice—and all the voices speak truth to those who can hear them."

BOOKS AND REVIEWS.

TYRRELL'S LAST ESSAYS.

Essays on Faith and Immortality. By George Tyrrell. Arranged by M. D. Petre. London: Edward Arnold. 6s. net.

LIKE all Tyrrell's writings these essays display real genius, metaphysical acuteness, and power. The loss of such an

original thinker was irreparable. He had traversed many realms of speculation, psychology and theology, and found no rest for the sole of his foot anywhere. Like the dove sent forth from the Ark, he kept perpetually returning to its shelter, but never had the courage to enter in and rest. But that was eminently characteristic of him. He was just the kind of man who would have discovered Paradise for others and yet refuse to accept it for himself. Ever to remain outside the peace and the joy he communicated to others was his sad destiny. When the present writer asked him once if he should go to Canossa, he replied that it was too early then to think of that step. But, evidently, he considered it a possibility. And in his last published book, reading between the lines we can easily see the beginning of a new curve of thought, a faint and feeble return on his pathway, a homeward and Romeward direction. It was the very catholicity of his beautiful soul that led him astray and afar, and the same catholicity was impelling him back again. Nothing short of universality could content such a mind. *Unus Pellæo juveni non sufficit orbis*, was as true of him as of Alexander—he could never have been satisfied with a single world. He was, like Byron, the Pilgrim of Eternity.

In the first part of the book, the "Essays on Faith," we find much that is helpful, subtle and penetrating suggestions, invaluable criticisms, exquisite fancies and distinctions beyond mere refinements of empty reasoning. And yet too much of the book remains in the air, academic, fine-drawn, unfruitful. As the prophet of pessimism, he expected no end, he could reach no final results. But he has left us weighty words on "God and Nature," "The Church," "Dogma," "Religion and Truth," "God and Man," and "Christ." Always daring to the extreme limit he will seem to some readers, and occasionally almost profane in some of his speculations. And yet a more humble and reverent soul never lived. His most adventurous flights were rather those of an innocent child, frank, audacious, with a lovely and loveable naturalness, which still kept one foot (shall we rather say one toe?) on earth in a desperate faith. Teachers and preachers will discover real *semina æternitatis*, as Leibniz expressed it, in the jewels scattered about his almost lyrical excursions of thought and imagination.

But we may fairly doubt if Miss Petre was well advised in publishing Tyrrell's "Divine Fecundity," in its unfinished state—as we see from the author's own note at the end. As it stands it is the Gospel of Pessimism, the glorification of failure, the good news of eternal despair. God seems accused and convicted of impotence. He is the slave of his own fecundity. Tyrrell practically reverts to the obsolete metaphysics of Hamilton and Mansel, the fallacy exploded by J. S. Mill, that God and Man have no common measure. An improvident Providence may be an interesting thesis for a philosopher, but cannot be respected or worshipped. The writer's own life was set to a minor key and closed on a note of utter hopelessness, and this may well account for such irresponsible conjectures. Hence this mes-

sage, not of mercy, but of Divine limitation and stupidity. This essay makes painful reading. "Evil is the all but inevitable result of His inevitable fecundity. His whole effort is to circumvent and minimise the result." Pure simple Fatalism. "He is on the side of the cat and on the side of the mouse, of the oppressor and the oppressed." "He does not will, but He cannot help the conflict and agony" we see and feel around. There is no progress and no end, and no happy expectation. "Death is but an economy of life in its higher forms." "Nature (i.e., God) is on both sides at once, she pounces with the cat and runs with the mouse." "She takes not fifty but fifty thousand seeds in her careless hand and flings them into space, on the chance that just one may realise some little part of that infinite potentiality with which she has endowed it." "We look upon the midnight sky white with star dust, and we recognise her wasteful hand once more." In *Memoriam* gives a far better and truer version of this fact:—

That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void
When God hath made the pile complete;

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivel'd in a fruitless fire,
Or but subserves another's gain.

According to Tyrrell in this essay, all the great early civilisations existed for nothing, as S. T. Coleridge in his "Table Talk" jokingly alleged that the millions of heavenly bodies were created only "to make dirt cheap." Tyrrell declares it is "unhistorical" to imagine Assyria or Egypt or Greece contributing anything important or lasting to the sum total of human happiness. "They have not lived on in us, but have died that we might live." "Let us not forget that, save for some scanty traces, the vast history of man's earliest religious efforts is mere waste, as far as we are concerned." "Nature is not working to one end, but has just as many ends as there are living individuals." "In each of these the Divine seeks a new self expression." We are allowed a sort of Atomic Providence, but no General Providence to maintain unity. And yet what is the world but a cosmos? Tyrrell's universe has no end and no particular meaning, except that of endless failure and strife. The multitudinous clash of competing organisms is its "play." "To each microbe He says, Increase, multiply, replenish the earth and subdue it." "There is no sign of a general plan, no order but that which results from the very conflict of utterances—no arrangement." "He cares not which prevails, balked in one outlet He seeks another."

We cannot but believe that, had Tyrrell been spared, he would have mercilessly pruned this extravaganza and toned it down to something more scientific and philosophical and devout. For the God he describes is much more like most persons' devil. His psychology is bold, and not without interest, but it seems only a variant of Myers', and he acknowledges obligation to Nettleship. And the shadowy immortality we are, grudgingly offered would not content an amoeba, though this

perhaps has one of its own, as have all unicellular organisms in a way, and that worth little or nothing.

F. W. ORDE WARD.

TWO NEW BOOKS BY EUCKEN.

Present Day Ethics. By Rudolf Eucken. Translated by Margaret von Legdewitz. London: Williams & Norgate. 3s. net.

Knowledge and Life. By Rudolf Eucken. Translated by W. T. Jones. London: Williams & Norgate. 5s. net.

THE impression grows upon one that there is no way of translating the more constructive part of Professor Eucken's work into an interesting and readable English form. It is otherwise with the historical and explanatory part of his writings—those parts in which he details the growth of great philosophical ideas, or criticises the developments of contemporary society and thought. His analytical penetration into the heart of the main systems and the great thinkers is delightful to follow. But when he comes to the building up of his own system we feel the change. It is as though he has in mind, as a permanent background of his thought, to which he is always implicitly referring, but to which the reader is not introduced, a set of contemporary German prepossessions and objections and difficulties, which are not the same as our English prepossessions. The consequence is that half the time the English reader is wondering "what Eucken is driving at," and the other half he suspects that he is reading very commonplace platitudes. Probably there is no way out of the difficulty, except the reproduction of Eucken's ideas by English writers in their own native way, and apart from translations. In the two volumes now before us, these characteristics of his work are sufficiently conspicuous. Confining our attention to the historical and descriptive side of his work, we find in "Present Day Ethics" very little of this, except in the remarks upon the broad features of the moral life in America and Germany and England; and most readers are fairly familiar with Eucken's pronounced attitude on the subject. Expansion has taken place in modern times at the expense of concentration, and this threatens the moral life with degradation. "Knowledge and Life" suffers, as a separate work, from the fact that it is only the introduction to a proposed larger work, and does not of itself carry us very far. But it contains some excellent criticism of Pragmatism, and there is ripe reflection as well as wide learning in passages like this: "Plato possessed more of the Greek spirit than Aristotle, and hence he was obliged to come into a sharper opposition to his environment than his great pupil. Voltaire was a truer expression of his age than almost any of his contemporaries, and yet he passed away with his age leaving no deep footprints behind him. Spinoza was, in a large measure, an alien to his age, but out of his work permanent results have gone forth." It is interesting to see the notion of progress as incessant change and becoming (to the extrusion of all

ideas of Permanence or Finality) which has become such a plague to modern minds, and which we usually associate with Lessing and his preference for the Search for Truth, rather than the Truth itself—it is interesting to see this traced to Nicholas of Cusa, who has been called the first modern thinker. These occasional remarks on history are always notable. But upon the whole the reader is led to welcome the growth of a number of interpreters of Eucken, like Mr. Boyce Gibson, Mr. Tudor Jones and Mr. Meyrick Booth, who will re-cast the new philosophy in independent English form.

W. W.

MORAL EDUCATION.

Conduct and Character. By J. H. Wicksteed. Moral Education Series. London: Nelson & Co. 1s. 6d. net.

THIS interesting book supplies a comprehensive course of lessons, for children and young people, on ethical and social subjects. The introduction informs us that the volume is intended for the teacher's use, that the scheme itself has been formed by the Moral Education League, and that the author has supplied detail and illustrative material. Judged by the standards of its promoters, the book may be at once described as excellent. The whole range of social duty is covered in a series of admirably clear and interesting chapters, each intended to serve as a separate lesson. Criticism here would be confined to detail, and based on individual taste alone. The illustrative incidents are usually arresting and very much to the point. But reference to a few of these illustrations may indicate the temper which, in the present reviewer's judgment, constitutes the grave defect of the whole book. On page 23 the ennobling influence of one earnest character upon many people is exemplified by Telemachus, whose martyrdom availed in the end to stop the gladiatorial shows at Rome. Not a word is said of the Master in whose name and in whose spirit the protest was made. On the next page, Augustine's Confessions are alluded to as the record of his struggle to "be always his own best self." In a very fine section on "Patriotism," King Alfred's desire for three kinds of men to aid him—"working men, fighting men, and praying men"—is aptly introduced (page 96). A detailed analysis of these three types of duty follows, in which (page 101), without any warning, the "praying men" suddenly become "thinking men," Alfred's own name for them being casually recalled at the end of the section. In a lesson on "Justice," tracing the development of this conception from the "lex talionis" to the Golden Rule, we find allusions (page 141 ff.) to Nathan, Elijah, Confucius, and Socrates; the only mention of *Jesus* in the chapter, if mention it may be called, consists in the phrase "before Christ" twice used in giving a date. The burning of witches by Christian people is referred to (page 187) as an instance of superstition due to error; in the subsequent advance of truth the Christian Church seems to be given no part or lot at all, though science has full justice done to it.

Further instances might be given, but they would be unnecessary to show that there is, throughout the book, a steady ignoring of the element of personal religion; allusions to it are kept out, where they would come most naturally to the average person. The extraordinary omission of *any* reference to Jesus as a moral teacher (not only in the chapter already cited, but, so far as we have found, throughout the book) can hardly be explained unless by the author's disbelief in his historicity. But far more vital and, many will agree, deplorable is the omission of any recognition of God Himself as a factor in human affairs, or of obedience to a Divine Will as an ethical force in the world. We are accustomed to meet with this attitude in the word and work of the Moral Education League. It would be grossly unfair to refuse our tribute to the excellent and much-needed work which the League is doing towards establishing a sound and reasonable *method* of moral teaching. But it would also be unfair, to parents and teachers who do recognise a religious basis and sanction for such teaching, if we did not point out that a book like this is for their purposes incomplete. It is incomplete at its most vital point; reaction against the foolish old "proof-text" method has carried it to an extreme more dangerous still; and only in careful hands and with the systematic addition of what it lacks in itself, can it become an instrument of the morality which most of us desire our children to learn—a morality based upon loving obedience to a Heavenly Father, and supported by His sufficient help.

D. T.

OF the new series of Modern Handbooks of Religion, illustrative of the principles and religious faith of Unitarians, three volumes will be issued, it is hoped, by the Lindsey Press before Whitsuntide:—"Religion as Affected by Modern Science and Philosophy," by the Rev. Stanley A. Mellor, B.A., Ph.D.; "Religion in Personal and in National Life," by the Rev. H. D. Roberts; and "The New Testament in the Light of Modern Knowledge," by the Rev. Herbert McLachlan, M.A., B.D.

MR. RONALD P. JONES has published through the Lindsey Press his essays on "Nonconformist Church Architecture," which appeared recently in our columns, with illustrations of several typical chapel buildings.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—The Bible of To-day: The Rev. Alban Blakiston, M.A. 5s. net.

THE LINDSEY PRESS:—Nonconformist Church Architecture: Ronald P. Jones. 2s. net.

MESSRS. MACMILLAN & Co.:—The Golden Bough, Part IV., 2 vols.: J. G. Frazer. 20s. net.

THE OXFORD UNIVERSITY PRESS:—Truths and Truisms, Part III.: William Stebbing. 4s. net.

FOR THE CHILDREN.

THE PARTHENON AT ATHENS.

I.—THE TEMPLE OF WISDOM.

ATHENS is one of the most interesting of all the cities of the world. Not only is it beautiful of situation, but it forms the scene of action for many of the stories of ancient heroes. Whether seen by the silvery moonlight or in the noonday sunshine, it looks lovely by reason of the rocky hills that tower immediately above the business part of the place, and seem to keep guard over all that is done there. On the top of the most prominent hill, called the Acropolis, there is a beautiful temple known as the Parthenon, which, in spite of its ruined condition, still looks lovely in almost every possible aspect. This temple makes the view appear more like a fairy scene than a place of rock and stone. You might easily imagine that behind its white columns there lived a dream-goddess who kept watch from her lofty pinnacle over all the doings of the busy city. And this is the impression the ancient builders wished it to give, as you will presently see.

This temple has a wonderful history. It was built by order of the great statesman Pericles, whose chief work was the rebuilding of Athens after its destruction at the hands of her Persian enemies. The Acropolis was sacked and its beautiful buildings and statues destroyed in 480 B.C., but the Athenians set to work almost immediately to make their city more beautiful than ever. Pericles gave the work of building the Parthenon into the hands of Ictinos and Callicrates, the two best architects of their time, and its decoration in charge of the greatest sculptor, Pheidias. Their work was well done, for the temple has been acknowledged to be one of the most beautiful buildings of the world. It was the Temple of Wisdom; and for nearly a thousand years Wisdom was worshipped within those white columns. As late as the year 343 A.D. the statue of Athene, the symbol of Wisdom, still occupied its original place, but soon after that date the Parthenon was converted into a Christian church, and Athene was worshipped as St. Sophia, Divine Wisdom. St. Sophia was afterwards removed and a statue of the Virgin Mary put in her place.

In 1460 the Turks took possession of Athens and converted this temple into a mosque, adding a minaret to its shape. In the seventeenth century we find this sacred building used as a gunpowder magazine, and, to our great sorrow, read that on September 26, 1687, a shell was thrown into it, and in a moment the beautiful temple was destroyed.

But I want you to understand the thoughts that the ancient Greeks had in its erection and decoration, and the use they made of it; for although they were what we call Pagans they had ideas which are worth considering. I wonder if we could use our imagination sufficiently to fancy ourselves in Athens, paying a visit to the Acropolis, with the hope that we might find in what remains of their temple the religious ideas of the ancient Greeks.

As we are in the town and look up to the hill which is our destination, we are struck first with the elevation of the sacred spot. We can see the hill and its temple from every point of view. Their emblem of highest wisdom would be ever before them, reminding them in the midst of their State concerns and business affairs to carry them on with the loftiest possible idealism. Their religion must dominate all their undertakings, and so it was made to tower up above them on the highest ground they could find.

We leave the town with its shops and markets, and start to climb the hill. Our way leads us over the remains of ancient steps up which priests used to lead processions of citizens to worship. As we pass along we notice broken and crumbling statues of gods and goddesses, each of which suggested some thought leading to Divine wisdom. Arrived at the top we note there are remains of several temples; but, as the great one known as the Parthenon is the object of our visit, we pass the lesser ones till we get close to the beautiful group of white columns that look so lovely in the clear air and bright sunshine. But we cannot avoid a pang of sorrow when we see that scattered all about it are a number of broken pieces of masonry, and the central part of the temple is wrecked. However, we can see where these broken columns were originally placed, and thus reconstruct for ourselves the whole temple.

On the rocky ground the ancient builders placed a solid platform forming two or three steps. Then they placed a number of beautiful and graceful columns near to the edge of this platform on each of its four sides. They were, of course, made the same height, so that they could place along the tops of these columns a straight line of blocks to hold them in their places. At each end they added a sort of long triangle which gave the temple its crowning touch of beauty. In the triangular panel of these pediments Pheidias carved some beautiful figures of men and women, which, though now looking broken and very dilapidated, still show that they were once wonderful works of art. Many of the heroic figures that once stood here are now in the British Museum, and we can easily ascertain what they were originally intended to represent. Within the enclosure made by these columns a chamber was constructed in which they placed the figure of the deity whom they worshipped.

So this ancient and beautiful structure was quite simple. It was just a solid platform with forty-six columns enclosing a small chamber containing the goddess. There were seventeen columns on either side, and eight at each end; that is, counting the corner columns twice. Though not a large building, it is considered by every competent judge as perfect in proportions and design. It was erected during the best period of Greek art, and, although that was so far back as 440 years before Christ, it has not been surpassed since for its simple grace and beauty.

The fact that it was not large suggests a great difference between the Greek form of worship and our own. We build our places of worship as large as we can afford, so as to accommodate as many

people as possible; and we try to assemble in crowds to sing our united praises, and offer our mingled prayers; but the Greeks made no provision for worshipping crowds. They looked upon their temples as earthly homes for their gods rather than as places in which worshippers might assemble. Every worshipper had to come individually and offer his own gift and pay his own devotion; and every respectable citizen was expected to acknowledge the supremacy of his religion over all the affairs of his life. Business concerns, domestic life, sports, and state considerations were consecrated to the highest wisdom. Before any sports were entered upon the competitors had to pay their respects at the sacred shrine, so that they should be actuated by the best motives in whatever they were doing; and when a youth had been victor in a race, or a wrestler had overcome his competitor, or a girl had secured a prize in the dance, these each had to go in procession to the accompaniment of music and the waving of palms to the temple, and receive their laurels at the foot of the altar of the god.

We are so many centuries in advance of these ancient worshippers that we shall expect to disapprove of some of their practices; but you can see that their intentions were good, and that there are many things that even we can learn of them. Next week we shall try to read their sacred symbols so as to understand their religious thoughts. In the meantime let us note:—

(1) The individuality of their worship is something to be admired. Each person was expected to do everything with the highest possible motive, and to avoid everything mean. All duties and all games were to be undertaken as under the eye of the gods.

(2) To secure this they placed their symbol of wisdom on the place where it could be seen by all at all times, so that the loftiest motives should always be before them.

(3) They devoted the best they possessed to their religion. Their finest material and their highest art were at the service of their temple. While to-day there is sometimes a temptation to think that any building will do for the worship of God, and that the smallest amount of sacrifice made and the shortest amount of time during the week will be sufficient for his service, the Greeks have set us a better example in making their buildings the most beautiful possible, and trying never to be a moment without some reference to the highest thought, offering their best gifts for the service of the temple.

LUCKING TAVENER.

MEMORIAL NOTICES.

THE HON. ROLLO RUSSELL.

THE death of the Hon. Rollo Russell occurred on March 30 at 43, Holland-street, Kensington, in his 65th year. The third son of the first Earl Russell, he was educated at Harrow, and was an M.A., Oxon, Fellow of the Royal Meteor-

logical Society, and the author of several works on meteorology. His range of interests was a wide one, and he has left behind him works dealing with a variety of subjects, scientific, economic, political, medical, social, and religious, including "Psalms of the West," "Religion and Life," "Epidemics, Plagues, and Fevers, their Cause and Prevention," "The Distribution of Land," and "The Early Correspondence of Lord John Russell"—the latter an invaluable contribution to the literature of biography and early Victorian political history.

Mr. Russell was twice married, firstly to Alice, daughter of Mr. T. S. Godfrey, of Balderston Hall, Nottinghamshire, and secondly to Gertrude, daughter of Mr. Henry Joachim, of Haslemere, who survives him. He leaves two sons and a daughter.

To those who have read "The Early Correspondence of Lord John Russell," and the very interesting memoir of "Lady John Russell," edited by her daughter, Lady Agatha Russell and Mr. Desmond MacCarthy, the picture there given of the home life in which Mr. Russell grew to manhood will explain much of that which was so worthy of love and admiration in his nature and character. It was inevitable that one thus reared should regard life, its duties and possibilities, from no ordinary standpoint.

An air of Paradise did fan the house,
And angels officed all,

might well have been written of that beautiful home of his childhood and early manhood, Pembroke Lodge, in Richmond Park. What wonder, then, that the tender blossom there unfolded should become, in due time, "the white flower of a blameless life?" A blameless life! No words could more fitly describe the record of that rare spirit whose influence for good made itself so strongly felt by all who had the privilege of his friendship. Never, surely, did a heart respond more quickly to the simple joys of daily life than his! The singing of the birds, the verdure of the spring, the scent of the heather, the blue carpet of wild hyacinths which made his childhood's home a blaze of glorious colour every spring—these things were to him as the very breath of life. Sorrow, also, played its part in his life, but for him sorrow came—as it only can come to great natures—as a recognised blessing. His mother, writing to him in 1892, said: "Nobody has shown more than you do in 'Psalms of the West' that sorrow is not *all* sorrow, but has a heavenly sacredness that gives strength to bear its burden 'in quietness and confidence' to the end." His intellectual grasp of the most abstruse ideas was a joy to his mental equals, whilst the young and diffident found in him a patient and sympathetic listener; he was, in fact, so truly great that he could always stoop without appearing to do so. The whole bent of his singularly pure and upright mind was toward the elevation of humanity, physical, moral, mental, and spiritual. "We needs must love the highest when we see it," and that he saw it and followed, ever upward, is well known to all those who knew and

loved him best. Even those who differed from him on many vital points of belief were able to count themselves amongst his warmest friends, for he was too generous ever to emphasise the points of difference; too ready to see and appreciate all that was good in the belief of others, however divergent from his own, to be other than wholly kind. Up to the very last he was strenuous in all good work, keen as to the issue of all great causes, while his fortitude and courage under weakness and great bodily suffering were an example not to be easily forgotten. What more fitting epitaph could be found for him than these words of his own, from "Psalms of the West"?—"He that humbleth himself and liveth righteously . . . who restraineth his desires by will . . . who crusheth luxury in the generosity of his charity . . . Such a man shall bring happiness to the world and shall build firmly on the rock of righteousness."

L. P.

Another friend writes:—

"To those who knew Rollo Russell intimately his death will bring an irreparable loss. But his example will live as long as memory remains, and although the bodily presence has vanished from among us, the spiritual presence can never fade away. Such supreme unselfishness and tenderness of heart as his are seldom seen, but owing to a shy and reserved exterior, few could know all the depths of his noble nature. His sufferings were borne with splendid courage, and a rare spiritual power and strength enabled him, through all trial, to find true happiness in work for others and in the high aims and ideals which were his throughout life. His mental activity and bright hopefulness brought sunshine to others, and the memory of him must ever be an inspiration to aim unflinchingly and unswervingly at the best and highest in thought and life."

A large company of friends gathered for the funeral service, which was held at Essex Church, Notting Hill Gate, on Thursday, April 2. The service was conducted by the Rev. F. K. Freeston, the address being given by the Rev. W. Copeland Bowie. Speaking of Mr. Russell's religious position, Mr. Bowie said:—

"There are many men in the present day who are keenly interested in religion. They read about it; they discuss its vexed problems; but they are not moved by it. The glow of faith, hope, and love is not theirs. Interest begins and ends in intellectual curiosity, not in moral and spiritual stimulus. Mr. Rollo Russell was profoundly interested in religious questions. He had read deeply and widely in the literature of religion. But his interest was much more than intellectual. His manhood was steeped in religion; his thought and feeling and aspiration were touched and moulded and inspired by a living conviction of the reality of religion. He had renounced the creeds and ceremonial observances of the Churches—Anglican and Nonconformist. 'Christian Theist,' would, I imagine, best describe his position, if description be needed. His essay on 'Religion and Life,' published in 1900, occupied his

thoughts at intervals for a period of 27 years. This is his confession of faith, and a remarkable and stimulating confession it is. He bids us rid our minds of all unworthy ideas of God, who, he declares, is better than the best, kinder than the kindest. Again and again he insists that the first duty of a religious man is to find true principles, and then to act up to them. To become faint-hearted or despondent in the midst of life's perplexities or disappointments is not the part a truly religious man should play. Religion, he urges, does not depend on a halo of miracle and supernaturalism; manifestations of the Divine abound in nature and in humanity; in the common round of daily duty and daily cares; and in the inner witness of God in the soul of man. 'Love is the supreme cause, the supreme purpose, the life, the way, the explainer of truth, who makes the human spirit to be at one with God, and brings the human family into divine kinship, and gives rest to each soul.'"

PROFESSOR POYNTING.

WE regret to announce the death of Professor J. H. Poynting, F.R.S., which took place on March '30 at his home in Birmingham.

A native of Lancashire, says a notice in the *Manchester Guardian*, Professor Poynting was the son of the late Rev. T. Elford Poynting, minister of the Unitarian Church at Monton, near Manchester. Born in 1852, Professor Poynting was educated at Owens College, Manchester, and Trinity College, Cambridge. At Cambridge, in 1876, he was placed third Wrangler in the Mathematical Tripos. In the same year he received the appointment of demonstrator in the physical laboratory at Owens College, Manchester, and while there he began the researches into the mean density of the earth for which he has since been known. In 1878 he was elected a Fellow of Trinity College, Cambridge, and in the following year he left Manchester to return to Cambridge to continue his gravitation experiments at the Cavendish Laboratory. He remained at Cambridge for a year, and in 1880 was appointed Professor of Physics at Mason College, Birmingham, now part of the Birmingham University. He contributed a number of papers to scientific journals about this time. In 1888 he became a Fellow of the Royal Society, and two years later published an essay on "The Mean Density of the Earth," for which, in 1891, he was awarded the Adams Prize in the University of Cambridge. He stated that the weight of the earth was 12,500,000,000,000,000,000,000 lbs. For his work in the domain of radiation and the pressure of light he was awarded in 1905 the Royal Medal of the Royal Society. Professor Poynting was a Justice of the Peace for Birmingham, and for a time was a member of the Licensing Committee. He married in 1880 Miss Marie Adney Cropper, daughter of the Rev. J. Cropper, of Stand, near Manchester.

To this notice may be added the following appreciation of his gifts by Professor Arthur Schuster:—"Poynting's natural modesty and retiring temperament prevented his name being

known as widely as on the merits of his scientific work it deserved to be, but physicists throughout the world recognised and appreciated his eminence. He was certainly one of the most distinguished pupils of Owens College, where, in the old buildings in Quay-street, he was the first student who attended the Physical Laboratory newly established under Balfour Stewart. Poynting combined great mathematical ability with exceptional experimental skill and soundness of judgment. Though his scientific publications may not be very numerous, they range over a wide field, and nearly every one of them is a landmark in the progress of science. That can be said with truth only of a few men. Had better health been vouchsafed to him, there is not a position in the scientific world that he could not have occupied worthily."

The funeral service, which was conducted by the Rev. Henry Gow, of Hampstead, was held in the Church of the Messiah, Birmingham, on Thursday, April 2.

MEETINGS AND GENERAL NEWS.

THE HUMANITARIAN LEAGUE.

ADDRESS BY SIR SYDNEY OLIVIER.

THE annual meeting of the Humanitarian League was held at the Westminster Palace Hotel on Thursday, April 2, at 7.30. Mr. Ernest Bell presiding, when an address was given by Sir Sydney Olivier, K.C.M.G. Mr. Bell drew attention once again to the position which the League holds in regard to the treatment of animals. It was, as the report pointed out, no part of their purpose to duplicate the work of societies which exist for the suppression of some particular form of cruelty, and such organisations are far more numerous now than they were when the League was founded; their object was rather to vindicate the principle of animals' rights as a whole, inasmuch as a clear recognition of rights must precede any comprehensive redressing of wrongs. In regard to blood sports, however, the League has taken a more definite line, because there is no society which deals specially with this subject, and it will issue shortly an important volume of essays entitled "Killing for Sport," with a preface by Mr. Bernard Shaw, in which the subject of blood sports will, for the first time, be fully treated from the ethical and social standpoint. It was sometimes asked why the League devoted so much time and attention to the matter of corporal punishment. The answer was that in the domain of criminal law and prison questions, where much has been done, and is being done, to bring about needful reforms, there are now only two absolutely savage practices surviving from a barbarous past, viz., hanging and flogging, and for that reason the opposition to these forms of punishment is, from the humanitarian's point of view, far more important than anything else.

Sir Sydney Olivier, in moving the adoption of the report, said that anyone who

attempted to speak on the general subject of humanitarianism must feel conscious of being somewhat Pharisaical, because civilised people were responsible, directly or indirectly, for so many acts that involve cruelty, and it was not always easy to discard them even when one was convinced that they were wrong. In his work of administering the criminal law, for instance, as a Governor of colonies where he had power over life and death, he had the greatest desire to carry out his duties in the most humane manner, and he was served by intelligent officers who shared that desire to the full; yet the whole method of criminal discipline which had grown up was so difficult to alter that he had felt more despair in regard to that branch of the British public service than almost any other. The only thing which made it possible to change the old routine methods that were carried out so mechanically, was to create some new censorium such as had been created by the conviction and punishment of many individuals in connection with the suffrage movement of late, for whom the criminal law was never intended. Society now had the advantage of fresh criticism applied to the criminal law and its workings which could never have come from what are called the criminal classes. The latter had learned to adapt themselves to it, escaping it as long as they could, submitting to it when they were not clever enough to keep outside it. They "played the game" as they understood it, and made no complaints. This new criticism was showing us that the criminal law was futile and absurd, a statement that he himself endorsed as an accomplice of society in administering it. Speaking of blood sports, Sir Sydney Olivier said that there again he alluded to a subject on which it was impossible for some of them to speak without a sense of hypocrisy, especially if they had been brought up, as he had been, among people for whom sport was one of the chief occupations of life. And here they were bound to go slowly and sympathetically, because they were dealing with practices which were followed by many whom they regarded as their intimate friends, and who were by no means of a naturally cruel disposition. The fact was that those who indulged in sports which his hearers had learnt to look upon with disgust, because of the suffering they caused, were in much the same mental state as the ordinary boy, who passed through a phase corresponding to a phase in the evolution of the race, when he was indifferent to suffering and quite callous about inflicting it. They had remained at this stage of arrested development, and were to be regarded as more childish than cruel. For this reason it was only possible to treat them as children, and work upon them gradually. They had to approach the subject in a round-about way, and by taking as an argument some form of sport involving cruelty which these people did not particularly care for, and which, therefore, they were ready enough to denounce, lead them on to a repudiation for the same reasons of the forms of sport to which they were addicted. In his own case conversion had come early, and brought about a complete and lasting revulsion of feeling, but they had to deal sympathetically with those

who were quite unable as yet to see all the suffering that their perpetual shooting and hunting caused. Then again it was easy to forget the beam in our own eye in regard to the horrors of the slaughterhouses in which we were involved as meat-eaters. This was brought home to them particularly when they came to the question of the old horse traffic, which was arousing so much feeling in England, and which they all hoped was about to be checked. It was comparatively easy to wax indignant over what went on in foreign countries, and forget what was being done in order to supply animals for our own market. For instance, there were just as many casualties among the cattle exported from Ireland as among the decrepit horses exported for the consumption of Belgians. In conclusion, Sir Sydney Olivier said that all our social habits involved us in aiding and abetting an enormous amount of cruelty, and the way of reform meant, for some people, standing aside from a great many things to which they, their families and friends had always been accustomed, in order to try and create a public opinion in favour of humaner ideas.

Miss Edith Ward, in seconding the adoption of the report, spoke of the old horse traffic, and urged that every support should be given to those who were trying to abolish this national disgrace. Mr. H. S. Salt, referring to a suggestion of Sir Sydney Olivier's that the League should do something more than it was already doing in the direction of prison reform, said that they would be very glad to extend their activities on these lines, but it was simply a matter of economy of time and money. It must be remembered, also, that the Penal Reform League was in existence and doing good work. Captain St. John, the hon. secretary, was a member of their executive committee, and the two Leagues worked in harmony. It was, therefore, essential that they should concentrate on those evils which no other society was directly dealing with, such as blood sports, flogging, &c. The report was unanimously adopted.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE report presented to the Council meeting of the Unitarian Association last week dealt in some detail with the arrangements which are in progress with the Sustentation Fund for taking over congregations which have been aided hitherto by the Association.

Representatives of the Association and of the Sustentation Fund have met in conference, and careful consideration has been given to every congregation seeking aid. It is the desire of the Committee that in no case where a transference is made shall the minister be worse off than before; and the managers of the Sustentation Fund have expressed their cordial agreement with this view. For a time difficulties and even misunderstandings may arise in administration; but all concerned may rest assured that the Association and the Sustentation Fund will do everything in their power to encourage congregations and ministers in their work.

That the members of our churches will regard the additional financial resources of the Sustentation Fund as an incentive to further effort on their own part is, the Committee believe, the sincere wish and hope of all who have so generously contributed towards the new fund which it is hoped may reach £50,000 before Whitsuntide.

In view of the forthcoming transference of a number of the grant-aided congregations from the Association to the Sustentation Fund, it is hoped that money may be available for new and enlarged missionary work. Provided the necessary financial aid is furnished, there are many ways in which the principles and religious faith of Unitarians might be made more widely known; opportunities abound to-day, but a greater spirit of adventure is needed in order to take advantage of them. The various district societies and unions have been invited to submit suggestions to the Committee of the Association for new missionary work in different parts of the country.

Special reference was also made in the report to the success of the work of the Pioneer Preachers.

The experiment of the Pioneer Preachers' Movement has now been carried on under the general auspices of the Association for sixteen months. During the year ending December 31, 1913, the Pioneer Preachers conducted 400 Sunday services and 73 Sunday-school services. They held 999 week-day meetings of various kinds, and, in addition, 240 open-air services and meetings. This gives a total of nearly 2,000 services and meetings held during the year. They paid 1,120 home visits among members of their congregations, and 300 homes outside the congregations were systematically visited, while every fortnight church notices were distributed from house to house in their district.

The lease of the hostel in King-square expired March 25, 1914, and the generosity of Sir John T. Brunner, Mr. Charles Hawksley, Sir Edwin Durning-Lawrence, Mr. Edwin Tate, Mr. C. F. Pearson, Mr. Ronald P. Jones, Mrs. George Holt, and Miss Holt, has enabled the Committee to purchase the freehold of 23, Highbury-place, which, when altered, will make an admirable hostel. The property has been conveyed, in accordance with the expressed wish of the donors, to the British and Foreign Unitarian Association. A grant of £50 was made by the Committee towards the purchase of the property. The public opening of "Unity House," by which name the new hostel had been christened, will be held in the course of a few weeks.

Those who have visited the Book Room during the last week or two will have observed that alterations and additions are in progress. These have been rendered necessary in order to provide an office for the hon. secretary of the Sunday School Association, Mr. T. M. Chalmers, M.A., who recently succeeded Mr. Ion Pritchard, who for a long period was the devoted hon. secretary. Mr. Chalmers intends to give practically his whole time to educational and social work, and it therefore became necessary to discover, or rather to carve out, a room in which he could do his secretarial work and interview his co-workers. The Council will desire to express

its congratulations to the Sunday School Association on its rare good fortune in securing such an admirable executive officer.

LIVERPOOL DOMESTIC MISSION. ANNUAL MEETING.

The seventy-seventh annual meeting of the Liverpool Domestic Mission Society, which was held at Mill-street, Toxteth, on Friday, April 3, was marked by the opening of the new buildings which have been erected through the generosity of Mr. Walter Holland, Mr. C. Sydney Jones, and Mr. Lawrence D. Holt, the ceremony being performed by the Lord Mayor of Liverpool, Councillor Herbert R. Rathbone, J.P. The additional accommodation embraces a new storey to the existing building and a large ground-floor classroom, a gymnasium for girls, a drill room for the Boys' Brigade Company, dressing-rooms, &c. The proceedings began with a reception of the Lord Mayor and Lady Mayoress by the president of the society, Mr. F. C. Bowring, and the committee, after which the Lord Mayor, who was presented with a key by Mr. Dobie, the architect, opened the door of the extension and wished success to the work to be carried out in it. The annual meeting, which took place in the major hall of the Mission, followed. Mr. F. C. Bowring occupied the chair, and amongst others supporting him were the Lord Mayor and Lady Mayoress, Sir Benjamin Johnson, Messrs. H. Wade Deacon, Cecil H. Brunner, Arnold Rathbone, R. H. Armstrong (hon. secretary), the Rev. J. Collins Odgers, and the Rev. T. Lloyd Jones, Mr. Joseph Anderton, and the Rev. J. W. Saunders (missioners). In the course of a letter written from Bournemouth, Mr. Walter Holland said he deeply regretted being far too incapacitated to be present at the meeting, especially as he would have liked to join in thanking the Lord Mayor for showing by his presence a civic appreciation of the work being done. "I was assisted," he continued, "by my life-long friend, the late Mr. Charles Jones, many years ago in the joint purchase of the land, and now his son, Mr. Sydney Jones and my co-treasurer, Mr. Lawrence Holt, have helped me in the final cost of the building. After an experience of over 40 years on the committee, and of more than 30 years as treasurer, having taken over the office from your relative, Sir William, in 1883, I am firmly convinced that, notwithstanding the general improvement in the conditions and lives of the poor, there is as much need now for the work of this Mission as there has ever been at any previous time. It is a work which is the practical outcome of the lessons taught from many of the pulpits in our city, and if we could imagine more of such institutions established throughout the city, I feel satisfied that not only would the distress and misery be largely lessened, but that the poverty, pauperism, and poor rates would also be considerably reduced. But the difficulty is, and always will be, to find the men, such as our friends Mr. Lloyd Jones and Mr. Anderton, who are born to such work, to carry it on. How I could have wished to have been

present to have joined once more in a tribute of admiration to them and their band of loyal workers, for their so zealously and enthusiastically devoting themselves to the work." The President, at the outset, cordially welcomed the Lord Mayor, who was, he reminded the meeting, the grandson of one of the founders of the Mission, and the first president elected in 1836. Mr. R. H. Armstrong (hon. secretary) then presented the annual report and financial statement. The Chairman, in moving their adoption, proposed that thanks be accorded to Mr. Walter Holland for his generosity in providing the greater part of the cost of the extension of the north wing, and to Mr. C. Sydney Jones and Mr. Lawrence D. Holt for enabling the extension to be completed in accordance with the designs. The best thanks and appreciation these gentlemen could receive, however, was to see that the buildings were used to their utmost capacity. He hoped that those connected with the Mission would determine that no work could be too good for the splendid gift which had been presented to them. The motion was cordially seconded by the President and carried. A resolution assuring the Rev. T. Lloyd Jones, Mr. Joseph Anderton, and the many workers at the Mission of the warm sympathy of the meeting with them in their unselfish labours among the poor, was proposed by Mr. H. Wade Deacon, seconded by Sir Benjamin Johnson, who spoke optimistically of the work the Domestic Mission Society was doing towards making the world around them a better place, supported by Mr. Arnold R. Rathbone, and carried. The Rev. T. Lloyd Jones, Mr. Joseph Anderton, and the Rev. J. W. Saunders responded. The President, Mr. F. C. Bowring, was afterwards re-elected, also Mr. Walter Holland, hon. treasurer, Mr. Lawrence D. Holt, hon. deputy treasurer, and Mr. R. H. Armstrong, hon. secretary.

VACATION TERM FOR BIBLICAL STUDY.

THE twelfth Vacation Term for Biblical Study will be held this year at Oxford from July 25 to August 15. The object of the term is to give to students of the Bible, who feel the need of more scientific and intelligent study, a special opportunity of becoming acquainted with the results of modern Biblical scholarship and of receiving systematic instruction on academic lines. The scheme is on a Christian basis, and lecturers are invited without respect to their denomination. The idea which has been chosen this year for illustration by the entire series of lectures is that of "The Vital Relation of Personal Religion to the Corporate Life of the Church." The inaugural lecture will be given by Dr. Holland, Regius Professor of Divinity, Oxford, and the following courses of four lectures have been promised:—First week: The Book of Ezekiel, by the Rev. W. F. Lofthouse, Handsworth College, Birmingham; and The Development of Personal Religion in the Old Testament and the Gospels, by Dr. McNeile, Sidney Sussex College, Cambridge. Second week: Religious Experience of St. Paul, by Dr. Anderson Scott,

Westminster College, Cambridge; and Life within the Christian Community in the First and Second Centuries, by Professor Kirsopp Lake, of the University of Leiden. Third week: The Relation of the Individual to the Community, by Clement Webb, Esq., M.A., Magdalen College, Oxford; and 1 and 2 Corinthians, by the Rev. S. Kirshbaum, B.D., King's College, London. Single lectures have been promised by Stanley A. Cook, Esq., M.A., Dr. Neville Figgis, C.R., Dr. Oesterley, the Rev. R. G. Parsons, and Evelyn Underhill (Mrs. Stuart Moore). Hebrew and Greek Testament readings will be held throughout the three weeks. The total cost to students, including lecture tickets, will not exceed £2 a week. Further particulars may be had on application to Miss E. Lawder (secretary), 21, Richmond-road, Cambridge.

THE SOCIAL MOVEMENT.

THE "TIMES" EDUCATIONAL SUPPLEMENT.

THE monthly Educational Supplements issued by the *Times* are by far the most valuable production of their kind in English. They provide the average thoughtful citizen with a carefully digested and readable array of accurate and impartial information on educational subjects. Their general outlook is broad, independent, and as progressive as any practical person could desire. For instance, commenting on the visit of the President of the Board of Education to Germany and France to investigate educational experiments there, the leading article in last Tuesday's Supplement says:

"The interest he has taken in our educational medical service is well known, and he has done much to extend and improve it. It is becoming more generally recognised on all sides to-day that the educational administrator must take a wide view of his responsibilities, and that questions of malnutrition and the proper feeding of school children are necessarily included in his scope. The support given both by Mr. Pease and by members of all parties to the Bill, the second reading of which was moved in the Commons on March 27, is a proof of the growing acknowledgment that the question of health, of the physical capacity of the child to profit by the instruction provided for it, precedes and is vital to the success of elementary instruction. It is not merely unprofitable, but wasteful, to instruct ailing or ill-fed children, and, in addition, it is upon the health of the children that the life of the nation obviously depends. As Mrs. Despard remarks in the letter we publish to-day on the defective administration of the Children's Meals Act in London, 'Let us care wisely for our school children if we desire to raise the standard of health throughout the nation.'"

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The same issue of the Supplement contains a summary of a valuable report on "Trade and Technical Education in France and Germany" (King: 1s. net) by

Mr. J. C. Smail, the organiser of trade schools for boys. The main differences between the German practice and the British is that the former has been so adjusted to modern conditions that the pupils who come within the scope of continuation schools feel from the first that there is a definite career ahead, and that they are being fitted for it. Germany aims at "benefiting the nation by training properly all the workers through definitely specialised courses. Britain has organised so that individuals may secure what they think best for their own advancement. . . . Germany aims at making good citizens and has realised that a good citizen must be a good workman. . . . Citizenship must be taught to enable the worker to recognise his individual position in the State, his position with respect to his employer and his fellow workmen, his family and social duties, the relative position of his trade in his own country and in the world's commerce and industry." In Germany the whole nation is being consciously trained for definite objects, believes in and is willing to pay for education. In England it cannot be said that there is any national enthusiasm or willingness to pay for education, a state of affairs which unless it is speedily altered is bound to have serious consequences.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belfast: Ulster Unitarian Christian Association.—The annual meeting in connection with the Ulster Unitarian Christian Association was held in the Central Hall on Monday, April 6. On the previous day the annual sermons were preached in the First Presbyterian Church, Rosemary-street, by the Rev. W. Copeland Bowie, who took for his subject in the morning, "The Religious Message of Unitarians," and in the evening, "The Christianity of Jesus." The chair was taken at the meeting by the Rev. H. J. Rossington, and among those present were the Revs. W. Copeland Bowie, G. J. Slipper, E. H. Pickering, T. Dunkerley, W. E. Weatherall, J. McCleery, M. S. Dunbar, G. V. Crook, F. Woolley, E. Thompson, M. Watkins, G. L. Phelps, J. Worthington, A. O. Ashworth, H. A. Magowan, S. E. Bowen and D. J. Williams. The annual report, which was read by the Rev. G. J. Slipper, the hon. secretary, recorded a general improvement in the condition of the Association, the financial statement showing a balance on the credit side. The committee expressed regret at the retirement from membership of Mr. John Rogers and Mr. George G. Ward—the former through ill-health, the latter owing to removal from the city. The adoption of the reports was moved by the Chairman, who specially referred to the admirable work done for the Association by their agent, Mr. Eustace Gordon, who had effected considerable improvements in regard to the book depository. The Rev. E. H. Pickering seconded, and the motion was passed. The committee was elected for the ensuing year, Mr. Charles McKisack being re-elected hon. treasurer, and the Revs. J. A. Kelly and George J. Slipper

secretaries. A vote of thanks to the Rev. W. Copeland Bowie for his sermons in aid of the Association was proposed by Mr. B. Malcolm, seconded by Mr. H. B. Hunter, and passed unanimously. Mr. Bowie, in reply, said he was glad to note the hopeful and confident spirit of the report. Unitarians were linked up now all over the world, and at a conference held in London recently it had been most interesting to hear accounts of the progress made in distant lands. They were taking part in a world-wide movement of freedom of thought and reverence for all that was truest and best in religion. That was an encouragement to them when they felt shut up in their own little world. He was persuaded himself more and more that if they ceased to believe enough or to care enough for their religion, if they thought that it was not worth while handing it on to anyone else—when that time came they would soon discover that their religion would cease to be of much use to themselves. The more precious the things of life were to oneself the more important and urgent was the necessity for handing them on to others. And that was the best way to keep their own religion fresh and alive, when a broad, generous missionary spirit accompanied it. There was great breadth and variety of views in the Unitarian churches, and he hoped that would continue so long as absolute sincerity lay at the root of it. The Rev. M. S. Dunbar moved a resolution of renewed adherence to the principles and objects of the Association, which was seconded by the Rev. D. J. Williams, and passed. The proceedings terminated with a vote of thanks to the chairman, proposed by the Rev. M. Watkins, seconded by Mr. J. McWilliam.

Huddersfield.—The diamond jubilee of the opening of the Fitzwilliam-street Church was celebrated on April 1 and 4 by a special effort to raise enough to defray the cost of cleaning and decorating. There were nine stalls in charge of 69 members of the congregation and Sunday school. Generous donations were received from distant sympathisers, including members of the Halifax, Lydgate and Dewsbury churches. The sale, which realised £150, was opened by Mrs. J. Sagar, of Halifax.

Halifax.—After paying all expenses connected with the erection of a tablet to the memory of the Rev. F. E. Millson, in the Northgate End Chapel, a sum of £23 remains. The committee has decided to found a prize to be won by students of the Unitarian Home Missionary College, but to make the offer to the College worthy of the name to be perpetuated they confidently appeal for further subscriptions whereby the amount at their disposal may be raised to £50 at least. Contributions will be received by the minister, the Rev. W. Lawrence Schroeder, Rosthwaite, 40, Clifton-road, Skircot, Halifax.

London: Stepney.—The Band of Hope at College Chapel, Stepney Green, has recently affiliated with the local Band of Hope Union, and at the spring council meeting the chairman extended a welcome to the members. The pledge which the children take and recite at the quarterly devotional service is as follows:—"I promise with God's help to abstain from all intoxicating liquors as beverages, living a pure and temperate life; to be merciful and kind to all living things, and, as far as lies in my power, to advance the cause of peace and goodwill towards men."

Manchester, Failsforth.—A memorial service was held in Dob-lane Chapel on Sunday evening last in memory of the late Rev. George Knight, who was minister here from 1885 to 1907. The service was conducted by the present minister, the Rev. J. Morley Mills, and in the course of his address he said: For twenty-two years the Rev. George Knight went in and out among this congregation as a good servant of Jesus Christ, faithfully performing the work of the ministry, preaching

the word of grace from this pulpit, christening your children, marrying your young people, saying words of hope over the bodies of your dead. It is but seven years since he left, and this last week a number of us foregathered in the cemetery to pay the last tokens of respect to his earthly remains, which were buried in peace, and in the sure and certain hope that his spirit had been called to the greater life. After referring to biographical details which have already appeared in the Obituary Notice of last week, Mr. Mills continued: He came to this congregation preaching the Gospel of his Master—Jesus—even the good news of the Fatherhood of God and the brotherhood of man. He had known mental bondage to creeds and doctrines other than those set forth by the great teacher of Galilee. He had forged his way by earnest thought into the liberty wherewith Christ sought to make men free, both mentally and spiritually, and had, therefore, the new-born zeal and deep earnestness of a convert. His message in consequence was one of directness, breadth, inspiration, and power. The ear that heard him was blessed. He stood boldly for righteousness and moral progress of life in the individual and in the affairs of the community and the State. In no uncertain voice he reproved the unrighteous; not only in humble circumstances but in high places. In his pulpit and on public platforms was his word uttered against all forms of evil and oppression, and in favour of goodness, mercy, and truth. Unto him men gave ear, and waited and kept silence for his counsel. Thus his influence spread far and wide, and lives on in hundreds of lives, not only of this congregation, but of all sections of the community. While his body lies buried in peace his name liveth for evermore. He was devoted to his congregation, the Sunday school, the day school, and connected institutions. On his settlement a scheme for building the new school was on foot. He threw himself heartily into the work, labouring diligently with others in raising necessary funds—the amount which he collected personally being no small part of the total sum. As a pastor he was truly a good shepherd. He delivered the poor that cried unto him; the fatherless also and him that had none to help; the blessing of him that was ready to perish was his; he caused the widow's heart to sing for joy. I often hear when going among you the specially effective way he had of ministering to those in trouble and difficulty. Many remember him with heartfelt gratitude for his kind, brotherly spirit, and ready help in periods of sorrow and distress.

Pudsey.—Mr. Joshua Lord, of the Unitarian Home Missionary College, Manchester, has received and accepted a unanimous invitation to undertake the ministry of the Unitarian Church, Pudsey, Yorkshire, on the completion of his college course at the end of June next.

Stalybridge.—A memorial service was held on Sunday morning at the Unitarian Church, Stalybridge, in grateful remembrance of the life and work of the late Rev. William Harrison, who, previous to his retirement, was minister of the church for a period of sixteen years. In the course of his sermon the Rev. John Ellis said:—"When it was intimated, last Sunday, that the Rev. William Harrison had 'finished his earthly course' and had 'won the crown of life,' your feelings were of mingled sorrow and gratitude, sorrow that you will look upon his face no more, gratitude for a life well spent in the service of humanity. . . For sixteen years he went in and out among you as a kindly cultured influence. He cared greatly for the Sunday school, and many of you, no doubt, can trace some of the best things in your experience to his thought and suggestion. He was deeply interested in temperance, education, and all movements for social betterment. He was intimate in the councils of the denomination, and served on various committees with exemplary zeal.

There was no more familiar figure at the meetings of the Manchester District Sunday School Union, on the Committees of the Unitarian Home Missionary College, the East Cheshire Christian Union, the North Cheshire Sunday School Union, and at the general meetings of the denomination, than his. His retirement from the active ministry, ten years ago, did not cause him to relax his interest in the work of our churches and Sunday schools. To the last he was true to his high calling. We are poorer for his departure. We are grateful for his long and faithful service so cheerfully and ungrudgingly rendered."

Stockton-on-Tees.—On Monday, April 6, the Rev. Arthur Scruton delivered the last of a series of eight lectures on "Common Sense Religion," his subject being "The Individual and the Race." A discussion followed, and thanks were given to Mr. Scruton for the great help received by those who have regularly attended the lectures. As a result of this series many strangers have attended recent Sunday services at the Unitarian Church, and the morning congregation especially has increased. Mr. Scruton proposes to give some open-air addresses at an early date, and a further course of lectures next winter.

Wigan, Park-lane.—As part of an effort to raise £300 for much-needed school extensions, the Ladies' Society held a successful sale of work on Wednesday, April 1. Mrs. H. Fisher Short presided and Mrs. Percy Taylor, of Bolton, kindly acted as opener. The amount realised was over £120.

NOTES AND JOTTINGS.

THE APPROACH OF EASTER.

A writer in the *Contemporary Review* recalls some of the curious ceremonies and practices which, in days when life was simpler and symbolism played a real part in the inner life of the English people, marked the latter half of Lent. Many of these still remain, after three and a half centuries of Protestantism in England, and the suggestion is made that our Government should follow the wise example of the United States Government and appoint a Royal Commission to collect, before it is too late, the remnants that remain. In Shakespeare's time the Paschal Tapers were lit on Easter Even, a practice which long survived the Reformation. "Were these significant of the darkness of the world in the absence of Christ preaching to the spirits in prison? In Dorsetshire—that home of traditional practices—an eighteenth century custom among the schoolboys seems to suggest such an origin. On Easter Even the boys formed a procession carrying rough torches and a little black flag, singing:

We fasted in the Light
For this is the Night.

A mystic couplet, but not without significance.

* * *

"So we are led by the way of penance and fear and doubt to the wonderful Easter morning, the morning on which, according to the children of the Middle Ages, the sun danced. It was not an unnatural belief that the sunlight on Easter morning was fresher and brighter than that of any other day. It was *Goddes Sondag*. It was the day—always fourteen days

later in the year than with us—when the hall, the living room, appeared well-cleaned after the winter. All signs of firing were removed, and the fireplace filled with fair flowers and the floor covered with fresh green rushes. The church was decorated with flowers to indicate the Resurrection, and jollity began anew. But not too swiftly. On the Continent it was usual to forbid the eating of flesh meat on Easter Sunday, under fear of fever in the coming year. Even more strange than this, we find instances, as at Berkely, near Frome, in Somersetshire, where the church was decorated with yew on Easter Day. Yew, the symbol of death and the churchyard, was used as the sign of resurrection. Again a mystic sign, but not without significance. The death and life that Good Friday and Easter commemorate are eternally interwoven."

VILLAGE DRAMA.

The Repertory Theatre movement has stimulated an interest in the drama which may have far-reaching results, and one of the most promising signs of the times is the effort being made to brighten the life of the villager and quicken his national consciousness by the performance of historical plays. The Welsh National Drama Society is now preparing to tour in Wales with a portable theatre capable of holding 800, to present plays in English and Welsh for the inhabitants of the rural districts. At Winchelsea the Village Children's Historical Play Society has already done excellent work, and a play entitled "Ludlow Castle," dealing with the times of Sir Philip Sidney, is now being rehearsed. A spirit of friendly rivalry has evidently been aroused in the neighbourhood, for no less than forty-one villages have availed themselves of the opportunity of hiring the costumes and properties used for previous plays at a moderate sum, and the enterprise has the warm support of many well-known people—Mr. Walter Crane, Sir Philip Burne-Jones, Sir William Richmond, Mr. William Poel, and Mr. Cecil Sharp being among the members of the council.

OLD AGE HOMES IN AUSTRIA AND DENMARK.

Mrs. Bruce Glasier, drawing attention to a book by Miss Edith Sellers on "Foreign Solutions of Poor Law Problems," in the *Labour Woman*, gives a glowing account of the Old Age Homes in Vienna and Copenhagen, reserved for men and women who have established an honest claim on the community after a life of hard work. In both countries these veterans of labour are happily quite ignorant of that feeling of shame which is so painfully evident among the inmates of our own work-houses; their rooms are comfortably and prettily furnished; their meals are of the best quality and beautifully cooked; they live surrounded by lovely gardens, and they have a few pence every week for pocket money, which they often supplement by what they can earn by knitting, sewing, or housework. "The finest Old Age Home in the world is in Vienna, sharing the prettiest suburb with the Emperor's Palace and his Zoological Garden"; the full cost per head for sick and hale, officials' salaries and inmates' pocket-money included, with 5d. for

interest on the capital expenditure, is only 1s. 5½d. a day. "The average cost in London in our hideous, prison-disciplined Bastilles where the worn-out workers just wait wearily for death is 2s." At Copenhagen "the old men keep their votes as all their rights—even to marry—and are keen politicians. The rival parties supply them with newspapers, and send carriages to take them to the polling booths."

THE TYRANNY OF ALCOHOL.

Sir Harry Johnston contributes a vigorous article on "The Tyranny of Alcohol" to the *Nineteenth Century* for April in which temperance reformers will find much useful information. Sir Harry Johnston was himself, to use his own expression, "born to be a teetotaler," as wine and stronger drinks have always had the most deleterious effects upon his health whenever he has partaken of them. He knows "by a ramification of inquiries that in this direction, so far from standing alone, he is a type of at least a million or two of men and women in the British Islands, and a greater number still in North America," and he gives it as his opinion that "the Anglo-Saxon race of man has been evolving in the direction which makes alcohol more and more poisonous to the constitution." It is possible that the people of Russia, Germany, Scandinavia, France, Spain and Italy can eliminate alcoholic poisoning better than the English-speaking people, but in regard to the three last named and Portugal it must be remembered that the wines drunk there are unfortified, and that a great deal of water is drunk as well as wine in the daily round of life. Nevertheless, the ravages of alcohol are spreading terribly, and Dr. Legrain, one of the leading French experts in mind-disease, plainly says that "there is no means of general safety of greater value than the entire prohibition of the liquor traffic. United efforts are justly directed against such poisons as lead and phosphorus, substances far less dangerous, with a view to their prohibition. With far more reason should similar efforts be put forth against alcohol."

A COLLEGE FOR WORKING WOMEN.

The first residential college for working women will soon be opened at Cheshunt in Hertfordshire. Here women will have an opportunity of equipping themselves for their manifold duties, domestic and public, by the study of history, literature, domestic economy, hygiene, care of children, gardening, poultry-keeping, and other subjects of a practical and useful nature. The course will occupy a year, though students will be welcomed for shorter periods, and the life will be a simple, healthy one, regular time being given to physical exercise and games. The cost for residence and teaching for a year for each student will be £40. It is hoped that employers of labour and Women's Guilds and societies may provide bursaries of this amount for individual students. In the meantime, the *Labour Woman* urges all working women to accustom themselves to the idea of going to college, and prepare to sacrifice one year's wages for what will be a boon to them for the rest of their life.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

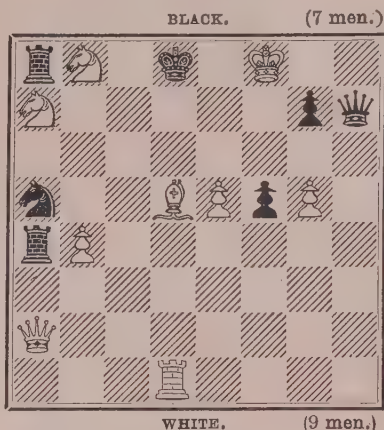
By PHILIP H. WILLIAMS, F.C.A.

APRIL 11, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 52.

By A. C. CHALLENGER.



White to play and mate in two moves.

SOLUTION of No. 50.

1. B. Kt 8 (Author's key-move)
but cooked by 1. R. Kt 7 or 8.

Correct solutions have been received from F. S. M. (Mayfield), Dr. Higginson, Rev. B. C. Constable, R. B. D. (Edinburgh), W. E. Arkell, Rev. I. Wrigley, A. S. Rodgers, E. Wright (and probably others, but the column has to be passed for press unusually early this week).

Our No. 52 is quoted from a book published in Paris by Mr. A. C. White, the distinguished authority on problems. It is a collection of what he calls "Tours de force" on the chess-board. It will be found that the white bishop is forced to every possible square in order to shut out the attack of the black forces, and according to the latter's play. When such tasks are attempted, there is frequently some little difficulty in securing a good key. In this case, the first move is by no means difficult to find, but the constructional complications are well managed, and the variety secured is quite remarkable. It is a well-known fact that to appreciate a problem to the full, it is not enough merely to discover the key. There are always other points which merit study, and call for praise. Many of these feats of construction do not permit of much point in the key-move, whereas in others, the key may be excessively hard to find, and, when found, the rest may be of small account. It is only the splendid minority which comprise merit in every particular. In other words, it is by no means fair to stigmatise a composition simply because it is easy to solve. The composer frequently has to deal with difficulties of construction which preclude the arrangement of an elusive first move. It is only a careful analysis on the solver's part which will clearly elucidate the nice points of adroit construction. Problems have even won prizes, though the initial move is admittedly very weak. Yet they have been honoured for other reasons, such as purity, sacrificial play, variety, and so on.

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Regarding Advertisement Rates see inside Front Cover.

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No. 3747.
NEW SERIES, No. 851.]

LONDON, SATURDAY, APRIL 18, 1914.

[ONE PENNY.]

The Inquirer.

Among recent Articles are the following :—

- St. Augustine.** By Archdeacon LILLEY.
April 11.
- The Pilgrimage.** By ERIC HAMMOND.
April 11.
- Sacraments.** By Rev. J. WORSLEY AUSTIN,
M.A. *April 4.*
- Labour on Achill.** By K. F. PURDON.
April 4.
- God's Exile.** By J. TYSSUL DAVIS. Mar. 28.
- The Church of the Loyal.** By L. P. JACKS,
D.D. Mar. 21.
- A National Christian Congress.** By E. W.
LEWIS, M.A. Mar. 14.

Any of the above issues may be obtained
from the Publisher, 3, Essex Street, Strand,
W.C., post free, 1½d.

ANNUAL MEETING

— OF —
**The Anti-Slavery and
Aborigines Protection Society.**

Speakers :

Rt. Hon. W. H. DICKINSON, M.P.
Sir H. H. JOHNSTON, G.C.M.G.
Admiral Sir GEORGE KING-HALL, K.C.B.
LESLIE SCOTT, Esq., K.C., M.P.

To be held at the Westminster Palace
Hotel on Thursday next, April 23rd, at
3 p.m. The meeting is open to the public,
and tickets of admission may be obtained
gratis upon application to the Secretary of
the Society, Denison House, Vauxhall
Bridge Road, S.W.

SERVICES will be conducted by

REV. EDWARD LEWIS, M.A., B.D., at
THE KING'S WEIGH HOUSE CHURCH,
DUKE STREET, W., on
SUNDAY, April 19, 11 a.m and 7 p.m.
The Church is 3 mins. from Bond St. (Tube) Station.

THE KING'S WEIGH HOUSE PULPIT, April Issue
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April

19. Morning, Rev. JOHN HUNTER, D.D.
(Late of Trinity Church, Glasgow,
and King's Weigh House Church,
London).

Evening, Mr. R. PHILIPSON, B.A. (of
Manchester College, Oxford).

26. Morning, Rev. JOHN HUNTER, D.D.
Evening, Mr. W. HARRIS CROOK, B.A.
(of Manchester College, Oxford).

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SUBJECTS for April 19:

Morning: Salvation not by Faith only.
Evening: The Best Things are the Cheapest.

LONDON DISTRICT UNITARIAN SOCIETY.

THE

Young People's Meeting

will be held at

Essex Hall, Essex Street, W.C.,

Saturday, April 25, 1914.

Speakers :

Mr. A. Savage Cooper, President; Miss
Edith Wilson, Miss Grace Mitchell, Rev. A. H.
Biggs, and Mr. T. M. Chalmers.

Tea and Coffee at 7 p.m.

Chair to be taken at 7.30.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 19.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. P. CHALK; 7, Mr. F. G. BARRETT-AYRES.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. H. DRUMMOND.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 & 7, Rev. T. B. SPEDDING.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. E. CARLETON.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. E. R. Fyson.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. S. FIELD.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORENSSEN; 7, Mr. P. CHALK.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D.; 7, Mr. R. PHILIPSON, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15, Rev. F. H. JONES, B.A. No evening service.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. A. S. HURN.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. H. McLACHLAN, B.D.; 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11, Rev. PRIESTLEY PRIME; 7, Mrs. AMHERST D. TYSSSEN, D.C.L., M.A.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. D. ROBERTS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKE.
 (DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. D. PRIESTLEY EVANS.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. GORDON COOPER, M.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. R. H. MAISTER.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. T. G. GRAHAM.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINOLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTHS.

JOHNSON.—On April 7, at 50, Stanwick-mansions, West Kensington, the wife of Capt. V. G. Johnson, R.A.M.C., of a daughter.

MORGAN.—On April 15, at "Coniston," Elswick-avenue, Deane, Bolton, to Rev. and Mrs. Edward Morgan, a son.

MARRIAGES.

BUTTERS—PALMER.—On April 9, at the Unitarian Church, Ipswich, by the Rev. Arthur Golland, M.A., Harold Gershom, youngest son of Mr. and Mrs. Charles E. Butters, of Merrik Lodge, Gippeswyk-road, to Helen Louise Palmer, eldest daughter of the late Mr. and Mrs. J. Howard Palmer, of Mexico, and granddaughter of Mr. and Mrs. Frank Woolnough, of South View, Tuddenham-road, Ipswich.

FULSTONE—FROST.—On April 11, at Scarborough, by the Rev. Joseph Wain, Mark William Fulstone, of London, to Beatrice, daughter of the late Alfred Frost, Merchant, and Mrs. Frost, Hinderwell-street, Hull.

MOODY—TAYLOR.—On April 16, at the Free Christian Church, Horsham, the Rev. Victor Moody to Charlotte Elizabeth Taylor.

DEATH.

BROADRICK.—On April 7, at Mona Bank, Dukinfield, Ellen, the dearly beloved wife of Edwin Bennett Broadrick, aged 66 years.

Situations

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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•• All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE glorious weather has been the most significant event of the week. All over the country the sun has shone; the earth has clothed itself in fresh beauty, and human hearts have been happy. It has helped us all to forget our problems and our cares and the difficulties of organised living in great cities, and taken us back in a childlike spirit to primitive things, close to the heart of nature and the Divine Author of beauty. Money and all that money can buy have appeared strangely unimportant in these prodigal hours, for there are primroses in the hedgerows, and larks in the sky, and the green sod beneath our feet, and in our hearts Spring's blessed gift of new life.

* * *

WE hope that with the gladness there will also come a deeper sense of our own trusteeship for the flowers of the field and the wild creatures of the wood. There is so much that we can spoil by selfishness or wanton indifference. English country-roads with their luxuriant hedgerows and wayside grass are as precious as any costly work of art, and once they have been destroyed they can never be restored. In a letter to the *Times* Lord William Cecil speaks of a time in his own remembrance when every road-side in Hertfordshire "had ox-eyed daisies, centaury, scabious, and a hundred other flowers. The tall elm gave height and outline to the distant view, besides foretelling the spring by its friendly red. The bird-cherry, especially if planted against Scots fir, exceeded in its white beauty any tree on earth. But all this is passing away now three destroyers are let loose upon

the land—first, the flower collector has nearly exterminated the primrose and the foxglove; but indeed he is the least effective of the three—far more dangerous to beauty is the up-to-date agriculturist, who fells all trees and abolishes hedgerows; while last but not least there is the county council, which carefully mows the roadside so that not even the humblest flower can seed and perpetuate its charm."

* * *

"Now if we were a poverty-stricken country," he continues, "I should not have a word to say; if we had to see to the cultivation of every square yard of land to provide food for ourselves there might be no room for beautiful things. But the reverse is true. We have parks and gardens hidden away from the gaze of all but the owners by walls and palings. We spend thousands of pounds on cultivating the often hideous exotics of other climates where no one can see them, and will not spend pennies to perpetuate the far greater natural beauties of our own country where all the world can admire them. . . . A hundredth part of the energy spent in preserving game would prevent the robbing of flowers. Hedges need only be cut low at corners where their unimpeded growth might be a danger to traffic, and elsewhere they might be allowed to grow high. Hedge-cutters might be told to preserve wild roses, and so not only make the hedge impenetrable but also beautiful, while the roadside could be left as a natural preserve of the perennial flowers, which, with few exceptions, are not dangerous 'weeds' to the farmer."

* * *

ANOTHER spring-time appeal comes from Mr. Galsworthy, but it is on behalf of those who, if they have ever seen the pageant of flowers, can now only behold it with the eyes of the mind: "The

Spring is on us. Every day the leaves are being unfurled and stained a deeper green; soon the chestnut-trees will be coming in bloom; and the sky will have the flashing whiteness of April among its pools of blue, and purple rain storms. The lambs will be leaving the ground with all four feet at once, and innumerable flowers will be opening everywhere. None of these things the blind will look upon. All their other senses will tell them that the Spring is here, but they will not see it. Only so much Spring vision will they have as books can give them." These words, written so sincerely out of a deep feeling of compassion, are intended to call forth a practical response of gratitude for the gift of sight in the form of a donation to the fund for the production of literature in Braille type, which should be sent to Mr. C. Arthur Pearson, hon. treasurer, National Institute for the Blind 206, Great Portland-street, W.

* * *

It must have rejoiced the hearts of broad-minded men to find the *Times* heralding the advent of Easter with a leading article against the compulsory use of the Athanasian Creed. The plea, it says, that many Churchmen's consciences shall no longer be violated by the repetition of the "damnatory" clauses is reasonable. "When men's minds are more drawn to consider the great mysteries which all Christians accept than to trouble about their metaphysical explanations it brings a sense of pain to declare the perdition of those who reject the precise terms of an abstruse formula. The present use of the Athanasian Creed in the Church of England has been condemned by many of its most illustrious divines. It is plain that at the present time very many devout Churchpeople find its repetition almost intolerable. A great opportunity will have been missed if the revision of the Prayer Book which is now in process

does not secure some satisfactory alteration of the rubric for their relief."

* * *

A FEW voices have been raised against this protest, one clergyman going so far as to assert that in a long and varied experience he has never discovered any member of the Church of England who objects to the present practice, "and not one of the hundreds of incumbents that I have met has mentioned it as a difficulty." To this Bishop Baynes replies that there is something almost appalling in the statement, for it seems to him to reveal a state of ethical callousness about the real meaning of words. Even the Bishop of Oxford, who has grown very sensitive about his own orthodoxy, acknowledges that no clergyman can recite the clause in question, "so sweeping and so universal, without a mental reservation which it does not really convey."

* * *

WE doubt, however, whether much relief for uneasy consciences can be found in the discovery that the *Quicunque Vult* is not a creed after all. "It is to be regarded as a psalm or hymn rather than a creed," according to the writer in the *Times*. "There is a great difference," the Bishop of Oxford informs his clergy, "between a personal affirmation of belief and the joining in the general proposition of a canticle." This may all be historically true. At first it may have been simply "a battle-cry of the faithful in days of fierce conflict." But the crucial point is this, that the compilers of the Prayer Book did not treat it in this way. In the Articles it is placed on exactly the same level as the other two creeds, and on the Sundays when it is appointed to be used it takes the place of the Apostles' Creed, a plain intimation surely to the worshipper that it is intended to be of equal obligation. This is the real source of the difficulty, and the liberal clergy will be very unwise to relax their efforts to banish it from public worship on the plea that it is only a canticle after all.

* * *

NONE of the Easter Conferences arouse in us a livelier interest than that of the National Union of Shop Assistants. It is the one occasion in the year when a large body of men and women, upon whose promptness and politeness the whole community depends for the comfort of daily life, makes itself articulate and formulates its demands upon public consideration. It will hardly be denied by anybody with knowledge of the facts that many shop assistants are underpaid and overworked, while the grievance of the living-in system, especially in the drapery trade, ought to have been removed long ago. At the same time the difficulties

of effective combination are very serious, and other classes of workers, the conditions of whose labour gives them more contact and cohesion, find it easier to focus attention upon their grievances. Even at the time of their annual conference some of the newspapers show an almost culpable indifference to their proceedings, guided no doubt by the journalistic instinct for the subjects which interest or entertain their readers. But an age that loves shopping is much to blame if it fails to take a lively interest in the welfare and happiness of the assistants, who are expected to study our whims and to be always prompt and obliging and well-dressed, no matter how poor, tired, and dispirited they may be. We make tremendous demands upon them, and give them far too little personal thought or public sympathy in return.

* * *

The annual Conference of the National Union of Teachers has been in session at Lowestoft this week. The President, Mr. W. B. Steer, of Derby, devoted his address to the status of the teacher. The threatened dearth of teachers, he pointed out, had become very serious, and was due to the unattractive conditions under which their profession was carried on. There must first of all be a living wage. At the present time there were 4,496 certificated class masters who receive less than £100 per year, and 5,127 certificated class mistresses who receive less than £70 per year. "The potential recruits will not enter the teaching profession," he said, "until the nation can assure an eventual salary of at least £200 per year to every man and £160 to every woman who responds to the call, with higher remuneration still should their industry and success, and the smiling face of fortune, lead to the head-teachership of a school."

* * *

MR. STEER also pleaded that there must be more scope for the play of ambition in the teaching profession. This could be secured by a system of promotion from the teaching ranks to administrative posts and inspectorships.

"It should not be deemed presumptuous," he said, "for the newly certificated teacher to dream that he may one day become Chief Inspector of England or Wales, or, maybe, Permanent Secretary of the Board of Education. In every other profession there is the advantage of prospect, and teaching would acquire a different estimation if it led naturally to those posts of responsibility and control for which it is the best, because the most natural, kind of preparation. . . . The constant supply of efficient teachers will never be secured until the better paid posts of the profession of education are all

put within the teacher's reach, and this plan would make administration more effective, inspection more rational, and teaching infinitely more hopeful, and therefore more effective. . . . The widening of the outlook of the teacher is necessary in order that the best men and women may be attracted to the work, and if university training be essential for the higher service, that but proves that the Government ought, long ere this, to have arranged that a university career shall be provided for every new entrant into the profession."

* * *

UNFORTUNATELY, booming trade has its drawbacks in an increased drink bill. Mr. G. B. Wilson, the secretary of the United Kingdom Alliance, states in his annual letter to the *Times* that there was an increase last year of more than £5,000. "Last year," he writes, "was one of great prosperity, and the weekly wages bill of the nation was probably higher than it has ever been before, so that it is not surprising, though regrettable, that a certain proportion of the increased earnings were expended in the purchase of intoxicating liquors. It is encouraging, however, to note that the consumption of alcoholic liquors, as measured by the figures of per capita consumption, is still much lower than it was during the periods of trade activity which culminated in 1874 and 1899."

* * *

It would be a mistake, however, to allow ourselves to be unduly elated by this last sentence. There has certainly been a distinct improvement, but the consumption per head is still terribly high. For England and Wales Mr. Wilson estimates it at £3 14s. 2d. per head; for Scotland £3 6s. 9d. per head; for Ireland £3 3s. 1d. per head. In the second part of his letter he calls attention to the undoubted influence of this inordinate consumption of alcohol upon pauperism, physical deterioration, infant mortality, and crime, a fact which ought never to be lost sight of in our growing concentration upon other aspects of the social problem.

"The statistics issued by the National Society for the Prevention of Cruelty to Children," he writes, "give a faint indication of the suffering to the nation's children caused by the drinking habits of our people. During the past 10 years the Society has dealt with cases of proved cruelty or neglect affecting no fewer than 1,340,251 children, of whom 9,358 died; and the number of offenders amounted to 625,170; and the director states that 'it is not an exaggerated estimate that 90 per cent. of the cases of neglect inquired into by the Society's officers are due to the habits of excessive drinking on the part of one or both of the parents.'"

FRIENDSHIP WITH GOD.



A LITTLE time ago I read some passages from one of the famous sermons of St. Bernard the Abbot of Clairvaux, who was born in 1091, and was one of the most distinguished saints of the Roman Church, and is famous for his work in reviving and purifying Monasticism. Afterwards I read from the Great Quaker, William Penn, who was born centuries later in 1644. One might think that a completer contrast could never be found than that between a Roman Catholic and a Quaker; and yet, if we reflect for a moment, we see how much they have in common. So true is Penn's remark that "the Humble, Meek, Merciful, Just, Pious, and Devout souls are everywhere of one Religion; and when Death has taken off the mask, they will know one another though the divers liveries they wear here makes them strangers." St. Bernard was outwardly as austere and as simple as the Quaker. Both lived a life of abstinence and hardship; the Roman saint voluntarily in his bare cell, the Quaker compulsorily in prisons for breaking unjust laws. St. Bernard's first monastery was a rude hut roughly put together; and he and his companions lived on beech nuts and on roots. The Quaker, after many vicissitudes in prisons, found his retirement in a Sussex homestead, and gave us his "Fruits of Solitude," "this enchiridion," as he calls it, this handbook or manual. The monk blessed God for giving him the peace of his abiding place, for being allowed to withdraw from the world. "Trust to one who has had experience," says St. Bernard, "you will find something far greater in the woods than you will in books. Stones and trees will teach you that which you will never learn from masters."

And William Penn says in his preface: "The author blesseth God for his retirement, and kisses that Gentle Hand which led him into it. For though it should prove barren to the world, it can never do so to him. He has now had some Time he could call his own; a Property he was never so much Master of before: in which he has taken a view of himself and the World." And he proceeds to speak of Time and the World almost like a voice from the cloister; and yet with a keen and eager zest for the joy and loveliness of

Life—Life in its true depth and purity and fulness. "I can hardly wish any man better than that he would seriously consider what he does with his Time: How and to what ends he employs it; and what returns he makes to God, his Neighbour, and Himself for it. Will he ne'er have a Leidger for this? This the greatest wisdom and work of Life. To come but once into the world, and trifle away our true enjoyment of it, and of ourselves in it, is lamentable indeed. . . .

" . . . We understand little of the Works of God, either in Nature or Grace. We pursue False Knowledge, and mistake education extremely. We are violent in our affections, confused and unmethodical in our whole life; making that a burthen, which was given for a Blessing, and so of little Comfort to ourselves or others: Misapprehending the true Notion of Happiness, and so missing of the Right Use of Life and way of haply living.

"And till we are persuaded to stop, and step a little aside, out of the noisy Crowd and incumbering Hurry of the World, and Calmly take a prospect of Things, it will be impossible we should be able to make a right judgment of ourselves, or know our own Misery. But after we have made the just Reckonings which Retirement will help us to, we shall begin to think the World in great measure Mad, and that we have been in a sort of Bedlam all this while."

"Reader," he adds, "whether young or old, think it not too soon or too late to turn over the leaves of thy past life: and be sure to fold down where any Passage of it may affect thee. And bestow thy remainder of Time to correct those Faults in thy future Conduct: be it in relation to this or the next life. What thou wouldst do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like occasions."

That should suffice as a sufficient commendation of Penn's "Fruits of Solitude." Let me turn to speak briefly of what it may sum up for us in our own experience, namely, friendships—friendship of devout books, friendship of devout persons, but above all, Friendship with God. We can imagine the richness of the simple heart that grew these pleasant fruits of reflection; that found calm after a fevered and tumultuous youth; that heard tender messages of communion and consolation in silence and in retreat, and found the divinest and sweetest of all companionships at the centre of solitude. And it may be so with us. It has been said: "We mortal millions live alone"; and this is

true—sometimes very sadly true. At the core of our life we seem lonely and isolated; we have a privacy which no one can quite penetrate. No—neither friend, nor lover, nor husband, nor wife; not even ourselves. I am at bottom a mystery to myself as you are to yourself. There is a veil before our most inward Holy of Holies, which even we ourselves know not how to lift or to withdraw. The last shrine, the hidden secret of our personality is there. In this lonely interior solitude we each separately live our deepest life. We are apart; we seem strangers and aliens to each other in the things that matter most. I walk through deserts and in a world of my own. I sail the seas of the spirit-world alone. No one knows me. No one except—and what a tremendous exception it is—except God. Alone, yet not alone, for the Father is with me. Alone, yet not alone. The exception is a universal and complete exception. It negatives and annihilates all I've said about isolation and apartness and solitude. The deserts are now deserts that blossom as the rose, and blow with all the perfumes of Arabia. The sea is full of sails, for God is with me, and in God I find again my fellow men whom I cannot understand except in God; whom I cannot join except in His uniting spirit. For God is the spirit of friendship and the bond of peace, and the place and tie of our communion. I am no longer lonely in Him. Isolations coalesce and merge in Him. Our separations are broken down; our distrusts and reservations, our coldnesses and suspicions all disappear in Friendship with God. Your need of Him is my need of Him. Your joy of Him is my joy of Him, and apart from you I may not be fulfilled in Him, because we are members one of another, in one body under One Head. The same blood of God runs through us, and pulses in our hearts. Our separation becomes unity. We being many become one man in Christ. As a great mystic said: "We behold that which we are, and we are that which we behold, because our being, without losing anything of its own personality, is united with the Divine Truth."

And this "Friendship with God" changes, transforms, transfigures everything. It is the one thing that makes the worth, the Timelessness of life. It is the one secret Love that makes all other loves true, and pure and precious. It is the one smile of benignity and gladness that lights up the face of the world, and makes its mystery divine and accessible and homely. It is what makes our fellow-mortals no

longer strangers and aliens, but children of the same family—a beloved, sacred fellowship, a true Church of Christ. It is what makes work a service of affection. It redeems our drudgery with the spirit of a Christ-like love. Wherever we go, in whatever state we are in, we may have God with us as the unseen friend, the invisible presence, the hidden companion. The flame of a heavenly altar burns with worship in our several hearts, and all the flames are one flame—that “simple Flame” which Dante saw as God.

J. M. LLOYD THOMAS.

AN OPTIMIST'S APOLOGY.

It is frequently concluded in discussions popular at debating clubs and in the correspondence columns of newspapers at certain times of the year that neither the optimist nor the pessimist is perfectly justified in his view of life. It is objected that life is a tangled skein of good and evil, that optimism no more than pessimism can be accepted by the rational man as a true explanation of things, that optimism and pessimism are matters of health and disposition, and that perfect sanity always avoids extremes. Now, in spite of the apparent reasonableness of these observations, they are not the less depressing and pessimistic. For my part I should prefer the more sincere and consistent gospel of Schopenhauer to this timid optimism which would decide in its own favour only after a careful balancing of pros and cons, of this good and that evil, as if it were purely a question of evidences and the sum total of experience. Truth is more often to be found in one of, or beyond these extremes, which, according to this kind of critic, perfect sanity avoids. It is useless to put the sum of evil under the sum of good and attempt to discover the difference by subtraction; it would be wiser, if any such process of calculation were allowed at all, to make the sum one of simple addition, or, in other words, take life as it comes without vexing ourselves over abstract and metaphysical speculations as to the good or evil of it as a whole. Good and evil are not to be compared or contrasted as if they were items of debit and credit; they are in nature too disparate and incomparable. They are, indeed, alternative, like light and darkness, and exclude each other from being. Evil and good are each positive and permanent in their essence as long as they endure, and our experience of either arises from the contest in our own wills of the one with the other for supremacy.

But there is an optimism much more positive and rational than that of the “cheerful idiot,” who thinks that others’ misfortunes are blessings in disguise and that everything is for the best in this rose-garden of a world. For optimism of this sort is often an expression merely of selfish insensibility to the sufferings of others, of a lack of sympathetic imagination, or of actual

experience of similar pain, and this optimism is often the same spirit which by pure insensibility inflicts it upon others. Thus strength always scorns weakness; health, sickness; sanity, insanity; wealth, poverty; happiness, misery; and success, failure; and as a contemporary writer has said, “It is when we are most happily aware of our own physical well-being that we are least accessible to any concern for the misery of other sentient creatures.” But after the first agony of loss or grief is spent, the hope not infrequently arises in the sufferer as a kind of alternative to the actual evil that “all is for the best,” even while at the same time rebutting it, but this is only when the evil has been endured, when the bitter rue has been drained, and when it has been realised that “neither present years nor years unborn” will ever restore to us the things we have once lost. But this bitter hope which arises in the outraged and lacerated heart is a very different thing from the flippant assurance that misfortunes are blessings in disguise, although, of course, this depends in some degree upon the source from which such assurances come.

For what is optimism? I will try to state what, with all the abysses of pain not forgotten, is my own belief as an optimist. Optimism is, in the first place, that very agony of revolt which arises in the throes of evil. It is the cry of pain on receipt of the blow, the tears of protest when the joy and meaning of life are suddenly snatched away, and it is also the reassurance and peace which spring up in the heart after grief has been chastened by time (but this is no remedy). In youth, optimism is ambition, love, and hope; in manhood, it lies in fulfilment and labour; in age, it is in regret and retrospect still tempered, perhaps, by hope. It is the centre, the desirable ideal, the perfect bliss to which we turn like sunflower to sun, from birth to age. It is the belief in good in despite of all the apparent omnipotence of evil. It is the law of life itself, the principle of growth and development, of love and life, procreation and preservation, and at last in its turn of decline and dissolution. It is the principle which makes life tolerable and possible and even happy day by day for hundreds of thousands, and the alternative to death and evil and endless pain.

It is a belief which poets and thinkers of all ages have cherished and celebrated that there is no evil which has not its antidote, and no human need which has not somewhere its satisfaction. As this is stated by Mr. Mallock, “There is no desire implanted in any living creature which does not indicate the existence somewhere of that wherewithal it shall be satisfied. Thus for bodies numbed with cold there is the warmth of sun and fire. For tired muscles and heavy eyes there is sleep. In the hunger of the lamb is a witness to the growing of the green pastures. So it is with the soul.” Optimism cannot and does not dispute the existence and the evil of evil; it rather presents an alternative in good. Evil, says the optimist, is essentially false, the very word implies something that should not be (and anything which should not be in a permanent

and absolute sense is not). Evil has no entity, no authority, as good has and as truth has. Everything in his view is either all good or all bad, since it is impossible for two such contradictory terms both to be absolute and true. And he from his heart and soul decides for truth even though there were nothing true.

To the optimist, as also, perhaps, to the pessimist, it does not seem that any other faith than his own is possible or rational. The difference between his own belief and that of the pessimist is, he conceives, just that between a plenum and a vacuum, philosophy and no philosophy, truth and falsehood, belief and none. He may, it is true, meet every kind of evil and misfortune, but if he be a true optimist his belief will only be the greater. His attitude may be illustrated by an adventure of Paracelsus in Browning’s poem:—

I remember well
One journey, how I feared the track
 was missed,
So long the City I desired to reach
Lay hid, when suddenly its spires afar
Flashed through the circling clouds.
You may conceive
My transport. Soon the vapours closed
again.
But I had seen the City, and one such
glance
No darkness could obscure.

To the optimist there seems a taint of insanity in the philosophy of pessimism; notwithstanding its show of evidence and logic, for him it is the difference between health and sickness. The morbid imaginings of a diseased or distempered mind are no doubt subjectively real and true for the invalid, and to the sick there may seem no escape from the phantasmal evils and anguishes of existence, but as the mind recovers health all these horrors and their attendant logic disappear as those of a nightmare disappear at day-break. One does not escape from them by argument, or by intellect, but by simply waking up. The optimist, therefore, holds that all evils, actual and physical as they are in effect, are of the nature of evil dreams and darkness. (In this respect he shares the belief of the Christian Scientist, but with the difference that he does not deny the physiological basis of evil, and would for physical evils seek to apply their physical remedies, or remove their physical causes.) And evil for him is not to be expelled, therefore, by a pitchfork, but being of the nature of darkness is dissipated best by admitting the light, and when necessary for this purpose cleaning the begrimed windows of the body and soul. There is a reality and assurance in the experience of this faith, in peace, health, love, and happiness which is never present in the most poignant and oppressive horrors of delirium or disease, just as there is a reality in our waking moments which is superior to the most vivid of dreams. The passions of despair, fear, grief, he cannot but associate, like Spinoza, with sickness and pusillanimity and even insanity, which is perhaps their logical end. Nature, as Anatole France declares, is never on the side of the inconsolable.

In brief, optimism refuses point blank to believe in the omnipotence of evil,

and recoils from such a conclusion as too monstrous and false. "The only darkness," said Bacon, "is ignorance," and in a similar way the optimist contends that the only evil is darkness. Just as children outgrow the terrors of the dark and night-time, so the optimist trusts men will yet outgrow the fear of evil, as indeed they have outgrown some other superstitions. Everything *must* be right. Even the platitudes of consolation in common and sometimes insincere use have a profound basis in this ultimate belief in good, although this is often expressed obscurely:

Oh yet we trust that *somehow* good
Will be the final goal of ill.

A man who does not possess this belief must in some manner have lost his way and missed his immortal human destiny.

F. H. M.

OUR VILLAGE.

I.

To catch the spirit of our village, one should arrive on an early spring morning after a long night journey from a far place where no hills are. In a moment the jaded sense and the jarred nerves are soothed and restored. For in that moment the whole soul is bathed in the balm distilled out of the ages of ancient peace, or ever the tribe of man awoke to life and love and their attendant pain. In the early morning the Hills have not quite settled back into their places after their rhythmic dance beneath the moon, to which Ceridwen summons them night after night; they have not yet put on their look of majestic boredom, and one surprises in their green verdure the glint of their drowsy-lidded eyes, and in the undulating lines of their contour the subsiding motions of their heaving bosoms. None of the villagers have witnessed this Titanic dance, or for that matter seen the revels of the Little People around the pool of Tylwyth Têg, which everybody knows goes on. None, save one; and he is but one of the "fools of God." Alone he lives in a rude hut in a cleft of the hills, and no fear has he of the tempest or dark or death or doom. With the repute of something out of gear, of being daft and fey, goes strangely a respect as for a pious, proud and precious character. Indeed, the man is a miracle. With all the stars against him, he has preserved his heart fresh and green, his vision pure and his faith undimmed. His tragedy has not embittered, but rather mellowed his relations to men. Had he chosen to curse, none had right to offer reproof, for he has had cause to curse. But his good angel prevailed. His story takes you a generation back. The village belle had dismayed a galaxy of suitors by choosing for her mate this man, then a rising mechanic. Something in the dark eyes distinguished him from the rest of his compeers, and though not so glib of tongue, nor so obtrusive in masculine grace, his quiet strength and reserve and worth seemed to have won recognition and affection. To hasten the marriage, the girl made up her mind to add to the domestic funds by taking a situation in a London house; she

could thus also see a little of the world ere settling down. Letters were few to village addresses in those days, but twin hearts know modes of communication all their own. Several years passed, and the bride did not return. Then came a message from a mutual friend, a comrade of the rosier days, announcing the sad news of a sudden fever and her death. Some souvenirs of their courtship followed soon after. The lover believed, and for a time the light went out of his life. But his love had been too virile, too sacred to suffer eclipse. Nay, the physical separation only served to idealise a passion so spiritual, and her memory became a star to be worshipped, a perfumed altar-flame on which he sprinkled day by day the incense of his dearest desires. The man went about like them who have seen the vision of the Holy Grail, like them who have awakened out of a dream in which the very Christ has shown his wounds, like them who daily taste the gladness of the Lord.

A well-meaning person, familiar with the true facts, and pitying a good man's misplaced trust, furnished a hint that sent the lover to London. Ere the train reached the city, at a suburb station, into the compartment where the distressed man sat came the friend he had trusted, and with him the lost bride with their child in her arms. The quondam village comrade and village bride had married, and to hide their treachery had made up a tale of death. For months the wretched man, wounded in his holiest nature, disappeared from the ken of men; but one day he came back. He was seen walking on the hills with his face to the dawn. Something in him had snapped; but his intelligence remained, and there also remained a gentleness of manner, a courtesy to women, a tenderness to children, that have marked him ever since. This lonely man, betrayed in friendship and in love, has not lost his faith in men. All over the hillside where his home is perched all kinds of plants grow in the clefts of the crags, on the mossy knolls, festooning the bare rocks. They are the hermit's contribution to the beauty of the world, and emblematic of his place in the sun. One cannot chafe at a lesser pain when one remembers the patient sweetness of the man who was deceived, but has remained true, who was belied, but has still believed.

He says, and he lies not in other matters, that the Hills are great motherly Beings; and as fairies of fortune dance around the cradle of a goodly child, so these Hills glide in corybantic coils around the village, guarded by their grandeur, nurtured by their oxygenated breath, and caressed by their entwining arms. Like the infant Jupiter amid a group of adoring goddesses, so lies, embosomed and embowered amid the grassy and the wooded hills, our village.

J. T. D.

THE Jowett Memorial Lecture will be delivered by Professor Gilbert Murray on Wednesday, April 22, 1914, at 8.30 p.m. at the Passmore Edwards Settlement, Tavistock-place, W.C. The subject will be "The Conception of Another Life." Admission free by ticket to be obtained on application to the Warden at the Settlement.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE SUSTENTATION FUND.

SIR,—I should be obliged if you would kindly allow me to make use of your columns to follow up the appeal you were recently so good as to insert from Mr. Monks for the £50,000 Fund. I have to acknowledge with profound gratitude the wonderful response made during the last two years by our people to the plea raised at the Triennial Conference at Birmingham. The ministry of the churches on its roll have learned once more how generous is the support rendered to them by our laity, and we have all thanked God for the evidence of the heartfelt co-operation between the British and Foreign Unitarian Association and the National Conference, without which this fine achievement would have been impossible. Knowing, as I have reason to do as much as any man, the great part in bringing us all together in this grand united effort taken by the late lamented John Harrison, I wish that he could have lived to see the fruits reaped from his labours in the cause. What has been done will be a monument to his memory. We have, however, not yet quite completed our task. We have had a stimulus given to us to complete it by Whitsuntide in a most generous offer by Mr. Robert Blake of a second £500 in case it is done by then. The latest figures show £48,346 promised and £40,776 paid. Now the object of this appeal is to let our people know the vital need of reaching £50,000 including the £500, by Whitsuntide. Indeed, it *must* be done; and I have a word to say about the way to do it. Figures placed in my hands by the indefatigable treasurer, Mr. Monks, to whom, and to Mr. Harwood, the equally splendid secretary, much of our success is due, show the gradation and number of the gifts promised up to date.

No. of Donations.		Total.	Average per Donor in £.
108	£100 and over	£40,450 0 0	374.64
152	under £100 to £20	4,911 2 0	32.31
135	£20 to £10	1,468 18 5	10.88
173	" £10 to £5	883 11 9	5.11
503	" £5	632 4 4	1.26
1,071		£48,345 16 6	£45 2 10

While these figures bear ample evidence of the generosity I have referred to, I hardly think that 173 can exhaust the number of those who would be willing to give from £5 to £10, or that 503 include all from whom smaller sums up to £5 might reasonably be expected. The smallest will be acceptable. I ask our religious democracy to come in to take their share. What is really wanted is a canvass of all our congregations, member by member, without delay, so that all may have the opportunity given them of joining to confer this boon upon our ministry.—Yours, &c.,

H. ENFIELD DOWSON.
Geor Cross, Hyde, April 11, 1914.

SUNDAY CLOSING.

DEAR SIR,—I should like to call the attention of all friends of temperance to a Bill which is now before Parliament for the closing of public-houses on Sundays. It has been introduced into the House of Lords, has passed its second reading there, and is to come before the House of Commons early in May. An Act to the same effect has long been in force in Scotland, and has been found to work well, as have also similar Acts in Wales and Ireland. Why should not England have the benefit of a similar restriction? The Government are favourably disposed towards the Bill, but it will require a strong support from public opinion to secure its passing, for the drink trade will no doubt oppose the Bill most vigorously, though I am mistaken if many publicans, and still more publicans' wives, would not in their hearts welcome the passing of a Bill which would secure them a weekly day of rest.

Information on the subject, and a suggested form of petition, may be obtained by applying to the Secretary of the Central Sunday Closing Association, 1, Palace-chambers, Bridge-street, Westminster.—Yours, &c.,

M. C. MARTINEAU.

1, Alington-lane, Leitchworth,
April 13.

MORAL EDUCATION.

SIR,—I have read with much interest the review in your columns of Mr. J. H. Wicksteed's book, "Conduct and Character." May I venture to point out that in very many schools which provide for Unitarian and Trinitarian, Theist and Atheist, Jew, Christian and infidel, no hymn or lesson is permitted in which the name of Jesus occurs, and even the mention of God is fraught with some difficulty. The Moral Education League has provided a series of text books setting forth a system of morals within this limit.

That Mr. Wicksteed barely mentions Jesus proves nothing more than that he has understood the limitations imposed upon him. That he has done the work in no narrow spirit is proved by the fact that of the quotations at the head of the chapters, two are from the Old and three from the New Testament, while the following extracts not unfairly "indicate the temper" of the book. "It is possible that the Hebrews sometimes sacrificed children in this way to their God, but prophets like Jeremiah preached against the foolish and cruel custom, and declared that the God of Israel hated such worship and would punish those who offered it. We are told that in these islands, before Christianity came, the ancient Britons used sometimes to sacrifice numbers of men and women to their gods. . . . All this was put an end to in countries where Christianity came."

If your reviewer deplores the absence of a religious basis he should surely attack the narrow sectarianism of our day which makes such a basis impracticable, rather than the League, which, while Bishops bicker over points of dogma, is at least providing a sound moral teaching to which priest, parent, or teacher may, if

they wish, add that basis of "loving obedience to a Heavenly Father" which your reviewer desires.—Yours, &c.,

P. BRANDON-JONES.

Yewbank, Mill Hill, N.W.,
April 13, 1914.

SIR,—Will you spare me a few lines to make a correction? It is not exactly true, as the reviewer of my book of Moral Lessons suggests, that King Alfred's "praying-men" suddenly become in my hands "thinking-men"—or only in the sense that his "fighting-men" become "doctors," "dirt-destroyers," &c., and his "working-men" become all who insist on giving good value for money. I have enlarged all his classes for to-day, and included amongst the prayer-men those who by word or thought help to make the world what our ideals prefigure it. It is of course true, however, that those who use the book are intended to supplement it; for it would be impossible to write a book of moral lessons based upon the common ground of all moral teachers without omitting many vital things, and some of those which are to some the most vital. But I believe I am right in saying that whatever our own position as to the basis of virtue in man, neither I nor my committee took it as any part of our purpose to supplant the religious basis of teaching.

The difficulty of providing even religious moral teachers with something they can all use is illustrated by another criticism of your reviewer's. It was advisable to leave out any specific mention of Jesus by name, as many professing Christians would literally prefer not to have Him mentioned at all than called "Our Lord," if they call Him "Jesus" or "Jesus," if they call Him "Our Lord," or even "him" if they call him "Him." This is not a fancy picture, but what I know to be unhappily true. But this should not prevent teachers and parents of all persuasions from referring to him in their own terms when I speak of some great saying as "in the New Testament."—Yours, &c.,

JOSEPH H. WICKSTEED.

Leitchworth, April 12, 1914.

OLD AGE HOMES.

SIR,—Your reference under "Notes and Jottings" to Old Age Homes in Vienna and Copenhagen reminds me that when walking one evening last summer in the beautiful hilly region that forms the western suburb of Budapest, my attention was arrested by a group of elegant-looking dwellings that were almost hidden by surrounding trees, and by a number of elderly men who, either singly or in groups, were walking along the high road toward the entrance to the grounds in which the buildings stand. On inquiry I learned that the delightfully situate villas formed one of the Homes for the Aged Poor of Budapest, and that the pedestrians were inmates returning thither. When I expressed surprise that so many of the residents had been granted leave of absence, I was informed by a Hungarian friend

that as poverty is not considered a crime in Hungary, and the aged poor are not imprisoned, no permission to leave the Home is required, and that from early morning till late in the evening they can go and come just as they please. On further inquiry I ascertained from an official source that the city of Budapest maintains three asylums for aged poor, and that another to accommodate 2,500 men will shortly be built at a cost of £333,333. All men and women who, having contributed to local taxation for four years, have become unable to support themselves, and have no relatives who can provide for them, are eligible to become inmates of these Homes, and are admitted by order of the City Council. Those poor persons who, although resident in Budapest, are chargeable to other communities, are temporarily received and cared for pending their removal to the place responsible for them. Such as are sick or feeble-minded are suitably treated in the hospital connected with each Home. Healthy inmates perfectly preserve their liberty and are not called upon to do any work, either indoors or out, but if any choose to volunteer for service of any kind they receive suitable payment; and whether they work or not, all receive an allowance of tenpence monthly to be expended as they please.

In the hospital the cost of maintenance of each person is 1s. 4½d. daily, and in the Home only 1s. 0½d. Those poor persons who do not desire to become residents of a Home stay outside and receive an allowance of 12s. 6d. monthly. In the Homes the diet is good, ample, and varied, as the list before me shows, and in fine summer weather the meals are served in the open air beneath the pleasant shade of overspreading trees. If any inmates are absent at meal-times, no food is reserved for them. In the grounds of each Home there is a two-storeyed pavilion for recreative purposes, from the upper balcony of which a delightful prospect is obtained of the wooded hills around, and of the city of Budapest. In the pleasant circumstances and surroundings thus briefly described do the aged poor of Hungary's capital pass their last years in peace and comfort, free from any irritating or degrading regulations.—Yours, &c.,

W. H. SHRUBSOLE.

Dalkeith, Chelsham-road, Croydon,
April 11, 1914.

BOOKS AND REVIEWS.

THE PHILOSOPHY OF RELIGION.

The Philosophy of Religion. By George Galloway, D.Phil., D.D. International Theological Library. Edinburgh: T. & T. Clark. 12s.

THE question how much or how little should be included in "philosophy of religion" is one that demands discussion and settlement. Dr. Galloway appears to regard as legitimate, beneath such a title, practically every mental discipline that has bearing on religion, excepting dogmatic theology, and also some studies whose

relevance to religion is very indirect. He divides his philosophy of religion into three parts:—(1) Phenomenological, dealing with the psychical and historical origin and growth of religion, and including some psychology, some anthropology, and a certain amount of the history of religions; (2) epistemological, dealing with the significance and validity of knowledge in religion, and including more psychology, some history of philosophy, and a considerable quantity of logic and theory of knowledge; (3) ontological, dealing with the ultimate truth of religion, and including metaphysic proper and speculative theology. For this remarkably comprehensive treatment of his subject Dr. Galloway offers some fairly good reasons in his introduction; but the task he thus imposes on the reader of following him through a great deal that is necessarily very incomplete, and through much that is questionable, is, we must confess, rather a laborious one; whilst to review the whole adequately within a reasonable limit of space is not possible.

Dr. Galloway has his own point of view, which he calls "personal idealism," and no one can object to that; but it is obvious that, in a matter like "philosophy of religion" everything practically depends on the point of view, and if you know that, you know all a man has to say. A philosophy of religion which should begin simply by setting side by side, without prejudice, various points of view, possible philosophical attitudes towards religion, would be most useful and welcome. After all there cannot be much difference of opinion about the subject-matter; religion is a definite evaluation of life in spiritual terms, and the real question for philosophy of religion is surely just what justification, if any, philosophy can find for the religious view of life. Not, indeed, that it matters ultimately very much whether philosophy justifies religion or not; genuine religious experience carries its own justification with it, and it seems not improbable that, even if science and philosophy demonstrated the postulates of religion to be vain and illusive, religious experience would still survive untouched. It is here the heart that instructs the understanding, and not the understanding that instructs the heart. Religion lives by faith, and the most we can hope for is to show that science does not invalidate such faith, and that there are philosophical ways of viewing experience which make faith easier. Theism is, of course, what Dr. Galloway offers, Theism which is neither Deism nor Pantheism, and holds that God is at once transcendent and immanent, the absolute ground of the world, and yet totally distinct from the world, master of a universe destined for good, and yet allowing an almost unlimited wandering off into evil, source and sustainer of the life of individuals, yet not identifiable with that life, and so on through the whole round of familiar paradoxes. This Theism Dr. Galloway supports by various arguments. His philosophy is something like that of James Ward: The Universe is composed of multitudinous individuals, centres of experience, whose interactions produce all development, but, since out of bare pluralism you can never get unity, it is necessary to postulate a unifying world-

ground in which all individuals have their being. This is the first line of argument. The problem of interaction troubles Dr. Galloway: he wants a homogeneous medium in which his monads can act and react on each other, and he is not satisfied to accept Ward's suggestion of "sympathetic support." He therefore postulates, at the basis of the developing world, a "universal medium," the first creation of the world-will, something between God and the world, and yet—once more the paradox—not between them! It is all the old, old difficulty of the many and the one, the one and the many; how, if you start with plurality, to get to unity; how, if you start with unity, to get to plurality. Religion says that God is all in all, that we, as individuals, have no life apart from God, that our true life is only in Him—even to "lose ourselves" in Him—and yet that we are independent, free individuals, that God and the ego cannot change places. No philosophy in the world can justify that paradox, nor show us how both sides are true. Only religion can sustain the paradox, and of religion it is the very life. Pantheism, says Dr. Galloway, declares that "all is one"; Theism, on the other hand, says "all depends on one," and between these there is a world of difference. There may be, but the point is that religion says *both*, and knows *both* to be true. Religion is too big for philosophy. Dr. Galloway's second main line of argument for the theistic position is the familiar one that, because the religious consciousness demands a Supreme Value in the universe, therefore such Supreme Value must be, or the Universe is irrational. This is a form of the ontological argument, and it is about the only argument religion can produce. All we can say in the end is that religious experience is its own justification; no amount of philosophy will give religion, but from the basis of religious experience several interesting philosophies can be reached. On the whole Dr. Galloway is very fair, though we think his dread of Pantheism and Absolutism rather exaggerated. Considering the magnitude of the task he set himself he has carried it out well, and if not original, is interesting. S. A. M.

ENGLAND'S PEASANTRY AND OTHER ESSAYS. By Augustus Jessopp, D.D. London: T. Fisher Unwin. 7s. 6d. net.

ALL readers who have romantic memories of Dr. Jessopp's earlier volumes will welcome this last ingathering of the fruit of his busy pen. He was the pleasant mixture of country parson and religious antiquarian to the end, with interest almost equally divided between the men of his parish and the men of the past. But humanity always triumphed, and it is the human touch in his essays which makes them so delightful. Here he has added to his studies of the peasantry and the rural clergy, mingling his own shrewd observation with the romance of parish registers and whimsical stories of bygone worthies. In the essays on St. William of Norwich and St. Martin of Tours he returns with unabated zeal to the world

of the mediæval chronicler, and the volume is rounded off with two essays in which he appears as the intrepid ecclesiastical reformer, a part he always played with courage, not entirely, it has been whispered, to his own advantage when the deaneries fell vacant, to which, little to the credit of either Church or State, he was never appointed.

THE SPIRITUAL MESSAGE OF DANTE. By the Right Rev. Bishop Boyd Carpenter. London: Williams & Norgate. 5s. net.

OF making many English books about Dante there is no end. We should be sorry to be without Church and Symonds, Maria Rossetti, Wicksteed and Gardner; but do not they provide all that the beginner of serious intention really needs? We suppose, however, that it is in the order of things for American lectures to be printed in this book-making age, and Bishop Boyd Carpenter is one of the golden-mouthed preachers, who is sure of his public. The preface informs us that the lectures were given ten years ago, that they are "simply thoughts on religious experience as exemplified in Dante's poem," and that they are "compilations from notes—not written lectures." Those who want exhortation and teaching administered to them in terms of Dante, without any of the stern mental application which the study of Dante involves, will find here much to their taste. Only, let them not be surprised if, when they turn from the easy flow of these sermonic pages to the *Divina Commedia* itself, they fail to understand it.

THE fourth volume of *ESSAYS AND STUDIES* by Members of the English Association, which has been collected by Professor C. H. Herford (Oxford, at the Clarendon Press. 5s. net) does not carry the weight of so many distinguished names as its immediate predecessor. It is good that work should be valued for its intrinsic worth, apart from achieved reputation, and this no doubt is a virtue which the inner circle of the English Association is anxious to promote; but in a volume which is also intended to make its appeal to the general reader some information of a personal kind, if only in the form of a prefatory note, would be welcome. Of the seven essays "English Prose Numbers," by Professor Oliver Elton, a highly technical discussion of the laws of rhythm in English prose, is perhaps the most important. For students of poetry there is a contribution to the fairly familiar theme of "Platonism in Shelley," by Mr. L. Winstanley; while the taste of the quite modern man is catered for in a discussion of the Plays of Mr. John Galsworthy by Mr. A. R. Skemp.

WE have received *NONCONFORMIST ARCHITECTURE* by Ronald P. Jones, M.A. (London, at the Lindsey Press. 1s. 6d.). As the contents of the volume appeared recently in our own columns we are perhaps precluded from the usual task of criticism. Mr. Jones has achieved the distinction of a first essay in an untrodden field. We

hope that he will elaborate his historical notes and his practical hints and suggestions in a larger work. Meanwhile he will have rendered a much needed service to all who are concerned with the designing of buildings for Nonconformist worship, if he persuades them to think out the whole problem from the beginning. Gothic architecture is the expression of a ritual. Nothing more false in art and more distressing to sensitive taste can well be imagined than the bad Gothic interiors of many modern Free Churches, furnished with highly varnished pews and a hideous rostrum. In comparison the quiet restraint of the old fashioned meeting house has a great deal to commend it. Mr. Jones has enriched his volume with twelve illustrations, including such excellent examples as Friars-street Chapel, Ipswich, and the Octagon Chapel, Norwich. We are sorry that he has not included Cross-street Chapel, Manchester, which for dignity and richness of effect is one of the noblest Nonconformist interiors in the country.

FOR THE CHILDREN.

THE PARTHENON AT ATHENS.

II.—THE GODDESS OF WISDOM.

WE shall try to understand what the Greeks thought about their highest ideal by calling to mind the many symbols they employed to express those thoughts in their great temple. In the sacred chamber, surrounded, guarded and decorated by the series of beautiful columns, stood the great figure of Athene, the goddess of Wisdom. From the measurements we possess of the temple itself and the description of the statue given by the ancient writer Pausanias, we should think it very large for its home. It stood thirty-eight feet high and held in its right hand a figure of Victory eight feet high. The great statue was made of gold and ivory. It was first carved in wood and then overlaid with the more precious substances. All of it that represented flesh, the face, neck and hands, were of ivory, and the dress was of gold plates beaten out to the shape of its folds, and the eyes were of precious stones. We can scarcely wonder that such a figure has not been preserved, for spoilers would not allow gold, ivory and precious stones to remain after its worship had ceased to be carried on; and the wood would have decayed. We have, however, the description of Pausanias, and there are two marble figures of smaller size which are in all probability like the great one of the Parthenon in design. At any rate, it is from these copies that we have to reconstruct our figure of the goddess of Wisdom.

Athene stood in the temple as a calm and dignified woman, erect upon her pedestal, smilingly looking directly in front of her. One hand rested upon a shield by her side, about which a serpent was coiled. The other hand held outstretched a figure of Victory, which seemed to be offered to the spectator. On her head there was a helmet of elaborate decoration, for three

sphinx-like figures rested upon its crown. An ornament of strange design was arranged over her shoulders and consisted of a number of small serpents, held together by a kind of brooch representing a Gorgon's head. We read that originally a spear was held by the hand that rested upon the shield, though how the artist arranged it is difficult to see from the copies that have come down to us.

Now if we try to place ourselves in the small space before this figure and gather what its symbolism would teach us, we shall probably get some idea of the thought of the Greeks in their conception of wisdom. The first thing we would observe is the figure of Victory, for that would be nearest to us. The goddess offers Victory on certain conditions, and these are indicated by the other symbols arranged about the large figure. The Gorgon's head, the cape of small serpents and the larger one coiling near the shield, are all suggestions of evil; for not only in the story of Eden told in the Book of Genesis, but in many other religious legends of ancient times, the serpent forms the emblem of evil. But here in this statue we have the suggestion that evil is overcome. Many small serpents have been killed and hung as trophies about the neck; and although the great serpent is not dead, it is kept within proper limits by the shield. So the thought given is that evil has been conquered. That is why Wisdom offers its worshippers Victory.

Then we note that the figure is crowned with an elaborate helmet, decorated with three strange figures: a sphinx in the centre and a gryphon on either side. The helmet plays a very important part in all picturesque teaching. We remember the wonderful helmet of Mercury, with its magic wings; the wishing cap of so many fairy stories; and in "The Blue Bird" Tytyl wears a little green hat with a diamond which reveals to him the past and the future. And St. Paul, in his letter to the Ephesians, advises young Christians to wear a helmet as part of the armour of God. With the shield of Faith, the sword of the Spirit, the breastplate of Righteousness, he urges us, if we would be wise, to have our feet shod with sandals of Peace and to wear the helmet of salvation. Indeed, one might almost think that the Apostle had seen this statue of Athene at Athens, or a copy of it at Ephesus, and that in his letter he applied its symbolism to the Christian character; for he thinks of all the accessories with which the Greeks clothed their great figure of Wisdom. St. Paul's idea is that we should possess such a character as to be able to resist all the suggestions of evil; and that was the lesson taught by the Greeks in this statue. The gryphons are the symbols of "the troublous powers of the earth," and the sphinx is always used, whether it is found in Assyria, Egypt, India or Greece, to indicate the great problems of life, difficulties that the human mind can scarcely solve. Athene wears the helmet of success over problems and evil forces. This is the sign that she is wise.

All the young Greeks of Athens, as all the young people of the Western lands and more recent times, wished to be wise. The great thinkers and artists had given them this valuable suggestion in the statue

erected in their sacred place, that it was not only requisite that they should learn science and music and dancing, but they must learn also how to overcome evil if they would be wise; and that in proportion to their succeeding in this they would be able to undertake something of the great problems of life, and approach the solution of "the Riddle of the Universe."

Athene was said also to wear a beautiful robe which fell in graceful folds to her feet. It was of a beautiful colour, and must have looked dazzling to the beholder, for over the ground of real gold it was brightened with some kind of enamel or paint, so as to represent the colour of the sky of a brilliant dawn. As a colour it harmonised with the pink-tinted ivory cheeks and seemed to echo the satisfied smile that played about the mouth. Mr. Ruskin says of this "robe of light, saffron colour, or the colour of daybreak," that it covered Athene "wholly with favour and love." How lovely must have been her appearance, and what a feeling of calmness and satisfaction must it have induced upon the minds of all who looked at it intelligently and thought of it sympathetically—the attainment of wisdom producing the beauty and joy of love enveloping them like a saffron-coloured robe, and giving them the hopeful feeling that comes with a bright dawn. The thought of this robe was such a pleasure to the Athenian maidens that one like it was woven yearly by them with great ceremony, and was carried by them in a great procession to their beautiful temple.

However, we must not forget that the figure in the Parthenon wore over this beautiful saffron robe a much smaller one, which fell over the shoulders and left arm; and this was not so peaceful in its suggestion. It was the one made up of small serpents and held together by the Gorgon head. It certainly reminded the spectator that all effort was not over when the peaceful robe was secured. The Gorgon head suggested the hard qualities of unsympathetic spirits which in their coldness were capable of turning hearts to stone. The battle against evil is never ended. We might attain a very high degree of wisdom and yet we shall find that there are many evil things still to be watched and fought against. When we become in some degree wise we are apt to look down upon those who are not so wise with scorn and cold contempt. Athene wears trophies of such characteristics over her shoulders, as though to say that in supreme Wisdom these little serpents of evil and the cold contempt of superiority are dead.

Thus, in our attempt to imagine ourselves in the sacred chamber of the Parthenon temple, looking up at the great figure of Athene, we have been led to some lofty suggestions of thought. Though the work we have been contemplating is the work of pagan Greece, we have seen that the suggestions are not very wide of our own more modern and Christian thoughts. They agree in a striking way with the great Apostle of the Gentiles in their form and spirit. They tell us that we all have many evil propensities to guard against, and that in proportion to our overcoming them we shall attain Wisdom. The Athene of the Greeks is not far removed from the thought of the Holy Spirit of the Christian

religion; indeed, as we saw last week, the same statue was used at one time as the Pagan Athene, and at another time as St. Sophia, the Christian Divine Wisdom.

It is good to know that the spirit of Eternal Wisdom is for ever offering to us all the prize of Victory, and that we can, each of us, win the bright saffron robe of Love, which, like the beautiful dawn of a new day, will give us hope and encouragement for further conquests over evil, and bestow upon us a peace that the world can neither give nor take away.

LUCKING TAVENER.

MEETINGS AND GENERAL NEWS.

AN INDEPENDENT LIBERAL RELIGIOUS MOVEMENT IN THE PHILIPPINES.

BY THE REV. J. T. SUNDERLAND.

PERSONS interested in the progressive religious developments of our time may well be glad to have their attention called to the "Iglesia Filipina Independiente," sometimes known as the Aglepayan Church of the Philippines, because it has at its head the Rev. Gregoria Aglepay, who bears the title of Obispo Maximo. On setting out on my present journey to the Orient, I was requested by Dr. Wendte, the Foreign Secretary of the American Unitarian Association, to carry the fraternal greetings of the Association to Bishop Aglepay (among other representatives of Liberal Religion in different countries), and to bring back such information as I might be able regarding his religious movement. What follows is the result of two extended and very cordial interviews held with Bishop Aglepay, and also of inquiries made in a number of directions among not only persons connected with this movement, but others—missionaries, educators, and government officials—who have been long in the islands and are well acquainted with religious leaders and movements there.

Before going to the Philippines I wrote Bishop Aglepay informing him of my expected visit to his country, and of my desire to become acquainted with himself and his Church. He answered my letter promptly, assuring me of a warm welcome, and of his interest in Unitarian thought.

As soon as practicable after my arrival in Manila I called at his cathedral in the Filipino part of the city, where I had a very frank and interesting interview with him of more than an hour. He inquired much about the history and religious teachings of Unitarians and the progress they were making in various countries, and told me much about his own movement and the religious principles on which it is based, ending by making me a present of two books which are its authoritative standards of doctrine and worship—one a somewhat extended "Catechism" for use in his churches, religious classes and homes, and the other a volume entitled the "Oficia Divino," which consists of two

parts, the first containing what is called the "Gospel" of his Church, and the second part its doctrinal basis and liturgies and the forms of worship used at its regular services on Sunday, and in connection with baptism, confirmation, the sacrament, the burial of the dead, and on other occasions.

On the Sunday morning following my first interview I attended worship in his cathedral. The building, both externally and internally, has the general appearance of a Roman Catholic Church, with pictures, crucifixes, a high altar, flowers, and life-sized statues of Christ and of Mary and her babe. The service, which in form somewhat resembled the Mass, was conducted by Bishop Aglepay himself, with the assistance of several priests. One of the priests read a Scripture lesson, and followed the same by what I took to be a very short sermon (both were in Spanish, and I do not understand that language). There was organ music, and an exceedingly sweet solo by a woman's voice. The cathedral was well filled, but the congregation presented a somewhat unusual sight to one accustomed to Protestant audiences. Here and there were a few benches, all of which were occupied. Most of the area, however, was without seats, but was filled with persons of both sexes and all ages standing or sitting on the floor—here a group of men, there another of women or of young people, yonder a cluster of children, in other places families—parents and children—formed in little circles by themselves. Most faced the high altar, though not all; the small children were permitted some liberty in moving about among parents and friends; but on the whole the audience was quiet and reverent. I never saw a Sunday congregation that seemed so little conventional or formal, or a Sunday service that seemed so much like family worship on a large scale. The American visitor was given a seat among the small group of priests and deacons near the altar. Although he understood only a little of what was spoken during the service, he could not fail to feel the presence of the same Divine Spirit which makes true worship a source of joy and spiritual strength in all lands.

How old is the independent Filipino Church movement?—About 25 years. What is its strength?—It claims to have 24 bishops and 1,900 priests. As to its lay strength I have difficulty in obtaining any very definite information. Different persons estimate its membership all the way from half a million to two or three millions. From what source does the movement come?—It is a great secession from the Roman Catholic Church. What were the causes of the secession?—There were several. One was the tyranny and corruption of that Church. There is overwhelming proof that in few places in the world did the Roman Catholic priesthood ever sink to a lower moral level than in the Philippine Islands under the later Spanish dominance. This unworthy moral character of many of the priests, added to the heavy pecuniary burdens, direct and indirect, that the Church laid upon the people, alienated multitudes.

Another cause which seems to have operated still more powerfully to create the secession and the organisation of a new

religious movement was political. The movement started in connection with the Revolution against Spanish rule. It may be said to be, in a sense, the religious side of the effort of the Filipino people to obtain their political independence. The powers that controlled the Roman Catholic Church were in league with Spain. In the struggle between the Filipinos and Spain they sided with Spain, being desirous of the perpetuation of Spanish dominance in the islands. It was natural, if not inevitable, that the people in their revolt against Spain should also revolt against the Church which was the ally of Spain. They wanted a Church in sympathy with their own patriotic ideals, with their struggle for freedom, with their aspirations for a nationality of their own. What is the political attitude of the movement to-day? Seemingly what it was in the beginning. It is plain that the Filipino people now desire independence as much as they ever did. It would be strange, therefore, if a Church born out of a great national revolt against foreign tyranny, political as well as ecclesiastical, and out of a burning desire on the part of the nation for a career of its own, were not to-day as much in sympathy with the idea of national independence as in any past time.

The fact that this new Filipino Church favours national independence causes it to be criticised, sometimes severely, by such Americans as desire the indefinite retention of the islands by the United States. On the other hand, those Americans and others who regard the aspirations of the nation for a career of its own as legitimate look upon the fact that a religious movement is in sympathy with the earnest political yearnings of the people as by no means to be condemned. The fact that Bishop Aglepay was at one time an officer in the Filipino Army of Independence is cited by some as a reason for condemning him. But whether this is just or not depends upon our view of the justice of the Filipino cause.

Is this new Filipino Church likely sooner or later to go back to Rome, as I have heard one or two persons predict?—I see no reason for so thinking. The break with the older Church seems to be complete and final. How is the new Church to be described?—In its forms and ceremonies, its liturgies, and the general mode of conduct of its worship, as has already been intimated, it does not seem to depart greatly from the Roman Catholic Church, such departure as there is being in the direction of greater simplicity and the elimination of such elements of worship as to some minds may suggest idolatry or saint worship. This retention of many of the forms and observances of the Mother Church is natural, and perhaps not to be regretted, as it gives a continuity between the old and the new, and avoids such a violent break as might prove disastrous.

As to ecclesiastical organisation and government, the new Church is somewhat more democratic than the old, although its priests and bishops possess considerable power. In two respects it makes a radical departure. (1) It rejects celibacy, which has been such a source of moral evil in the Roman Catholic Church in the Philippines, and encourages its priests to marry and establish real homes. (2) It has no

Pope, and rejects all foreign ecclesiastical authority.

As to the theology of the Aglepayan Church, I must take space to say only a very few words. The Church is distinctly Christian, in the sense that it bases its teaching centrally upon what it understands to be the teachings of Christ. Nevertheless, its views of what is the teachings of Christ is not orthodox according to either Catholic or Protestant standards. It highly values the Bible, and makes much use of it, but rejects the doctrine of its infallibility, as it claims that Jesus rejected the infallibility of the Scriptures of his time. Its seat of authority it finds not in a book, but in reason, in conscience, in the Spirit of God in man. Hence, it takes the liberty to select from the Bible what it deems of the highest ethical and religious value, and to base its teaching on that. It accepts no religious teaching, coming from the Bible or elsewhere, which seems to it to contradict science. Thus its view of the creation of the world and man is that of evolution, not that of the Genesis legends. Speaking in a general way, it distrusts, even if it does not wholly reject, the miraculous element in the Bible. It distinctly rejects the doctrine of the Trinity as unscriptural and irrational. Yet its reverence for Jesus, his life and his teaching, is very high.

Is this movement to be classed with Protestant Churches?—Bishop Aglepay answers "No." I am told that two different Protestant denominations have sought to form some connection with it, but have failed. Doubtless it is more in sympathy with Unitarianism than with any other form of Western Christianity, yet I have no reason to believe that it would wish to be set down as Unitarian, nor am I certain but that to call it Unitarian would be somewhat seriously misleading. An orthodox Christian missionary said to me, "One thing is certain, it is a movement in the direction of Liberal Christianity." Doubtless the safest thing is to stop with that affirmation. Meanwhile the movement will be watched with interest by all Christians; certainly it will be followed with great interest and sympathy by Unitarians.

A serious setback, in a way, to the independent Filipino Church has been given by the decision of the courts that the Church edifices of the islands built by the Roman Catholic Church belong to that body, and cannot be alienated to the new movement, even in cases, which seem to be very numerous, where whole congregations have joined the movement. Considering the fact that the edifices were village institutions, built by the villagers, and largely by forced labour, the villagers not unnaturally claimed the same as of right belonging to them, and especially when any community went over *en masse* to the new faith it is not strange that it insisted on retaining possession of its church edifice. I am told that Governor Taft, at first, at least, gave encouragement to this claim. I am also told by a high legal authority who is not favourable to the new movement that if its case had been legally well managed, the decision of the courts would have been the other way. However, as matters went, Bishop

Aglepay and his followers lost the Church edifices. Of course, financially and in the matter of prestige this was a severe blow, all the more severe because of the poverty of the Filipino people. It is not strange that after the decisions were rendered there was some falling off of numbers in the movement. However, the Philippine Islands are favoured with a warm climate, so that tents and light bamboo structures of small cost serve well as places of meeting and worship nearly all the year round. To these the adherents of the new faith have resorted; and I am told that it is questionable whether the permanent loss of members has been very great. What the future may have in store for the new movement, of growth or of decline, of course, only the future can reveal; but judging from the testimony which seemed to me most intelligent and most fair, I should say that at the present time the Independent Church, and not the Roman Catholic, has the sympathy of the larger number of the Filipino people.

AMONG AMERICAN CHILDREN.

As there cannot be many British teachers (or American either) who have, in the space of seven months, addressed and conversed with about 280 different groups of American girls and boys, and as I am just concluding this happy task, I trust a brief account of my teaching-tour, October, 1913, to April, 1914, inclusive, may possess some educational interest. Under the auspices of the University of Wisconsin, which is, perhaps, the most progressive cultural institution in the United States, I visited 32 cities, and confronted more than 20,000 people in audiences, in order to show, by means of publicly-delivered lessons, how the theme of moral and civic instruction may be rendered interesting and stimulating to young hearts and minds. In every place, except New York City, the meetings were arranged in official connection with the local Board of Education. The area covered extended from New York to Missouri, and from Wisconsin to Washington, D.C. Typical occasions that stand out in memory are those on which I taught classes in the cosmopolitan Bowery district of New York; before a big convention of teachers at Wausau in Central Wisconsin; at a city lunch club of business men at St. Louis; before some 2,000 people at the New York Hudson Theatre; in the presence of hundreds of mothers at Albany, N.Y.; and in a school at Louisville, Ky., where the children were coloured and all the audience also.

Of the children it may be said, as summarily as truly, that they very much resembled children elsewhere. Occasionally, and more noticeably among those of superior social position, I observed a certain lack of concentrating power, and among the same class a lack of moral discrimination. I mean that they did not so quickly see a moral issue as working-class children. Social causes quite account for these characteristics, which, however, are only superficial; and which, I am inclined to think, may be matched by the same class on the British side of the

Atlantic. Speaking generally, I felt very much at home among the young Americans, and counted it a constant joy to exchange thoughts with them. None pleased me more than the little Russian Jews.

No religious controversy ever arose in the discussions which followed the demonstrations, a fact attributable to the wise omission of religious instruction from the public schools. I may add that not much disposition was exhibited for debate at all. This was partly due to the overwhelming preponderance of young women in the assemblies of teachers, and partly to a long-standing habit of silence among American audiences. English meetings are more animated, though I must confess there is more widespread interest in education in the United States than in England. Parent-teachers' associations, for example, are far commoner in America than on our own side of the water. These associations combine the parents and teachers of a school district in social gatherings and entertainments. The question which I think was oftenest put to me was whether I would advise the appointment of special teachers of moral instruction, or desired that each and every ordinary teacher in the grade schools (elementary schools) should undertake the duty. The problem always embarrasses me; for, while I regard character-training as the supreme occupation of a teacher, I am well aware that a proportion of teachers are not admirably adapted for the responsibility. This is another way of admitting that we are in a period of experiment and transition, and that the sooner we can introduce the subject into the normal colleges the better. As a matter of fact I did visit, and teach in, a considerable number of teachers' training-schools, and can report that the students and faculties were, to say the least, by no means indifferent to the importance of the subject, alike to the profession and to the commonwealth. "My board," said one training-school principal to me, "has discussed the question for a year, but done nothing, because the members did not see how the subject could be practically dealt with." He kindly observed that I had helped to display the *how*.

Certain principles were confirmed in my own mind during this tour, and the many conversations which enlivened my travels. I will select two for brief notice. One is the extreme importance of avoiding those didactic habits known as preaching and moralising. Not a soul ever complained that I left out this dull exercise; I repeatedly condemned it; and the journalists who reported my lessons frequently drew attention to what appeared to them the novelty of the procedure. I venture to emphasise this point, because ignorant critics of the Moral Education League are perpetually raising futile objections to our non-existent propensity for giving solemn advice. Scores of times I pointed out to the audiences that the children had quitted the platform without receiving a syllable of sage counsel from me. The other point relates to a principle which I first expressed in the columns of THE INQUIRER some two years ago, and have since carried to thousands of minds in America and India, namely, that good children need moral instruction. The pro-

position has a paradoxical air, I freely allow. Nevertheless, I think I can honestly affirm, not a dissentient voice has anywhere been raised against it. I have gone further, and uttered my contempt for the poverty-stricken idea that moral instruction is a sort of spiritual food peculiarly needed by slums and tenement dwellings. If moral training were mainly a corrective of bad habits, there would be a faint excuse for so low a conception of its proper field. But it is not. It is essentially a development of the true, the beautiful and the good in human nature; and the richer the individual nature, the profounder the necessity for instruction, discipline and stimulus.

I may be permitted to add that Dr. F. C. Sharp, professor of ethics and philosophy at the University of Wisconsin, co-operated with me in framing a new syllabus of moral instruction for American grade-schools. The document may have an interest for British educationists.*

F. J. GOULD.

Philadelphia, Pa., April 5, 1914.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE Manchester District Sunday School Association held its sixty-ninth annual meeting on April 10 in the old Chapel, Chapel Hill, Dukinfield. In the morning a service was held, when the sermon was preached by the Rev. J. Moore, of Chesterfield. At the afternoon meeting Mr. H. J. Broadbent, who presided, said he regarded it as a feature full of hope and promise that there were many cases where old scholars who had given up attendance at Sunday school and rarely attended church or chapel saw to it that their children went to Sunday school. They had to recognise that the children who came to the Sunday schools nowadays were, thanks to the day-school teaching they received, more intelligent, and therefore more capable of understanding what was taught them, and also more able to discern whether the Sunday school offered something which it was worth their while to accept. Another thing they had to remember was that, however much they might regret it, there was a tendency for the Sunday school to become a half-day institution, and consequently the time available for teaching the great majority of the scholars was being reduced to about forty minutes each Sunday. Those considerations ought to make it very plain that it was incumbent upon teachers to make themselves as efficient as possible. It was, fortunately for them, an unquestionable fact that to-day the aids for the teacher were so admirable that everyone who desired could make himself efficient.

The Committee, in their general report, gave details of the work done by the Association during the year. It was matter for considerable satisfaction that the Blackpool Convalescent Home had been conveyed to the Association by the generosity of Mr. Cuthbert C. Grundy.

Concerning the Barleycrofts Convalescent Home for Young Women, the Rev. Lawrence Scott had generously reduced the selling price from £1,000 to £850. This had made it possible for the Association to effect the purchase of the property without undue delay by means of the partial response of the schools to the appeal for the raising of a special fund. There was now a pressing need for the enlargement of the house so that it might accommodate a sufficient number of guests to make it self-supporting, and contributions were urgently required from those schools which had not responded to the appeal.

A passage in the report was as follows:—"It has long been the feeling of members of your Committee that many teachers are in need of help for doctrinal instruction, which might be afforded by supplying them with a simple statement of religious faith, and that a real responsibility is laid upon this Association to see that our young people shall not be left without clear guidance in this matter of great vital import for their future welfare. In the conviction that the optional use of a statement of doctrine has no likeness whatever to the fixity of authoritative dogma, your Committee has attempted to fulfil this responsibility in a manner that cannot put the slightest bondage upon anyone. There had to be a choice between the liberty to do nothing and the equal liberty to do something to guide the young to the possession of a definite faith to live by. Consequently a statement has been prepared and discussed, in the issuing of which the Sunday School Association in London offered to co-operate, with the result that in its final shape it will be published by the London Association for those schools and teachers in our denomination desiring to use it."

The adoption of the report was moved by the chairman, seconded by the Rev. A. Thornhill, and passed, after discussion of an amendment moved by the Rev. H. Enfield Dowson, and seconded by the Rev. Charles Peach (Manchester) deleting the paragraph in the report beginning "In the conviction that the optional use of a statement of doctrine has no likeness whatever to the fixity of authoritative dogma," which was defeated. At the conclusion of the formal business of the meeting the Chairman extended a welcome to the representatives of kindred associations, who replied in short speeches. An invitation to hold the annual conference at Brookfield Church, Gorton, next year, was accepted.

In the evening a public meeting was held with the Rev. E. G. Evans in the chair, when addresses were given by Mr. T. M. Chalmers on "The Spirit of Modern Sunday School Teaching," by Miss Edith Gittins on "The Ideal Sunday School," and by the Rev. John Ellis on "School and Home."

The Spirit of Modern Sunday School Teaching.

In the course of his paper, Mr. Chalmers pointed out that the tendency of the denominational day-schools to decrease has thrown other churches back on to the Sunday School for their definite religious teaching. Hence comes the reorganisation of Sunday schools all over the country,

and the attention given to new methods and to the training of teachers. We must not fall behind. There is, indeed, a large possibility. The present system of religious teaching in the day-school is profoundly unsatisfactory, to the children and the teachers alike. It may well be that secular education would be regarded more favourably if there were an institution ready and able to undertake the work. The Sunday school is the natural place for religious teaching, and it should be prepared to take it over entirely. In that case, the argument that any religious teaching in the day-school is better than none would no longer have any weight. In the meanwhile, it is the duty of the Sunday school to give a broad and enlightened religious education; it must be complete in itself, continuous and graded. And it must be drawn from every helpful source. The day-school does not teach our faith; therefore it is our duty to provide such teaching.

By the issue of lesson notes for teaching the question of what to teach is being solved. The problem of how to teach still remains. The task of bringing within the reach of the teacher the results of recent work in Child Study is yet to be done. While one cannot but admire the self-sacrificing labours of the teacher, it is clear that more is demanded of him to-day. But it is hoped that this expectation will not be disappointed, in view of the general willingness to undertake social work. The modern teacher must not only prepare his lesson; he must also prepare himself. Training in teaching has become a necessity. It may be felt that the short time spent in the school is not worth careful training, but surely every teacher has ample opportunities for using his understanding of children and of the ways of dealing with them. Such knowledge must have the most far-reaching effect on the home. And it is needed there. Much has to be done in spreading modern ideas of hygiene, of health, and the feeding of children, and a great deal has been accomplished. Yet nothing at present is being done to act as a guide towards the moral and religious training of children in the home. There is a vast field for the Sunday school in that direction which has yet to be cultivated. Once teachers realise that in training themselves in teaching, and in the knowledge of children and how to handle them, they are doing a national work of the first importance for the home, a new life will begin for the schools also. As a practical suggestion, it is proposed that each school should appoint a suitable certificated day-school teacher to act as the leader of a circle for training in method and Child Study. If part of one evening a fortnight could be given to one of these two subjects and the other part to the preparation of the lessons under the guidance of the leader, a great step in advance would have been taken. The ordinary preparation class often does not appeal because it gets no further than the Sunday's lesson. Teachers cannot be expected to go frequently long distances to a central conference. The study circle must, therefore, be held in each school. Moreover, it must be a class, not a lecture. Above all, it must be given by someone

* To be obtained from the Secretary of the Extension Division, University of Wisconsin, Madison, Wis., U.S.A.

familiar with the most up-to-date ideas on teaching. Alternatively, some book, such as Thistleton Mark's "Teacher and the Child," might be studied under the leader's guidance.

The four things which go to the making of the modern Sunday school are, therefore, these: Teaching for personality only, not for results; method, Child Study, and a true religious education. The final aim is to awaken, to develop, and to perfect the religious personality of every single child.

EAST CHESHIRE CHRISTIAN UNION. ANNUAL MEETING.

THE annual meeting of the East Cheshire Christian Union was held at Flowery Field on Saturday, April 4. The proceedings began with a service in the church, conducted by the Revs. J. M. Lloyd Thomas and J. S. Burgess. In his sermon Mr. Thomas made a strong appeal for intensive culture of the religious life. At the close of the service the annual business meeting was held, the Rev. H. E. Dowson presiding. A vote of condolence with the widow and family of the late Rev. W. Harrison was passed in silence. The adoption of the annual reports and balance-sheet was moved by Mr. J. Hall Brooks, seconded by the Rev. H. E. Perry. A vote of thanks to the officers and committee for their services during the past year was carried on the motion of Mr. O. E. Heys, seconded by the Rev. C. E. Reed. The following officers were re-elected:—President, the Rev. H. E. Dowson, B.A.; treasurer, Mr. W. Hudson; secretary, the Rev. John Ellis; auditor, Mr. M. C. Rodgers.

A hearty vote of thanks to the preacher, moved by the Rev. F. H. Vaughan, seconded by the Rev. George Street, brought the afternoon session to a close.

A public meeting was held in the church in the evening, the Rev. J. S. Burgess in the chair. A hearty vote of thanks to the minister and congregation of the Flowery Field Church for their hospitality was moved by the Rev. H. E. Dowson, seconded by Mr. W. Thompson, and carried with acclamation.

The Chairman, in responding, said he and his people had looked forward eagerly to these meetings, and they were gratified if their efforts to entertain the visitors were appreciated. He referred to the sermon that afternoon as a challenge and a call. The proper attitude at such a gathering as that was to sit humbly and reverently in the presence of those who had been asked to speak, and to listen with reverence and care to what the Spirit of God had put into their hearts to say.

Mr. George H. Leigh, President of the British and Foreign Unitarian Association, said it had been his duty to make acquaintance with the condition of the churches in various districts during his year of office. He had read the report and did not notice anything of special character. What struck him was the somewhat weak condition financially. He thought there was room for improvement in that respect.

The Rev. W. Whitaker spoke on

"Liberal Faith and Evangelical Experience." These had not hitherto mingled. It ought not to be impossible for men of mystic religious experience to combine that with full acceptance of liberal faith in religion. The Liberal Faith dealt with general aspects of the universe, not with that which is personal—intimate communion. Unitarian preaching spent much time in discussing great questions—What is God? What is Nature? Evangelical experience said: I have a soul to save! I shall come into the presence of God! I must live as a child of God! That experience was worth far more than intellectual discussion about God and life. Liberal Faith dealt with acceptances. It accepted the universe and presented a rational optimism. There was, however, another side—the troubles of the world, the cry of man for some rich experience of soul on the "Rock of Ages." Liberal Faith was concerned with the whole of life, a rounded personality—religious, æsthetic, artistic, political. Evangelical experience tried to introduce into life gradation of values, and regarded the moral nature as supreme. The question for us was whether we had got enough of the religious life to overcome those antagonisms. We know a lot about mysticism, but that does not make us mystics, we know a lot about religion, but that does not make us religious. We want a greater sense of the unseen, greater power of discipline, the sense of sin and forgiveness and reconciliation. That could only be obtained by committal of the self to God, by daily discipline, by a training of the will, by meditation, by preparation for receptivity.

Mr. Alfred Pilling, of Bolton, said he was glad there seemed to be a disposition in that meeting to extend fraternal greetings to those of other churches. The antagonisms of religious people had often led those who had been religious into scepticism. Such exhibitions as the Kikuyu controversy did great harm to religion. There were those out of touch with organised religion who could not be touched by attempted intellectual proofs, who were ready to respond to the testimony of religious experience. There were men and women who would never enter the church on ordinary occasions, who at three crises would seek its blessing—baptism, marriage, death—this was evidence of recognition of God and need of prayer. As a magistrate he had sometimes felt very sad as he had looked on those from whom humanity had been almost crushed out. Even in the worst, however, there was the germ of good which would respond to the right appeal. He gave a touching illustration of this which had come under his observation quite recently. The sending of a few flowers, with a kindly message, to a remanded prisoner, touched her, and moved her to submit to the discipline advised. Before, she had been as adamant. The first kind word she had heard since her mother's death twenty-two years ago melted her and made her submissive. The speaker pleaded for an extension of Church membership. That meant discipline, it meant also obligation. He contended that the best work in civic life was done by men and women who were loyal Church members.

THE LIBERAL CHRISTIAN LEAGUE.

THE arrangements for the meetings at Liverpool on May 18, 19, and 20 are in a forward state. Among those likely to take part are the Revs. Dr. J. Drummond (Oxford), Dr. W. E. Orchard (Enfield), Dr. S. A. Mellor, Dr. R. F. Rattray, M. F. Bovenizer, H. Drennicó, Donald Fraser, H. D. Roberts, E. Stanley Russell, J. Fleming Shearer, Sidney Wicks, A. J. Humphreys (vicar of St. Paul's, Accrington), Professor Smithells (Leeds), J. F. Marquis, M.A. (University Settlement), C. Sydney Jones, M.A., Mrs. F. Roberts, Mrs. Cousins, Miss A. H. Alleyne. Members of all denominations will unite to offer hospitality, and intending visitors desiring the same are requested to notify their wish to the Hon. Secretary, Liberal Christian League, 28, Red Lion-square, W.C. Besides a service and other evening meetings, there will be afternoon conferences. The subject chosen for the theological session is "God in Modern Thought."

THE annual meeting of the Anti-Slavery and Aborigines Protection Society will be held on Thursday, April 23, at 3 p.m., at the Westminster Palace Hotel, the President, Sir T. Fowell Buxton, presiding. The speakers will be the Right Hon. W. H. Dickinson, M.P., Sir Harry Johnston, Admiral Sir George King-Hall, and Mr. Leslie Scott, K.C., M.P.

As already announced in our columns, arrangements have been made with Dr. John Hunter, who retired recently from the ministry of Trinity Congregational Church, Glasgow, to conduct morning service at University Hall, Gordon-square, W.C., from April 19 to July 26. We are sure that Dr. Hunter's numerous friends in London will welcome this temporary ministry with great cordiality. In order to prevent disappointment we may emphasise the fact that Dr. Hunter will preach in the morning only. The hour of service is 11.15.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham.—On Easter Sunday the Rev. J. M. Lloyd Thomas, in the presence of a large congregation, conducted a very impressive confirmation service at the Old Meeting Church, when 28 young people were received into the fellowship of the Church. A special order of service was used which had been compiled by Mr. Thomas.

Birmingham: Small Heath.—A performance of "Everyman" was given at Waverley-road Church on Good Friday evening, which was witnessed by a large audience. The play was preceded by the singing of a hymn, and a few introductory words by the minister, the Rev. Gertrude von Petzold.

Bolton.—On April 3 and 4 a sale of work was held at the Halliwell-road Free Church, to wipe off a deficit of £25 on current accounts, and to strengthen the financial position of the church generally. The sale was opened on the first day by Mr. J. B. Gass, J.P., Mr. Alfred Pilling, J.P., presiding; and on the second day by Mr. J. Lawson, J.P., Mr. E. M. Taylor presiding in the unavoidable absence of Mr. L. Cropper. There was a good attendance on both days, and the sum of £123 was raised.

Cirencester.—On Sunday evening, April 12, a service in memory of the late Rev. J. Worsley Austin was held at the Unitarian Church, of which his father, the Rev. Henry Austin, is minister, conducted by the Rev. R. Davis, B.A., of Gloucester. The beautiful flowers in front of the rostrum and on the Communion table were afterwards sent to Birmingham to be placed on the grave. Friends attended from Cheltenham, Tetbury, and surrounding villages.

Glossop.—The Rev. Joseph Wilson, of Wood Green, has accepted a unanimous invitation to become minister of Glossop Unitarian Church. He will commence his new duties in June.

Portsmouth.—The annual Good Friday tea and concert in connection with the General Baptist Church, St. Thomas's-street, Portsmouth, was very largely attended. About 200 friends were present at the tea, and there was also a large attendance at the concert, the church being well filled. The Rev. T. Bond presided.

NOTES AND JOTTINGS.

A CLUB FOR DOMESTIC SERVANTS.

The honorary secretary of the Domestic Guild, 60, South Molton-street, has written a letter to the *Manchester Guardian* giving some details of a scheme which probably few people have heard of, but which seems to be developing on lines that should commend it to servants and mistresses alike. The Guild, which is managed by domestic workers, was started a few months ago, the idea being to provide, first of all, a club where servants, both men and women, can meet each other for social amusement and discussions on their evenings out, and ultimately, a hostel where members can stay when out of place at a small charge instead of spending all their savings in lodgings. Monthly concerts as well as lectures are arranged, and dancing is allowed. Legal advice is given free to members who are in any difficulty, and a registry office is to be started shortly. Employers are invited to show their sympathy by becoming honorary members. The need of such a place has long been felt, especially for the large number of servants who come from the country, and the promoters of the scheme have the real welfare of their class at heart, as is shown by the statement that "we are determined by combining to help our fellow-workers, and, while other people write to the papers and talk about the drawbacks of domestic service, we feel that we are trying to do something practical to make it a better and more efficient profession for men and women."

THE SALE OF PLUMES IN NEW YORK.

It has been urged, as an argument against the exclusion of the plumes of the bird of paradise from this country, that the Plumage Laws of the State of New York does not prohibit their sale. To this Mr. James Buckland replies as follows:—"The plumage laws of the States of the American Union are copied from what is known as the Model Law of Iowa. The provisions of this law are, briefly, that no plumage of any family of birds—with a few insignificant exceptions—that are native to the State, whether such plumage comes from within or without the State, shall be sold or had in possession for sale. As there are no birds of paradise native to the State of New York, its plumage law does not protect these birds. At the same time, it must be remembered that when the Iowa Plumage Law was framed the destruction of bird life was regarded as a local issue only, and the preservation only of birds native to the State was considered. Now that the slaughter of wild bird life throughout the world has assumed proportions so appalling as to threaten the welfare of the human race, the Federal Government has prohibited the import into the United States of the plumage of all wild birds. This, of course, excludes the plumage of the birds of paradise from the States and territories of the American Union."

THE BISHOP OF SALFORD ON PEACE.

We learn from the *Peacemaker* that the Bishop of Salford has devoted his Lenten Pastoral to the subject of international peace. The message is welcome in its outspoken condemnation of war, the attitude of the Bishop being precisely that of Mgr. Alexander Grisswein, whose recently published book, "Der Friede Christi," is freely cited. It is to be hoped that this useful work, written by a Roman Catholic theologian, will soon be translated for the benefit of English readers who are not able to use it in its German form. The movement within the Roman Catholic Church in favour of international arbitration and the arrest of armaments is an encouraging sign of the times, and it is well to have the testimony of such a vigorous writer to the truth of that fine saying of St. Augustine, "It is more glorious to slay war with the word than men with the sword."

THE CHANGE IN HABITS OF THOUGHT.

Mr. Norman Angell is busy going about the world correcting "fundamental misconceptions," and helping to form new habits of thought for the coming generation. In an open letter to American students he makes use of an illustration which we have heard him give on an English platform showing that a ten-year-old boy of our own time, asked whether he thinks it likely that an old woman would or could change herself into a cow or goat, as lawyers and judges were apt to convict people of doing very readily in the seventeenth century with awful results to the wretched individuals concerned, will almost always reply "certainly not." What has happened to make the ignorant boy decide rightly where those trained

men, accustomed to sift evidence, and learned in science, decided wrongly? "It is the unconscious application," says Mr. Angell, "on the part of the boy of the inductive method of reasoning (of which he has never heard, and could not define), and the general attitude of mind towards phenomena which comes of that habit. He forms by reasoning correctly (on the promptings of parents, nurses, and teachers) about a few simple facts—which impress him by their visibility and tangibility—a working hypothesis of how things happen in the world, which, while not infallibly applied—while, indeed, often landing the boy in mistakes—is far more trustworthy as a rule than that formed by the learned judge reasoning incorrectly from an immense number of facts." This idea is of immense value in considering the process of development which is leading mankind slowly away from barbarism, and when it is generally realised that all changes in human nature first take place in thought, more attention will be paid to methods of education, which are very different to the methods of controversy.

THE GEORGE CRABBE CENTENARY.

It is 100 years since George Crabbe was inducted to the living of Trowbridge, which he held for 18 years, and in June celebrations in honour of the poet's memory will take place. A garden party will be given at the picturesque old rectory, where he lived in great contentment and untidiness for so long, a special service will be held at the church, and an exhibition of various articles associated with him in one way or another has been planned. Crabbe became the rector of Trowbridge in his 60th year, a very long time after the production of "The Village," and there were many pleasant and cultivated people residing in the neighbourhood when he went to live there. He won the love of the countryside, and after his death the parishioners subscribed for a marble monument which marks his grave, the work of E. H. Baillie, R.A., the sculptor of Nelson's statue in Trafalgar-square.

ON THE ROAD IN RUSSIA.

In an article in the *Times* last Tuesday Mr. Stephen Graham returned to a subject dear to his heart in describing some Russian pilgrims of the road—not the pilgrims bound for Jerusalem referred to in an article which we published last week, but wandering, poverty-stricken emigrants making for new countries and seeking land. Yet even the desire for better material conditions seems to be, in the case of the Russian, part of the search for God, just as his idea of smoke is not, as with us, something that pours out of a factory chimney and clouds the sky, but "that which comes forth out of the censor." "The peasants' talk," says Mr. Graham, "nearly always turns to God and religion. The Russians are always *en route* for some place where they may find out something about God, and if there is a particularly animated conversation in the hostelry of a monastery, a third-class carriage, or a tea-shop or Russian public-house (*traktir*) it is almost always sure to be about religion. The modern evangelical move-

ment may almost be said to have its birth in the famous but filthy public-house 'Yama,' where originally over vodka and beer, and later more commonly over tea, the question of salvation was continually mooted. In the third-class carriage you will occasionally come across an old man who reads an antique Bible through iron-rimmed spectacles. He has heard that a new sect has been formed by some peasants in some remote village, and is off to discover 'whether they have found anything.'"

THE WOMEN'S SECTION OF THE CHILDREN'S WELFARE EXHIBITION.

The Women's Section of the Children's Welfare Exhibition at Olympia has been organised by the National Union of Women's Suffrage Societies, and gives, for the first time, a comprehensive survey of the activities of the modern woman. Her devotion to the home and the welfare of the child, her work in industry, business, art, science, and literature, her interest in travel and out-door sports and recreation are all represented, the underlying idea of the Exhibition being that woman's kingdom, though centred in the home, extends far beyond it, and embraces all varieties of human experience and endeavour.

* * *

HOUSING reform, the care of infants, the nursing profession and sweated industries receive special attention, and considerable stress is laid on the political and civic activities of women. The Women's Local Government Society, the Women's Municipal Party, the French Section arranged by L'Union Française pour le Suffrage des Femmes, the National British Women's Temperance Association, and the National Union of Women's Suffrage Societies itself are all represented, and will give information about the importance of women's work in public life. The International Women's Suffrage Alliance also holds a section, and will show what progress has been made by women in other countries. Finally, every evening a lecture will be delivered on some subject of special interest to women, Miss Ivimy (Probation Officer for Juvenile Offenders), Dr. Elizabeth Sloan Chesser, and Madame Aino Malmberg, of Finland, being among the lecturers. The Exhibition will be open till the end of the month.

THE SALVATION ARMY AND THE PANAMA-PACIFIC INTERNATIONAL EXHIBITION.

The Salvation Army's exhibit at the Panama-Pacific International Exhibition to be held in San Francisco this summer ought to prove one of its most interesting features, for it will include a model African farm, showing the methods by which the Zulus are being trained in agricultural work, as well as a model of the leper colony in Java. A convention will be held in August under the direction of General Bramwell Booth, also daily open-air meetings at which leaders from every country, accompanied by native bands, will speak. It is estimated that more than one hundred thousand members of the Salvation Army from forty-six countries will be present at this convention.

OUR CHESS COLUMN.

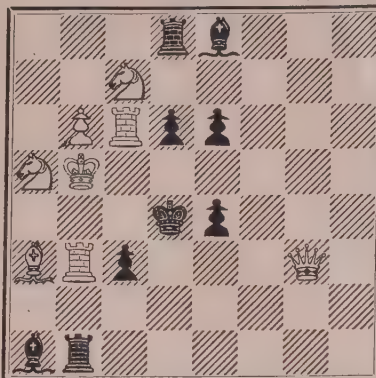
SPECIALLY CONTRIBUTED
By PHILIP H. WILLIAMS, F.C.A.

APRIL 18, 1914.

PROBLEM No. 53.

By DR. EMIL PALKOSKA.

BLACK. (9 men.)



WHITE. (8 men.)

White to play and mate in two moves.

SOLUTION OF No. 51.

1. Q. Kt7 (key-move).

SOLUTION OF No. 51A.

1. K. R5 (key-move).

Correct solutions of No. 51 from Rev. I. Wrigley, A. S. Rodgers, John White, D. Amos, F. S. M. (Mayfield), E. Wright, W. Williams, J. Johnson, W. E. Arkell, Dr. Higginson, Rev. B. C. Constable, Geo. Ingledew (also No. 50), O. Lupton, A. Mielziner, Walter Coventry, E. C. (Highbury), W. T. M. (Sunderland). Of No. 51A from W. T. M. (Sunderland), A. Mielziner, Rev. B. C. Constable, W. E. Arkell, F. S. M. (Mayfield), J. Johnson, and no less than ten claims for 1. K. Kt5, which does not solve the clever problem. This is the "kink" referred to! 1. K. Kt5, R. Kt1; 2. K. Kt6, R. Qb1! (no mate). Correct method: 1. K. R5, 1... R. Kt1; 2. Kt. Q4, dis. ch.; 2... K. R2; 3. Kt. Kt5, mate. That is why the White K must go to R5 only.

ANSWERS TO CORRESPONDENTS.

D. AMOS.—A problem is said to be "cooked" when it can be solved by a method overlooked by the composer. As to "kink," this expression does not apply to chess particularly, but implies a little trick or catch of some sort. I believe its serious application is in mechanical considerations—a piece of wire with a twist or bend in it. It is also used, I believe, to describe a weakness in character. One who habitually hoards up half-sheets of note-paper, for instance, could be described as having a "kink" in his methods, not necessarily derogatory.

R. B. D. (Edinburgh).—I fear I must ask you to withdraw your criticism on my No. 51. 1. P. B5 is defeated by 1... K takes KP. The "kink" in No. 51A has proved too much for you. It was originally published in a Birmingham paper, and every single solver failed to master it.

E. C. (Highbury).—Thanks for your kind opinion.

Our No. 53 is first prize-winner in an American "Problem-Club" monthly competition, judged by Mr. Alain C. White, of New York. This is a small organisation of members who are interested in problems, apart from the game, amongst whom a monthly pamphlet is circulated. It numbers amongst its members many distinguished composers and critics. I have recently entered one of my problems, and am told that it will be set up on a monster demonstration board at one of their meetings in Philadelphia. It is to be wondered why some such organisation has not been formed in this country.

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•• Regarding Advertisement Rates see inside Front Cover.

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No. 3748.
NEW SERIES, No. 852.]

LONDON, SATURDAY, APRIL 25, 1914.

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The Chair will be taken at 8.30 o'clock by the
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 26.

LONDON.

Acton, Croftfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Berrymsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. FRED COTTIER; 7, Mr. A. J. HEALE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, Mr. A. SAVAGE COOPER; 7, Mr. F. R. MOTT, LL.B.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. C. A. GINEVER.
 Kilburn, Quex-road, 11 & 7, Rev. T. B. SPEDDING.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. ALFRED THOMPSON.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. E. R. FYSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 7, Mr. F. G. BARRETT-AYLES.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D.; 7, Mr. W. HARRIS CROOK, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15, Rev. J. A. PEARSON.
 No evening service.
 Wimbeldon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. A. S. HURN.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. W. COPELAND BOWIE.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian-street, near Market-square, 11 and 6.30.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. J. M. CONNELL.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CHARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. NEANDER ANDERTON, B.A.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. R. H. MAISTER.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. H. D. ROBERTS.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. C. BALLANTYNE.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROFER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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MARRIAGE.

YOUNG—VON RÖNN.—On April 15, at St. George's, Hanover-square, by the Rev. F. N. Thicknesse, M.A., Hubert Turner Penn Young, M.B., C.H.B., of Wymondham, Norfolk, eldest son of Howard Young, of Highbury and Mark-lane, to Dorothea Jessie, only daughter of the late Henry John von Rönne and of Mrs. Good, of Fundenhall, Norfolk.

SILVER WEDDING.

On April 16, 1889, at Rosslyn Hill Chapel, Hampstead, by the Rev. Dr. Sadler, Edgar Innes Frupp, son of George A. Frupp, R.W.S., to Edith Caroline, youngest daughter of Professor Henry Morley.

DEATHS.

DURNING-LAWRENCE.—On April 21, at 13, Carlton House-terrace, Edwin Durning-Lawrence, after two days' illness from influenza, aged 77. Private service at 13, Carlton House-terrace on Saturday, April 25; interment at Kensal Green at 12.30. No flowers.

THOMPSON.—On Good Friday, at 33, Leopold-rd., Kensington, Liverpool, Mary Ann, the beloved wife of David Thompson, aged 68 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THERE is nothing like cordial acts of friendship for oiling the machinery of international politics, and in affairs of State as in private life friendship is most valuable when it does not depend upon formal agreements. The visit of the King and Queen to France has aroused pleasurable feelings of enthusiasm in both countries. It is one of the pleasant amenities of life. But journalists and others simply spoil the occasion when they begin to speculate about the political consequences or talk about a formal alliance. The blessing of friendship is that it extends to the whole of life and embraces all the arts of peace. The disadvantage of an alliance is that it concentrates attention on the possibility of combined warlike operations, and might commit us by obligations of honour to military intervention in a quarrel which we believed to be unjust. Against such risky entanglements the conscience of the country must be on its guard. We do not believe, however, that there is any danger in this direction at the present moment.

* * *

It is good news that the French Government has accepted the proposal of Sir Edward Grey for an Anglo-French Conference upon the serious condition of affairs in the New Hebrides. We hope that this is one of the subjects upon which conversations have taken place during the past week. The break-down of civilised

government in the New Hebrides under the Condominium reflects little credit on either of the partners.

"The whole history of the New Hebrides," the Rev. J. H. Harris writes in the *Daily News and Leader*, "has been a troubled one. The natives early learned to hate the white man for his evil deeds, but quickly assumed the habit of drinking his gin and of contracting his diseases. In 1887 civilisation endeavoured to institute an embryo administration, which, however, only unfurled the Tricolour and the Union Jack over confusion. In 1906 came the Convention between France and England, which provided Courts of Justice with judges who could neither understand each other's language nor converse with litigants or public prosecutor; Courts with a procedure partly English, partly French; Courts without any authority to enforce the penalties they imposed!"

* * *

"It is admitted," Mr. Harris continues, "by French authorities that slave trading has been re-established on the islands; it is denied by nobody that the illicit sale of drink, arms, and ammunition flourishes under the very eyes of the Resident Commissioners; whilst the relations between the 'administrative authorities' form the daily jest of planter and merchant, and in practice give carte blanche to every form of licence, chicanery, and crime."

This is the grave situation with which the English and French Foreign Ministers have to deal, and the best elements in both countries will, we hope, insist upon the duty of finding a satisfactory and honourable way out without a moment's unnecessary delay.

THE debate on the Welsh Church Bill in the House of Commons on Monday was rendered memorable by the very able speech of the Attorney-General. It is to the advantage of the country as a whole irrespective of party or religious opinion that the Nonconformist position should be presented with such intimate personal knowledge.

The demand for disestablishment, he said, could not be said to be due to any want of religious feeling in the Welsh people as a whole. There was no part of the United Kingdom where in the outward daily practice of religion they found so strong a flood of religious feeling constantly expressing itself as they did in Wales. He spoke with some little personal knowledge, as he was half a Welshman, and the whole of his youth was spent in the midst of the traditions of Welsh Nonconformity. English Churchmen did not altogether appreciate the intensity, the fervour, the universality with which the practice of religion in the home, in the Sunday school, in the preaching meeting really showed itself.

* * *

AMONG the chief characteristics of Welsh religious worship, Sir John Simon continued, were the universal practice of impromptu prayer, the emphasis put upon preaching, the open avowal of private religious experience, the immense fervour of religious enthusiasm, and the definite rejection of sacerdotal mediation. At the same time, the Welsh Nonconformist spoke with complete respect of the practice of the English Church. It was gross libel to say that the Welsh Nonconformist was a man who spent his time in abusing the Church of England. B

the matter did not stop there. The whole national movement in Wales was essentially bound up with Nonconformity. The division, which could be traced back to about 1720, when the religious revival began, had led to such a separation between the Welsh national spirit on the one hand and the Established Church on the other, that it was perfectly idle to suppose that as long as that national spirit remained it was going to find itself naturally represented by the Established Church. Where else in the civilised world, he asked, should we find an Established Church whose only claim was that it represented a minority of the population?

* * *

THE Report of the Board of Education for 1912-13 contains interesting particulars of the provision made for elementary education, special attention being devoted to the subject of the training of teachers. Since 1890, 9,414 places have been added to the accommodation in training colleges, and there has been steady growth in the removal of religious disabilities. The number of places available for candidates irrespective of their religious belief in 1880 was only 500. In 1890 it had risen to 839. It is now 10,657. There are now 19,100 public elementary schools in England with accommodation for 6,399,809 scholars. Of these 7,140 are council and 11,960 voluntary schools. Ten years ago the number of Council schools was 5,049 and of voluntary 13,438. The number of children on the registers was 5,588,545, and the percentage of average attendance was 88.86. The shortage in the supply of teachers has apparently reached a very critical stage. Hitherto the profession has been recruited chiefly through the pupil teacher system. The number of young people who are seeking to qualify in this way has diminished from 11,018 in 1906-7 to 4,486 in 1912-13.

* * *

WE congratulate the Baptist denomination most heartily on the completion of their £250,000 fund in order to raise the salaries of all their qualified ministers to a minimum. This remarkable feat has been accomplished in two years in a constituency where there is little wealth on a large scale, and an unusual number of small village churches. The Rev. J. H. Shakespeare has been its organising genius.

"There have been a number of large gifts," he says, "but the secret of our success has been in the universality of the response. There is scarcely a Baptist Union Church in England which has not taken part in the effort. For instance, Yorkshire, which leads the way in county

contributions, has only three small churches which have not joined."

* * *

THE Open Letter of the Bishop of Oxford on "The Basis of Anglican Fellowship," to which we call attention in our leading article to-day, seems more likely to arouse controversy than to allay anxiety and provide a rallying point for distracted minds. Already the columns of the *Times* are beginning to bristle with replies. The Dean of Salisbury makes the pertinent observation that if time has justified the Bishop against the men who once accused him of dangerous heresy the same is likely to happen in the case of the unorthodox opinions which he in his turn is so anxious to condemn. Canon Sanday, after intimating that he has a longer answer in preparation, writes:—"I must needs think that there are many things in the Bishop's open letter which ought not to have been written. In particular his attack upon the sincerity of those who differ from him is (to use his own word) quite 'unjustifiable.' He might at least have considered that there are different kinds of sincerity, and that one kind may conceivably conflict with another. But I hope to show that the kind which the Bishop demands is subject to much deduction, and that those whom he blames are not really blameable. There are other points which he has by no means thought out to the bottom, and I must needs think that he was wrong to pronounce upon them so dogmatically. I do not for a moment myself question the Bishop's orthodoxy. But I think he should have seen that the two letters in your columns of which he complains were little more than half serious. I will take it upon myself to say that they were just meant as a reminder that he too is mortal. The reminder was needed—and it has been wholly disregarded."

* * *

THE *Times* itself, while paying a warm tribute to Dr. Gore's character and personal influence, dissociates itself very plainly from the conclusions of the Open Letter, and marks with grave regret its clerical tone, its disregard of the place of the laity in the Church, and the suggestion that different standards of belief are required of the clergy and the laity. That Dr. Gore is led to these clerical extremes by the logic of the position to which he has committed himself, rather than by the religious instincts of his own heart, is, we think, made plain in one self-revealing sentence: "For my own part, I may say in passing, if I am to judge by the fruits of religion as I see them in life, I should be disposed to rank the Friends among the highest in the Kingdom of God, and they have no ministry and no sacraments." But surely this confession blows his whole

scheme of a sacerdotal order, endowed with exclusive and supernatural control of the highest grace of the Gospel, to the winds. If God is "not tied to His sacraments" as he admits, and works wonders of grace without them, the whole position, so far from being Catholic, becomes a particularly perverse form of sectarianism.

* * *

WE are sorry to see that the movement for imposing military training upon all University students is again raising its head at Cambridge and receiving some encouragement at the public schools. Thus Mr. Nowell Smith, the Headmaster of Sherborne, pleads that it is desirable to make military training, like a certain modicum of English, mathematics, &c., a normal part of the curriculum leading to a university degree. We entirely agree with Mr. A. C. Benson when he deprecates the suggestion as a feudal reaction and an interference with liberty. "There may be justification," he says, "for a national system of military training, but I believe that it is the business of a university to offer an education with just as much discipline as may preserve order and regularity. I do not believe it is our business to introduce an element of military training into this. If I were a parent, and my son showed a taste for such things, I should do my best to encourage him. But if my son were not so inclined, I would certainly not send him to a university where such a compulsion existed."

* * *

THERE will be considerable disappointment that there is on the whole no sign of any diminution in Poor Law expenditure in spite of Old Age Pensions and the Insurance Act. A correspondent of the *Manchester Guardian* points out that though no statistics will be available until the Local Government Board issues the usual returns next year, it is known that in many districts the demands made by boards of guardians are higher this year than last, or as high. This is due partly to the larger amount spent on outdoor relief. Old Age Pensions have raised the standard of comfort and made it necessary to give better relief to the people who remain on the books. There has also been a generous increase in the scale of outdoor relief to widows and children. Another reason is to be found in improved methods of administration, especially on the medical side, where hospitals are better equipped and more adequately staffed. Much of this can be justified as socially profitable. At the same time there is need for keen watchfulness, for nothing is easier than for boards of guardians to let large sums of money slip through their fingers with no adequate return in human welfare.

"THUS FAR, AND NO FARTHER."

—*—

It is a long time since we have come across such a curious and inconsistent piece of special pleading as the Open Letter which the Bishop of Oxford has addressed to the clergy of his diocese. There is not a page of it which does not lay him open to the damaging retort of the clever controversialist. This is a task, however, for which we have little inclination. Personal respect for Dr. Gore and many debts in the past to his religious teaching would dispose us to silence rather than the expression of strong disagreement, were it not for the magnitude of the issues involved, and an instinctive distrust of every attempt to set limits to freedom just at the point where our own liberties are secure.

The Letter deals with many topics. It warns Anglicans of the danger of religious co-operation with Nonconformists. It pleads for a sacramental view of the rite of confirmation. It lays down very definite High Church principles which must be maintained "even at the price of much isolation and much limitation in the area of our work." But the passages which are likely to arouse most attention are those dealing with the obligations of clerical subscription and the very direct and incisive attack made upon the honour of the liberal clergy. With the plea for the acceptance of words and phrases in the creeds in their plain historical meaning many of our readers will be in close agreement. Without making themselves the judge of another man's conscience they know that they could not conform without insincerity. But if an attack is to be delivered from inside the Church it must be by one whose own orthodoxy is above suspicion, who himself accepts everything in its plain meaning without resort to the unreal use of traditional language which he condemns in others. Unfortunately Dr. GORE is very far from being in this case. No sooner has he brought the heavy guns of honour and truthfulness to bear upon his brethren who do not believe in the Virgin Birth or a physical Resurrection than he proceeds to excuse himself for not believing in a literal

"descent into hell" or in the damnatory clauses of the Athanasian Creed. In an article on "Symbolism in Religion" in the *Constructive Quarterly* for March, to which he refers for a fuller statement of his views, he says quite plainly, "In many spheres of Christian language and in certain articles of the Creed, the symbolical principle must be admitted: the language is true symbolically and not literally." On this principle he tells us that the phrase 'He descended into hades' is symbolic "because it uses the language of physical descent which is derived ultimately from the idea that the ghosts of the dead are under the earth in a pit." Similarly in regard to the Ascension:—

"It seems to me that when CHRIST 'ascended into the heavens' physically and actually, He was expressing in visible form a certain spiritual idea—namely, His exaltation to the Father's throne. We of to-day know that heaven is not really a locality above our heads, more clearly no doubt than the first disciples who were witnesses of the event knew it; but still for us and always, the idea of moral glory or moral failure must be expressed in local phrases, by the words 'up' or 'down,' 'higher' or 'lower.'"

All this is very interesting, and it is probably the only way in which this ancient language can be adapted for use by the modern mind. But it is gloss, explanation, some blunt people will call it "explaining away," in face of an obvious difficulty; and it comes strangely from the lips of a man who feels bound to make damaging charges of insincerity against his fellow-clergy, when they do not agree with him in regard to the extent to which this far-reaching principle may be applied.

But of course Dr. GORE has reasons for the hardihood with which he seeks to bind and loose, though we cannot believe that they will have any force except for clerical minds built exactly like his own.

(1) He seeks to establish a broad difference between "the Old Testament as prophecy and the New Testament as fulfilment in fact." This enables him to recognise a large element of legend and myth in the Old Testament. "The preparatory revelation," he tells us, "can be given as well in myth and legend and poetry and quasi-philosophical inquiry and moral tale as in the simple record of historical fact." We agree. But when

he argues that this is consistent with "unfeigned belief in all the Canonical Scriptures," or maintains that the influence of religious imagination must be left out of account in the study of the New Testament on the ground that it is "a simple record of historical fact," we feel that he is not facing the problem at all, but only finding excuses to suit the occasion.

(2) Parallel to this greater freedom which is to be allowed in the study of the Old Testament is the distinction between a true and a false kind of criticism.

"I have always been jealous," he writes, "on behalf of the freedom of literary and historical criticism, strictly so-called, in its application to the Bible, both the Old and the New Testament. There is a criticism, falsely so-called, which is bound by its presuppositions to explain away anything miraculous in the Bible. But there is a criticism which is really open-minded and really historical. It has largely reconstructed for us our ideas of the literature of the Old Testament and thrown a vast amount of valuable light upon the New Testament."

This is a familiar and a very unworthy argument. If it has any meaning at all apart from its rhetorical emphasis, it must be intended to suggest that trained scholars are only "really open-minded and really historical" when they agree in the main with Dr. GORE, and that when they arrive at other conclusions they either garble the evidence or are the victims of their own prejudices. We find it hard to believe that Dr. GORE is ignorant of the modern study of the New Testament as never to have read an unprejudiced book with which he does not agree, or never to have met noble-hearted scholars who have felt compelled to reject the historicity of certain miracles, it may even be against their religious inclination on the ground of evidence alone. It is surely only a momentary lapse from the comity of sound learning, which has led him to feed the prejudices of the most ignorant of his clergy with this tale about criticism which is only open-minded and historical when it reaches to foregone conclusions of conventional opinions.

(3) But Dr. GORE is wise enough to seek for some safer ground than the two reasons we have mentioned. He appeals to episcopal authority to determine just how far new interpretations may go. In several passages of his Open Letter he alludes

the pious opinion of the Bishops of the Southern Province, as though that ought to close the case of conscience so far as the clergy are concerned. The fact that the Convocation of Canterbury has expressed a wish to append an explanatory note or interpretation to the "damnatory clause" of the Athanasian Creed is cited by him as a justification for his own lack of complete and sincere acceptance of the words in their natural meaning. He is anxious for a formal episcopal pronouncement, a solemn repudiation of heresy, at the present time, and presumably whenever in the future a similar crisis in theological thought may arise. Now leaving on one side the lack of theological eminence in the bench of bishops as a whole, this attempt to centralise the authority of the Church in its officers is one fraught with the gravest possible danger to religious liberty. By a logical momentum, which it would be impossible to resist, it would degenerate rapidly into a doctrine of episcopal infallibility and a system of discipline in which slavish and mechanical obedience would become the first of clerical virtues. It is to this issue that the Tractarian movement, with its innate distrust of spiritual freedom, is working itself out. Perhaps it is the only course for the clericalists to pursue who have set themselves "to convert a Protestant-minded country." That, according to the Bishop of Oxford, is the object which they have in view. His Open Letter is thus less an eirenicon for troubled times than a clerical war-cry in the interest of stringency and exclusiveness, and of a PRIDE'S Purge of all the heretics in the ministry, whose new thought or need of accommodation in the use of language is in excess of his own.

Fortunately, however, the High Church clergy have no power to dominate the religious situation, and in the Church of England itself the final word does not lie with them. Scholars will still pursue their quiet and fearless way. Men and women working together in the world will grow in tolerance and mutual understanding. The sand-castles of episcopal dreams will sink and disappear before the rising tide of the Spirit. And even the Bishop of Oxford may discover that there is more of the grace and truth of the Christian religion in his friendship with Non-conformists than in the inexorable ecclesiastical logic which forbids him to be friendly except on strictly limited terms.

NIGHT.

By P. E. VIZARD, F.R.A.S.

WE often hear it stated as a fact that certain things could never be known or even exist apart from their opposites; for example, that good could not exist without evil, pleasure without pain, harmony without discord, light without darkness. Whether this is so or not I am not prepared to say. But, confining attention for a moment to the last point—light and darkness—whether or not without the night we could ever have the day, this at least seems certain, that if there were no night we should never have known the wonders revealed by the starry heavens; we should never have had a science of astronomy. This thought is nowhere more beautifully expressed than in Blanco White's sonnet on "Night and Death," which has been described as the finest sonnet in our language.

Mysterious Night! When our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
While fly and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind!
Why do we then shun Death with anxious strife?
If light can thus deceive, wherefore not Life?

And, to touch a still deeper and more spiritual note, we may quote in this connection from one of the immortal sermons of F. W. Robertson ("Jacob's Wrestling") :—"There is a sense in which darkness has more of God than light has. He is approached more nearly in that which is indefinite than in that which is definite and distinct. He is felt in awe, and wonder, and worship, rather than in clear conceptions. Moments of tender, vague mystery often bring distinctly the feeling of His presence. When day breaks and distinctness comes the Divine has evaporated from the soul like morning dew. It is true, even literally, that the darkness reveals God. Every morning God draws the curtain of the garish light across His eternity, and we lose the Infinite. We look down on earth instead of up to heaven, on a narrower and more contracted spectacle—that which is examined by the microscope when the telescope is laid aside—smallness, instead of vastness. 'Man goeth forth unto his work and to his labour until the evening'; and in the dust and pettiness of life we seem to cease to behold Him; then at night He undraws the curtain again and we see how much of God and Eternity the bright distinct day has hidden from us."

The beauty, the calm, the magical influence, the restorative power of the night are felt in some degree by all, and beautiful passages without number in our literature attest what a source of inspiration the night and the starry heavens have been. The great philosopher Kant said, "Two things strike me dumb; the starry heavens above and the moral law within." But perhaps of all the feelings evoked by the night and the stars, especially to those doomed to endure the rush and turmoil of great cities, the chief is that of calm. Goethe has the fine saying, "Like a star, without haste, yet without rest, let each one revolve round his own task." Emerson says, "If a man would be alone, let him look at the stars." And Matthew Arnold, in his poem "Self-dependence," sings :—

And a look of passionate desire
O'er the sea and to the stars I send :
Ye who from my childhood up have
calm'd me,
Calm me, ah, compose me to the end !
"Ah, once more," I cried, "ye stars,
ye waters,
On my heart your mighty charm renew ;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you."

Again, what teacher is there like the stars to enforce the lesson of man's littleness—to humble man's pride? And here, of course, the familiar words come to mind, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him, and the son of man, that thou visitest him?"

In Tennyson's "Epilogue" we have :—

The fires that arch this dusky dot—
Yon myriad-worlded way—
The vast sun-clusters gathered blaze,
World-isles in lonely skies,
Whole heavens within themselves, amaze
Our brief humanities.

Then, again, to take the opposite side of the picture, what subject more illustrates the dignity and greatness of man? Dwellers as we are on this tiny globe—this "dusky dot"—a mere grain of sand in view of the mighty orbs around us, and yet to have pried with magnificent daring into the secrets of the universe; to have made not only our globe, but other bodies millions upon millions of miles distant, deliver us the secret of their distance, density, weight, composition; and even to have aspired to guess at their birth, the stages of their growth, and their death—in view of all this, what mighty factors are the mind and imagination of man! How much more cause have we, in this day, than Hamlet had in his day, as we look on "this brave o'erhanging firmament, this majestical roof fretted with golden fire," to exclaim, "what a piece of work is a man, how noble in reason, how infinite in faculties, . . . in apprehension how like a god!"

Another thought suggested by the night is what an "illusion" the sky is! Life is full of illusions. In no department is this more true than in Astronomy, where the sense of sight is continually at fault. Constantly is the truth of Longfellow's line brought home to us, "things are not what they seem." For example, the heavenly bodies appear to move across the

sky; whereas the movement is really with us. The sun and moon appear to be about the same size; in reality it would take about fifty million moons to make one sun. The stars (other than planets) appear to be "fixed," as regards their relative positions; whereas they are really moving at enormous rates of speed. The sun and moon when near the horizon appear to be larger than when at their highest points; and yet, when they are at the horizon they are really much further away than when overhead. When the disc of the sun or moon appears to be just above the horizon, either at sunrise or sunset, it is really, on account of the refraction of light, just below the horizon.

Similarly we have the illusion of the "sky." It is difficult to get rid of the idea that, if we were to ascend high enough, we should strike our heads against a roof of more or less solid substance. This was obviously the thought of the ancients, as reference to a few passages in the Bible will show. The sky, called the "firmament" or "heaven," was thought to be a solid dome in which the stars were stuck (see Gen. i. 7, 14) and from which they might fall in showers on to the earth (Matt. xxiv. 29; Rev. vi. 13). This roof was supported by pillars (Job xxvi. 11), windows in it were opened to let the rain through, which was stored in reservoirs above it (Gen. i. 7, vii. 11; 1 Kings viii. 35; Job xxxviii. 37). Such material figures were also used as a "curtain" or "tent" (Isa. xl. 22); "vesture" (Heb. i. 12); "scroll" (Rev. vi. 14).

And, though we moderns know so much better, the illusion still haunts us. We feel the force of Tom Hood's lines:—

The fir trees dark and high;
I used to think their slender tops
Were close against the sky.

We hardly realise as we look up that the "sky" does not really exist—that we are simply looking through a blue medium right away into infinite space.

The necessary demands of sleep, combined with the natural sluggishness of our nature, sadly hinder us from taking advantage of what the night has to give us. A hasty and casual glance is all that is usually gained. The real way to experience the wonder and beauty of the night is to indulge the habit practised by enthusiasts of the "open air" system of "sleeping out"; only you must not, of course, sleep too well! The writer has had one or two wonderful experiences of this sleeping out in summer nights, and can strongly recommend the experiment, if not from a sanatory or pleasurable, at least from an astronomical point of view. Instead of a momentary glance from the street or some place where a star-gazer attracts attention, you recline in comfort on your camp-bed or mattress, and, screened from view, you can take a long steady gaze upon these pure and radiant orbs. You witness the grand and stately march of the constellations, hour by hour, over the vault above you; familiar friends, usually seen only on winter nights, greet your sight; gazing intently, you seem to feel the influence of the stars sinking into you; and then, long before you expect it, the dawn begins, the loveliest sight of all: light summer clouds in the east catch the

golden glow of the sunrise long before the monarch himself appears, and the varying forms of cloud and constant change of hue and colour exhibit a scene of varying beauty that no words could adequately paint.

Morn in the white wake of the morning star

Came furrowing all the orient into gold. Then the stars gradually pale, the lesser lights going first, till two or three of the giants only are left; and at last the morning star—a brother or sister planet—alone remains, sole herald of the approach of their mighty sire, the Sun.

And then how refreshing is the stillness of the night, what Milton beautifully calls "the soft silence of the list'ning night."

It is strange to contemplate our subject as affecting the denizens of worlds (if such there be) illuminated by two, three, or even four suns, for such systems are known to exist. It would seem that the inhabitants of such worlds would never have sight of the starry heavens, and perhaps would know not sleep. For them would be realised the ideal of the writer of the Book of Revelation of a world of which it could be said "There shall be no night there." This, however, in view of what we have said of the night, were hardly "a consummation devoutly to be wished."

CINEMAS AND THE CHILD.

It has been said that the kinematograph (usually called the "cinema") has come to stay, and what cannot be cured must be endured. The kinematograph is irresistible; organise the kinematograph. These are the popular notions in respect of this latest achievement of science. It may be well, therefore, to consider its effects upon the life of the present generation. Every class of society seems to be affected by it; but it is among the working-classes that the boom is most apparent. Age and youth are alike fascinated by the "moving pictures." However the "cinema" may be regarded, it cannot take the place of the drama. The "show" is but the ghost of a play. The voice is wanting, and the action is carried on in an atmosphere of unreality. The audience knows such things cannot happen as they are frequently represented, but we are told the audience is amused, and as amusement is the object of "cinemas" we should say nothing against them. The fact is that this form of amusement is popular because it is new and cheap. The surroundings are made as pleasant as possible—even the darkness is an attraction to some. "I went," says Mr. Filson Young, "to a glittering palace the other day and sat for two hours, during which time I saw, amongst other things, no fewer than four so-called domestic dramas, all exactly on the same convention and pattern, and three of them on the same plot; all of them, moreover, of a vacancy and sodden sentimentality which I have no power to describe. The film merchants are quite right to avoid impropriety; but why should they not also avoid this kind of mopping and mowing imbecility,

which I honestly believe to be worse in the long run than frank impropriety?"

Those who regard these "pictures" with suspicion think their boom is transitory, that it is only a passing phase of the desire to be amused. But the evil has not yet been realised, more especially in respect of its effect on child life. The sense of impression on the mind is lasting. The headmaster of Eton recently observed: "I am convinced that the cinematograph has potentialities of almost unbounded mischief if left unchecked." Such an opinion from Dr. Lyttelton cannot be passed over. He understands child life; he knows how the young are easily influenced for good or for evil, how susceptible of impressions they are. On the quivering screen a child sees sights which lure him to a world of unreality. For, be it remembered, these "pictures"—or, at least, many of them—have been produced under entirely artificial surroundings. They are seen in "mum" show, for the accompanying music may be regarded as entirely foreign to the "pictures." The living voice is absent. We are promised an electrically worked contrivance of the gramophone type whereby the artists' voices may be heard exactly as the movements on the screen are seen. But "pictures" are not persons; they are not flesh and blood, whose actions are, to say the least, real actions, and arising from real life. Here, as it has been observed: "The plot is subservient to incidents which are exaggerated for the sake of sensation, depicting rolling eyeballs, murders, and long drawn-out death agonies, altogether out of that proportion so necessary to good drama. As for the comedies, the more ridiculous and absurd they are, and the less witty, the better they go down."

We believe the effect of these "pictures" in early life upon the mind and character is prejudicial in every respect. Through one avenue of the senses there are produced thoughts of such a nature that every lover of truth must regard them with abhorrence. Lurid dramas of crime, revenge, and sexual passions are reeled out before the eyes of young children who are for the moment dazed and fascinated. As is well known to every psychologist, the perception of children is remarkably keen, and they intuitively grasp the meaning of many of the scenes placed before them. Yet much is entirely alien to child nature, which happily cannot understand the innuendos and suggestions so frequently witnessed at these shows. At the same time, it must be remembered that the impressions, even when they are not understood, are indelibly impressed upon the vision. It may be said that if the films are properly selected the danger is reduced to a minimum. But, thus far, the censorship has been utterly inadequate, and, indeed, as it is carried out at present, is of little use. We believe there is at this moment a committee at work under the honorary secretaryship of Mr. Alfred Percival Graves, late H.M. Inspector of Schools, who is endeavouring to bring about some arrangement which it is thought may make it impossible to use films other than educational. But even here we are on difficult ground, for no hard and fast line can be drawn, and the

standard must vary according to the ideals of the censors.

Recently, in the Lower House of Convocation, Canon Rawnsley moved: "That this House notes with thankfulness that the Education Authorities of Liverpool, Birmingham, Blackburn, and other towns, together with the Educational Authorities of Lancashire and Cumberland, have taken steps in co-operation with the justices to regulate the attendance of elementary scholars at cinematograph halls in the best interests of education, character and health—and it would respectfully urge all educational and licensing authorities in the Northern province to give the matter of like regulation their serious consideration." This is a step in the right direction, but it is not sufficient. Children are prohibited, we will say, until the age of fourteen, but the prohibition only serves as an advertisement for the caterers of the cinemas, one of whom recently announced a film as "A Bargain for the Devil, 3,000 ft. long, thrilling, sensational wonderful; a film for adults, *not for children under fourteen*." Naturally every child over fourteen may regard himself as an adult, which would also be considered highly complimentary to the juvenile. The age limit alone is not satisfactory; the films themselves must not be of questionable morality. If there is an appeal to the lower passions there is danger, and such films should not be allowed to be exhibited at all.

If the opinions expressed by young children were not true, they would be intensely ludicrous. "I don't want to go," said one who had visited a cinema; "there's too much silly cuddling." Said another child relating her experience, "Lions eating bodies was awful." The present writer has visited cinema shows for the purpose of seeing the effects of the "pictures" on children. The result varies greatly. Some are evidently accustomed to the film, others are perplexed and do not know what to make of them. For educational purposes they are of little value—one sense, that of sight, gets wearied and unable to mentally realise the rapidly flitting scenes. And whatever is gained is dissipated by the effect on the mind which, for some time, is unhinged, so to speak, and rendered unable to recover the attack of mental dyspepsia. A writer in the *Spectator*, speaking of the educational value (?) of the kinematograph, imagines the spirit of Matthew Arnold driving the fascinated children out of the darkness. We need another apostle of "sweetness and light"; we need men who will not equivocate when danger is present, who will express clearly their approval or disapproval of the picture palace.

J. C. WRIGHT.

OUR VILLAGE.

II.

"A LARGE and venerable village, with a single street struggling along a high bank"—so a foreigner describes our village. And one has told how our river "frets in its rocky bed to race afterwards beneath a one-arched bridge," while

another respectfully beheld it glide "deep and sullen past the eastern portion of the churchyard, its swift waters silent as if they held respect unto the dead."

In sinuous curves, enfolding the meadows like a caressing arm, flows the stream whose immemorial murmur marks the passing of the years. It flows so close to the church that it has several times encroached upon the burial-ground, but now a stout wall curbs the curiosity of its waters. "Mynwent"—a "place of remembrance"—the Welsh folk call God's acre, where the weary sleep after life's fitful fever, just beneath the shadow of the Norman tower with the mediæval and Roman relics embedded in its walls. One of these relics, which served for generations as a stile to the churchyard, has a carved inscription holding the briefest of all human documents, just three words. In Roman capitals it gives a daughter's name. "Velvor filia Broho." That is all. Somebody's lassie that laughed and pulled her father's beard in a forgotten day. Of what race, of what century was this daughter of Broho? What kind of pilgrimage found a goal in this Welsh hamlet in the long ago? What strange circumstance brought a Teutonic maid, if such was she, to find a resting-place, perhaps in the fifth century or earlier, among an alien people? Was she but a babe, or had she reached the years of romance, perchance of saddened wisdom? Nothing known, save that she was. She breathed, she stood in the sun; and the waters of the Teify have sung a lullaby to her long sleep, in which twice-seven centuries have passed as a dream of the night. Near where I sit beneath the ancient yew is another memorial stone of another daughter. You will read the tale of Peter's child in two lines. She was three years old, and was drowned in the Teify. I well remember the tragic occurrence. Some children were playing on the river bank, and this wee tot reached down to gather a flower, and while the laughing prattle was on her lips she fell in and the stream carried her away. All day long they sought for her in the pools that lay in the miles below. Work had ceased, all villagers who could help were searching the stream for the valueless thing which is so valuable at such times, but not till the dusk began to close upon a brilliantly-agonising autumn day was the search successful. They placed her in his arms, the father's arms, and never was body held as that cold and wet little form was fondled, and no love-talk ever so honied as those broken-hearted endearments poured into unheeding ears. Nothing will wipe out the picture of that man coming back to his desolate home, carrying a pale little burden, while the crowd fell back in silent and awe-stricken sympathy.

Both father and mother have now followed the child. Quiet enough they lie close to the river that scarred their love with cicatrice of such deep sorrow; but the same river sings that sorrow's hymn of solace. Sweet is all its music on this April Sabbath morn. But a while since the valley resounded with the melodious changes pealing from the belfry; and now the sweeter sounds of human voices blended in psalms of praise conjure a throbbing soul within the shrine. The swish of the

breeze in the old yew, the rush of the river, the harmonious sound of holy songs lend a new meaning to the sadness of the human story suggested by the slabs and pillars around. It is Palm Sunday, or "Flower Sunday," which the Welsh folk consecrate to the remembrance of the dead. The graves are trimmed, and plants and flowers bedeck the mounds that separate their sleep from our sadness. And if, as drawn in Maeterlinck's play, the dead wake up whenever they are called to mind, they must be more than ever present and alert around this ancient yew to-day. Many here lie with whom I played in childhood, many whose hands I grasped, whose eyes lit up in answer to mine own—and the river sweeps on still towards the sea, the yew listens to the message of the wandering wind, and a new generation sings the ancient psalms. Of yore I sang beneath those choir rafters a creed I no longer love, but mingled with the wind and the river and the thoughts of the dead, it is only its sweetness I hear this hour, only the heart's broken accents and the eternal answer from out of the heart of God. The earth is full of graves, yet never so full as the hearts of men, but in that earth to-day laughing flowers lift up faces to the sun, unbent beneath the tread of the festive dead, while Christ is riding in triumph on to the City of God.

J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE INCREASE IN THE NATIONAL DRINK BILL.

SIR,—Clerical errors will occur in even editorial notes. Mr. G. B. Wilson, Secretary of the U.K. Alliance, stated in his annual report "Social reformers will learn with regret that there has been an increase during 1913 of over £5,000,000 in the drink bill of the United Kingdom. I estimate the actual expenditure in 1913 at £166,681,000. This is an increase of £5,128,000 over the figures of 1912. Spirits show an increase of £1,997,000, or an increased consumption of 1,267,000 gallons; beer, £3,007,000, or an increase of 1,002,000 standard barrels, and wine, £118,000, or an increased consumption of 131,000 gallons." The above can scarcely unduly elate anyone.—Yours, &c.,

GEORGE WESTBURY.

123, Victoria-terrace, Littlehampton,
April 20, 1914.

[We are indebted to our correspondent for his correction of the printer's error in the reference to Mr. G. B. Wilson's annual letter in our Notes last week. £5,000 should, of course, have been £5,000,000.—ED. OF INQUIRER.]

SUSTENTATION FUND APPEAL.

SIR,—I shall be glad if you will allow me one more appeal, especially to readers in Wales, who are likely to be interested in the completion of the Fund. A gentleman, who wishes to remain anonymous, has sent me a cheque for £50 with the condition that another £200 be subscribed in Wales. The time is getting short, but I do hope this will appeal to a sufficient number of possible donors to induce them to respond and enable me to pay in the cheque to the credit of the Fund.—Yours, &c.,

F. W. MONKS.

Warrington, April 20, 1914.

SECONDARY SCHOOLS OPEN TO BOYS AND GIRLS.

SIR,—The principles underlying the practice of Co-education having been presented in your issue of March 28, possibly some of your readers may care to know of a treatise giving a fair-minded presentation of the experience of some 70 English mixed secondary day-schools: "La Co-education dans les Ecoles Secondaires," by Dr. G. F. Burness, West Ham Secondary School, Stratford, London, E. (Lille, 1912). As the result of 15 years' experience Dr. Burness favours co-education, but reports frankly certain difficulties in practical working, especially in arranging the time table to suit the curricula for either sex. As regards similar Scotch schools, articles appeared in *Women's Employment*, March 20, April 3, 1914. It may not be generally known that there are at least 260 schools in England on the efficient list of the Board of Education, and 220 State-aided schools in Scotland, where boys and girls are instructed together in some or all subjects up to school leaving age. The majority of these schools have been founded in the last ten years, and for reasons of economy and to secure enough pupils for proper class grading they are to be found, as a rule, north of the Thames. A Bibliography of Co-education in Europe and the U.S.A. can be consulted at the library of the British Institute of Social Service, 1, Central-buildings, Tothill-street, Westminster. The only essay which deals with the social economic benefits of the system to the community in less populated areas is to be found in the periodical *Frauen Bildung*, numbers 8, 9, and 10, of 1913, published by Teubner, Berlin.

Since the year 1910 girls have been permitted to attend the boys' Mittelschulen of Prussia wherever there might be room available, and in 1912 25,000 girls were availing themselves of the opportunity in the smaller towns. In France girls are permitted to attend the boys' Lycées for mathematics and science. In Italy practically all State-aided schools are open to boys and girls. For further details as to Italy see *Women's Employment*, February 20, 1914. May not one cause of the prevalence of nervous breakdown in women teachers be that girls are not usually granted as much opportunity for fresh air and exercise as that which boys enjoy? The remedy for this would seem to train boys to take their fair share

of the indoor work of the home. For example, the boys in the elementary schools of Derbyshire are taught that it is not unmanly to help in the home, and they are trained at school how to do so in various ways.—Yours, &c.,

I. G. COCKBURN CURTIS,
Lieut.-Colonel Retired.11, Alexandra-road, Walmer, Kent,
April 16, 1914.

INTERNATIONAL CHRISTIAN PEACE UNION.

SIR,—On Sunday, August 24, 1913, the day after the closing of the 20th International Peace Congress at the Hague, a meeting was held in the French Protestant Church of that city, on the Christian aspects of the Peace Movement. Addresses were given by Dr. W. Evans Darby (England), Pastor Mohn (Switzerland), and Professor Allégret (France). At the close, a few of those present, representing, in addition to the three countries above named, Germany, Holland, Austria, and Scotland, agreed as to the desirability of forming an International Christian Peace Union.

The object of the Union will be to draw together Christians of different countries, who feel it their duty and privilege to labour and to pray for the establishment, especially in international relations, of the Kingdom of our Lord and Saviour Jesus Christ, the Prince of Peace. We recognise in Christianity the supreme ethical and spiritual force, availing to conquer the spirit of discord and violence in all human affairs; therefore we plead for its rule in every department of life. As the tide of Christian love rises, it sweeps away all that leads to violent and embittered conflict; it takes away "the occasions of all wars." We see, then, in Christianity the power to abolish militarism and every other form of violence. Believing that the highest form of patriotism would be to strive, in our respective countries, to bring more of this transforming power into their policy, and that this would make for the lasting good of the whole human race, we invite our fellow-Christians, especially such as have experienced something of the conquering power of faith in God, to unite with us in this effort.

It is surely the duty of Christians, like the Apostle Paul, to "turn the world upside down." The upside, at present, is blatant militarism, and Mammon worship, with the social iniquities and the unrest which follow them. The work of all who seek to be loyal to Christ should be to turn that side of modern civilisation down, and to bring up the opposite, to establish all that is meant by the love of God and our neighbour. Such labour will not be lost. As Lord Morley has said: "The world only grows better, even in the moderate degree (in which) it does grow better because people wish it should and take the right steps to make it better." God's time is always now. Let us, therefore, unite in a new effort, by prayer and by labour, for the leavening of international relations with the Christian

spirit. We recognise that this is a part of the greater work of bringing the spirit of Christ into all human relations, and we desire to pursue our special object in no narrow or sectional spirit. But we believe the time is fully ripe for reviewing the international policy of so-called Christian lands, in the light of Christ, and initiating changes in that policy, where it is found to conflict with His law of love.

The greatness of the task might well dismay the strongest of us, apart from trust in the all-victorious power behind our small human efforts. Thus to such this power by prayer is one of the leading objects of the Union, while active work is another. We cordially invite our fellow-Christians to join the Union, trusting that we may all unite in the desire to be inspired and guided by the Spirit of God, the Spirit of righteousness, of life and love.

The first meeting of the British members of the Union is to be held in Liverpool during the National Peace Congress (June 9 and following days).—Yours, &c.,

JOSEPH G. ALEXANDER
(Tunbridge Wells),
MARY L. COOKE (London),
*MARY WATSON,
P. H. PECKOVER (Wisbech).

*Honorary Secretary and Treasurer (*pro tem.*), to whom those desiring to join the Union should send names and subscriptions: Carrick House, 6, South-crescent, Ardrossan, Scotland.

BOOKS AND REVIEWS.

JESUS CHRIST AND THE MODERN MIND.

Jesus in the Nineteenth Century and After. By Heinrich Weinel, D.D., and Alban G. Widgery, M.A. Edinburgh: T. & T. Clark. 10s. 6d. net.

THIS volume—the joint production of a German scholar and an English one—is of quite exceptional interest and importance. It has been conceived on a very comprehensive plan, and gives a masterly survey of the views that have been expressed about Jesus during the last hundred years or so. It is not merely historical, descriptive and critical, but is a work of real constructive value, and is probably the first of its kind to be written from the distinctively Liberal Christian standpoint. We shall be much mistaken if it does not take its place as the standard book on the subject. The book embodies the answers which, during the period under consideration, have been given to the question which Jesus first put to the disciples: "Who do men say that I am?" Even then, as their answer showed, there was much difference of opinion in regard to him. Among the writers of the New Testament, too, various conceptions of him find expression—that of the first three Evangelists being different from the one given by John, and John's differing in many respects from Paul's. The diversity that began thus early has

been multiplied a hundredfold and more since. It is a question, indeed, whether any two people have quite the same view of Jesus; in a very real sense he is all things to all men and a different thing to each one, and this volume reveals to some extent what he has been to men of all temperaments, states of culture, and occupations—not to theologians of conflicting schools only, but to philosophers, poets, novelists, dramatists, scientists, socialists and individualists, and even to vegetarians and temperance reformers; not only what he has been to those who loved him, but to those who hated him; not only to those who called him Lord and God and regarded him as perfect man, but to those who looked upon him as a fanatic, an epileptic, or a degenerate. In a word, we have in this book the best and the worst that has been said about him. Has any other being that ever lived given rise to so many contradictory estimates of his character and teaching, or had his authority claimed by controversialists on both sides of so many questions? From the recollection of all this we gain at least an impression of the enormous significance which Jesus has for the world.

The nineteenth century was in a better position for gaining a true knowledge of him than any previous century had been; for it was during it that the new methods of study were applied to the Gospels, and it was seen that these Gospels are not homogeneous, as was once supposed, but consist of many elements that need to be sifted and to have their values decided before it can be known with any degree of accuracy what Jesus was and what he taught. It may be that even after all this laborious work upon the Gospels some points are still in doubt, but that is not unusual in the experience of those who study ancient documents and seek for knowledge of great historic figures. In reading this volume, one realises how often men's views of Jesus have been determined by their own peculiar character and circumstances. Thus, for Thomas Paine, who wrote at the time of the French Revolution, and helped so largely to bring that Revolution about, Jesus was a "virtuous reformer and revolutionist." Men have liked to see in Jesus the embodiment of their own ideals; and it is a tribute to his universality that they have so often found what they looked for. But he cannot have been like all the pictures that have been formed of him; there must be some representation that is nearer the reality than any other; and happily in these days of scientific study of the sources of information there is an increasing unanimity as to what that reality was. There is no reason to think that in the days to come Jesus will mean less for the world than he has meant in the past. The greater men's devotion to the things of the spirit, the more shall they feel their need of the grace and truth that dwelt in him. As the writers of this profoundly interesting book say: "Both Nature and good men besides Jesus may lead us to God. They who seek God with all their heart must, however, some day on their way meet Jesus."

J. M. C.

LECTURES ON DRYDEN. By A. W. Verrall, Litt.D. Cambridge, at the University Press. 7s. 6d. net.

WHEN Dr. Verrall was appointed Professor of English Literature at Cambridge his friends hoped for much acute and illuminating criticism in a field where he was as learned and original as in the special Greek studies which are closely associated with his name. A single volume of lectures on Dryden, which never received the finishing touches from his own hand, is the pathetic memorial of these hopes. The subject will possibly strike some people as strange and wayward. Dryden as a man excites little personal enthusiasm, and his readers at the present time are few. The satire polished with fine literary art is out of fashion; religious poetry used as a political weapon is little to our taste; and the study of poetical technique, for which Dryden provides a field of incomparable richness, has few votaries. But just for this reason, we are glad that Dr. Verrall has given us this elaborate study of a writer who was a great artist in literary form instead of adding to our surfeit of essays upon popular poets. It must not be forgotten that Dryden has a conspicuous place in our literature. Gray in his "Progress of Poesy," mentions him with Shakespeare and Milton. According to Dr. Verrall, "Absalom and Achitophel" is the finest political poem that exists. Probably this literary distinction has been obscured by the endless controversies about Dryden's character, and the sincerity of his conversion to the Roman Catholic Church very soon after the accession of James II. Dr. Verrall has to admit that he is in no sense an heroic figure, but he is equally emphatic that many of the accusations made against him were unjust. "As regards his private conduct, he was certainly no model, but he gave no scandal, and even in that age, when scandal was not easily given, to avoid it meant something." This certainly is faint praise, but it is probably much nearer the truth than the stream of invective to which Bishop Burnet gave the prestige of his name. In regard to the conversion, after pointing out that it is not clear that personal interest of a mercenary kind was in any sense a determining factor, Dr. Verrall sums up as follows, "Considering the internal evidence of the two religious poems, Dryden is entitled to suspense of judgment; we cannot inspect his conscience."

WE are glad to welcome a new edition of A MODERN MYSTIC'S WAY, by W. Scott Palmer, in the familiar Roadmender Series (London: Duckworth & Co. 2s. 6d. net). It was published originally nine years ago, and the author, resisting the impulse to re-write, has simply given to it a touch of revision here and there, and added a few words of personal explanation in a new preface. These pages, we are told, "are intended especially to show how a person far from mystical—scientific, indeed, in bent of mind and education and driven to philosophy by intellectual thirst—may be affected by close intercourse with a profoundly mysti-

cal spirit living, in work-a-day fashion in this work-a-day world, the mystic life." We are now permitted to know that this contact of spirit, the vision of spiritual experience *lived*, came from the deep-souled woman who chose to be known as Michael Fairless. Her sacramental life of fellowship with the unseen through the wonder and beauty of the seen had a marvellous gift of communicating itself to others, and this book is the creation of her spirit mediated to us through the vital experience of another.

THE second volume of the Illustrated Edition of MACAULAY'S HISTORY (London: Macmillan & Co. 10s. 6d. net) is as excellent as the first. The reign of James II. coincides with the finest period of the engraved portrait, and the work of D. Loggan, J. Smith and W. Hollar has been largely drawn upon. There are in addition to the portraits numerous contemporary broadsides and caricatures. The eight plates in colour include Van Dyck's well-known picture of the children of Charles I. and Sir Godfrey Kneller's portrait of James II. We are sorry to see that the clumsy plan has been adopted of disregarding the division into volumes in the numbering of the pages. Vol. II. begins on page 517, and presumably Vol. III. will begin on page 1040. If it is intended to give only the page without the volume in the index—we note that this is so in the Illustrated Green which has been taken as a model—quite gratuitous difficulties will be put in the way of quick reference.

IN his new book, "Fresh Voyages on Unfrequented Waters," Dr. Cheyne brings fresh evidence in support of the heterodox views on the history of Israel with which his name has so long been associated. The new material of his book is said to be of exceptional interest, and is sure to attract considerable attention from supporters and opponents alike.

PUBLICATIONS RECEIVED.

MESSRS. DUCKWORTH & Co.:—Interpretations and Forecasts: Victor Branford. 7s. 6d. net. A Modern Mystic's Day: W. Scott Palmer. New Edition. 2s. 6d. net.

MESSRS. W. RIDER & SON:—Ghosts in Solid Form: Gambier Bolton. 1s. net.

MR. T. FISHER UNWIN:—The Problem of Human Life: Rudolf Eucken. New Edition. 10s. 6d. net.

MISCELLANEOUS.

The Constructive Quarterly, Harvard Theological Review, Mind.

AMONG the special courses of lectures which will be given at University College, London, during the present term, are "Chapters in the History of Socialism," by Professor Foxwell, beginning on April 28 at 4 p.m.; six public lectures on "The Individualism of the Renaissance," by Dr. Rachel R. Reid, beginning on May 7 at 5.15 p.m.; in addition to a public introductory lecture on "Recent Discoveries in Egypt," by Professor Flinders Petrie, on May 21, at 2.30 p.m.

FOR THE CHILDREN.

WONDERFUL GIFTS.

LONG, long ago, when man was new in the world, and did not know much even about himself, he came grumbling to the Maker.

"O! Maker of Things," he said, "see this great bull and his horns, and that lion with his teeth and claws. It's not fair! How can I fight them? Why have not you given me horns and claws and great teeth?"

Then the Maker of all answered, "O Man! I have given you better things than horns and claws. Go and learn to use them."

The man went and thought. He saw branches broken off by the wind, and seizing the strongest he was better able to fight the wild beasts; he tied sharp stones to his strong staves, making deadly spears; he learned to make and use bows and arrows with which he could attack animals before they could get near him; he used his cunning to set snares for them. At last he felt himself master of all animals.

But he soon grumbled again.

"O! Maker of Things, you have been very unjust to me. The deer escape when I want them. Give me four legs like that horse instead of these two short ones."

But the Maker answered: "You have things better. Go and use them."

Then the man went, and with strips of the skin of an animal he had killed, he twisted bridle and reins, and caught the horse and rode him after the deer, and afterwards made him draw sledges.

He saw how the round logs rolled down hill, and bold boys balanced themselves on them for a ride. He hit on the secret of fixing a bar to the centre of the logs, so that they could still roll yet could be fastened together and a seat placed over them; and then, when he saw that round slices of logs would do as well as whole ones, he had made the first *wheel*. (That was the father-wheel of all our barrows and carts, cycles and motors, trams and trains, cranes and pulleys, clocks and watches, sewing and washing machines, in fact of every machine or engine in the whole world.)

Again he came grumbling.

"Am I to be frozen, O Maker of Things?" he asked. "Why can't I have wool all over me like the sheep, so that I need not fear the winter?"

"You may," said the great Maker, "if you will but use what you have."

Then the man went and wrapped himself in the skin of the sheep he had killed; but it was a clumsy garment, so he tried patiently until he had found out how to spin the wool into long threads and how to weave these into cloth, and so became the first of all our manufacturers of cotton and linen and wool and silk, and no longer feared rain nor frost nor snow.

But yet again he grumbled.

"O Maker of Things! you have treated me very badly. See the sharp teeth you have given the beaver that he can cut down trees. I can't do that."

But the Maker answered, "You can."

So the man, seeing sharp chisel-shaped

flints like the beaver's teeth, took them in his hand, and found that by persevering he *could* cut down trees. You may see these flint knives and chisels and axes to-day in our museums. When he had found out how to make fire, and smelt iron, he made tools which would cut even stone.

Still he had not learnt to be content, and he soon came again.

"O Maker of Things! there's that sea! I want to find out what is on the other side of it. The birds go over it, and I want to. Give me wings like the bird or fins like the fish that I may cross the sea."

"Go and think," said the Maker.

So the man went and watched and thought. He saw how logs rode on the waves, and how the nautilus lifted up his sail that the wind might drive it along, and he shaped his logs like fishes, and gave them wings like birds to catch the wind, and he sailed over to the other side of the sea. And after he learned to make engines he went even without the wind.

But yet once more he grumbled.

"O Maker of Things! see how strong you have made the elephant. I can't lift heavy logs or stones, or I would build a great temple in which to worship you."

But the Maker answered, "O Man! you are stronger than the elephant if you will but use your *head* and your *hands*."

So the man made levers and cranes and pulleys which would lift more than the strongest elephant. And he built a great beautiful temple of mighty stones and carven wood, and in it he used his sweetest music to praise and thank the mighty Maker of all things everywhere.

"How wonderful are Thy works, O Lord!" he sang, "In wisdom Thou hast made them all. Thou hast made man a little lower than the angels, and hast given him dominion over the works of Thy hands." For at last he had learnt that man's brain and hands are greater gifts than any given to the animals. Thus, by using brain to guide hands, man has made weapons which will conquer any beast. He can travel faster than the swiftest horse, and can ride the stormiest seas. He has reached the ends of the earth, and has even managed to fly off it. He can weave clothes as warm as the sheep's fleece and as fine as the spider's web. He can move mountains and bind rivers and join seas, though God often reminds him that *His* might behind and over all is ever greater than all man's power.

Let us all, children of men, thank Him for these wonderful gifts, and strive that we may always think pure, right thoughts, guiding the hands to good, kind deeds.

EMMELINE DAVY.

MEMORIAL NOTICE.

SIR EDWIN DURNING-LAWRENCE, BART.

THE announcement of the death of Sir E. Durning-Lawrence will be received with wide-spread regret. He had been in his usual good health till Saturday last, when he took a walk on Hampstead Heath. Later in the day he became ill, and sank so rapidly that he died early on Tuesday morning.

Sir Edwin, who was in his 78th year, was the youngest of four brothers, all now passed away, the sons of William Lawrence, who as a young carpenter came up from Cornwall to London many years ago. This enterprise proved the foundation of great fortunes; at first in Hoxton, and subsequently at a wharf on the Surrey side of Waterloo Bridge, the father's business as builder and contractor made rapid progress, and the Lawrence family has long been among the largest holders of real estate in the City of London. Mr. William Lawrence became an alderman of the City, and his son, Sir William Lawrence, not only attained the highest civic honours, becoming Lord Mayor, but represented the City in Parliament. Another son, similarly distinguished, was Sir James Clarke Lawrence, M.P. for Lambeth. Mr. Alfred Lawrence, the other brother, died at an earlier age, his son, the only surviving male representative of the family, being Mr. F. Pethick-Lawrence.

The youngest of the brothers enjoyed university education, and graduated B.A. and LL.B. in Honours at London. Becoming a barrister of the Middle Temple in 1867, Sir Edwin preferred politics to the law, and contested in turn, but unsuccessfully, E. Berks (1865), Haggerston (1866), and Burnley (1892). His persistence met with success at Truro (1895) as a Liberal Unionist, and he continued member for that division till 1906. He was created a baronet in 1898, assuming by licence the additional name of Durning in honour of his wife, Miss Edith Jane Durning Smith, younger daughter of Mr. John Benjamin Smith, formerly M.P. for Stockport. The marriage took place in 1874; there are no children. Sir Edwin was J.P. for Berkshire, his country residence being at King's Ride, Ascot.

The personal qualities of the deceased gentleman were partly known to a very wide circle. He did not hesitate to assume a conspicuous share of whatever business was going on about him. He took sides heartily, and the vigour of his expressions at times approached to vehemence. One would say he was not careful to dress his opinions to suit those around him; he rather laid himself open on occasion to their amused regret, and it would not be candid to deny that the feeling of some passed beyond that stage. But in his case, as in that of so many others, there were aspects of his nature which revealed themselves only to those who had closer dealings with him; a surprising gentleness would come into his tone and demeanour, and the thorough simplicity of his character shone through it all. His tastes were varied, and his own skill, which was of no mean order, rendered him truly appreciative of talent in many fields. Pictures were a special delight to him; a favoured friend might catch a sight of graceful sketches by his own brush. Music was also one of his pleasures, and here also he had long ago exhibited executive ability. His pen would doubtless have been more productive had circumstances allowed him a secluded life; as it is, the record shows him to have published a "History of Lighting from the Earliest Times," and "The Progress of a Century, or the Age of Iron and Steam." He was a great

collector of books, especially of the Elizabethan and Jacobean periods; and a good many of his friends will remember the eagerness with which he brought forth one precious volume after another and displayed their peculiar features. All the world knows how warmly Sir Edwin espoused the side of the "Baconians," and it is pretty certain that with the general public he will be chiefly remembered as the author of "Bacon is Shakespeare," published in 1910. That he did not content himself with publications on the subject—one of his pamphlets is said to have reached a circulation of 300,000!—is also well known. Although he had attained an age when most men would excuse themselves from personal exertion, he valiantly undertook a series of popular lectures, illustrated by the lantern, to prove his contention as to the authorship of the Shakespeare plays; and we must conclude that these and his many other labours unsuspectingly sapped a physical energy which appeared exuberant. His juvenility, indeed, not only surprised, but at times perplexed his friends; what would he say and do next?

But all these things, his foibles and his endeavours, were but a supplement to the main current of his life, which flowed deeply, broadly, and continually, in ceaseless benevolence. The world may think of him as the pamphleteer, and perhaps he would have preferred it so; but he will be remembered among Unitarians as a philanthropist, and chiefly as a munificent supporter of the religious movement to which he and his family were so deeply attached. His charities, indeed, as became a good Unitarian, extended far beyond the bounds of a sect. Deeply attached to University College School, where he was educated, he gave time and money without stint to promote its welfare, and long served as chairman of its committee. Another great public institution, Waterloo Hospital, mourns in him a faithful friend; and thus the list goes on. In our own circle, Sir Edwin's beneficence has been probably unparalleled. He was a Trustee of the British and Foreign Unitarian Association, and it is no secret that he had been invited more than once to be its President. To the Unitarian Home Missionary College, Manchester, he gave very generously; the settlement of the College at Summer-ville was largely due to his support. The London District Unitarian Society, founded by the Lawrence family along with other zealous friends, has always been greatly helped by them; Sir Edwin, like his brother Sir James, had been its President. To the Permanent Chapel Building Fund, the Ministers' Pension Fund, the Sustentation Fund, and other beneficent institutions he contributed invaluable aid. As to the churches, chapels, schools, &c., that he has helped to erect, their number is beyond recall. The Unitarian Van found in him a true friend in need; and his latest service of the kind was in connection with the new Hostel for the Pioneer Preachers at Highbury. In fact, he had but to be assured that an opening really existed for the further extension of the Unitarian name and influence, and he was prompt to aid it. His private acts of benevolence were equally quick and generous; many a home, many a life, has been lightened by his ever kindly, if discrimi-

nating, response to those who pleaded the cause of the stricken and infirm.

And perhaps the happiest hours, certainly the happiest pictures presented in our survey of his long and useful life, were those when in the fulness of the August sunshine, he and his good wife (to whom deepest sympathy now goes from us all) busied themselves as host and hostess to the hundreds of Sunday School teachers whom they invited year by year to spend Bank Holiday in the lovely grounds at King's Ride. Here was no perfunctory hospitality, such as mere money can provide, but the real outpouring of welcome from the heart. True, the same genuine pleasure in giving pleasure showed itself at many another act of hospitality rendered ungrudgingly whenever conferences or special visitors made the occasion desirable. Many a gathering of social distinction, and of political importance, has met under that expansive spirit of welcome. But nothing, evidently, was ever more dear to his heart than those Bank Holiday gatherings. It was a favourite saying with him that if one has been shown a kindness he should "pass it on." The whole spirit and aim of his life was to hand on to others such benefits as inherited wealth can provide, and in this and in all else, to prove his loyalty to the simple religion of "love to God and love to man."

W. G. T.

MEETINGS AND GENERAL NEWS.

THE JOWETT MEMORIAL LECTURE.

PROFESSOR MURRAY ON THE GREEK MYSTERIES.

A LARGE audience gathered at the Passmore Edwards Settlement on Wednesday evening, April 22, to hear Professor Gilbert Murray on "The Conception of Another Life in the Greek Mystery Religions." The chair was taken by Dr. Bosanquet, who said it was hardly necessary to introduce the lecturer, whose scholarly work and literary gifts were known and appreciated wherever the English language was spoken.

Professor Murray dealt first of all with the Homeric conceptions of a future life, which represented it as being a feeble reflection of the present life with no relation to conduct, a phantom-like existence the psychology of which was necessarily obscure, and which was not the kind of thing men were looking for in those periods of home-sickness of the soul when, amidst their ordinary pursuits, they were filled with the idea that there was a life other than the everyday life which was more truly their own. In later Greek literature, however, the idea was considerably developed, and in Pindar's hymns we hear of the consequences of a man's acts following him into the other world. This body, he said, must die, but there is something that comes from God which must live on, a thing infinitely

frail, the "reflection of a breath," which shall attain to bliss and joy if a man has endured and kept his hands free from sin. This conception recurs again and again in Plato, and references to it are scattered through the classical literature, and found in a large number of funeral inscriptions. But it is chiefly met with in connection with the Mysteries and Initiations, Eleusinian, Orphic, Pythagorean or Dionysiac, through which the youth had to pass if he wished to achieve the full strength and dignity of manhood. Wherever we meet with the particular conception of an immensely important future life of rewards and punishments, it is always bound up with these Mysteries and Initiations. "He who is initiated," it was said, "shall be saved, but he who is not initiated shall not be saved,"—the note of all exclusive religions. For all practical purposes the uninitiated was unholy. The novice, who had reached the time when it was necessary to put away childish things, had to pass through severe, prolonged, and sometimes horrible ordeals, which often shattered his nerves, and brought him to the verge of insanity, before he emerged into the radiance and joy that awaited him after his torments were over. Afterwards he was given the full status of a citizen, with all the duties and privileges which that involved. There were two sides to these Mysteries—the ugly and grotesque side proper to the low level of culture from which they sprang, and the sublime side proper to the spirit of man struggling upward. The Mysteries were an emphasis of something that in itself was true and fine, and to the boy they meant the dedication of himself to his life's duties, for which no preparations were too hard or too painful.

Professor Murray went on to show in a particularly illuminating and suggestive way that the mental pictures of heaven and hell current in ancient times and among the early Christians were based upon the actual ritual of the Initiations, and were projections of the initiation ceremonies. This he illustrated by quotations from a Christian work of the second century, "The Apocalypse of Peter," in which the influence of the Orphic and Dionysiac mysteries is clearly seen. The shining ones, "whiter than snow and redder than the rose," the region beyond this world full of light and sweet-smelling perfumes to which the purified soul passes after its sojourn in terrifying darkness, and its passage through the pit, or chasm, or lake of mud, the scourging, the death of the lower self, and other strange rites, are all paralleled in the Initiation ceremonies, with which the early Christians were quite familiar, and which, therefore, coloured their conceptions of heaven and hell, and their ideas of the final judgment both of the good and the wicked. Incidentally, it was pointed out that similar ceremonies are practised and similar ideas accepted by many savage tribes, and in every case the over-emphasis of certain truths which were felt to be vital to a man's well-being was the prevailing characteristic.

Passing to another set of men, the Stoics and Epicureans, who did not believe in these fables and initiations, we find that

here again the same idea of another life that is infinitely important is prominent in their minds. With them the life that matters is within, it is the life of the soul. Life is like a play, or a game of counters, and the business of the individual is to act well in it, to play the game as it should be played. He has no other responsibility. God, the great dramatist, himself casts us for our part, and whether it be that of a mighty king or an oppressed slave is a matter of no moment. God is not a fool, to judge us by our success or failure; what interests him is the one thing he cannot determine, the action of a man's free will. In this region of the free will lives the life that is really our own, as distinct from the external life which we cannot control; indeed, quite distinct from it, for Epicurus has said that a man can be happy on the rack. This great Stoic gospel seems at first to have rejected all mythologies, yet this conception is almost as much a dream, as much over-emphasised, as that which they had discarded.

Is it a good thing, Professor Murray asked, that we should accustom ourselves to feel, when we are cast down or discouraged by the facts of life, that there is another life which matters infinitely more? A strong case can be made against it, especially in these days, when so much is being made of men's social relations. No one who tries fully to realise the biological fact that man is a gregarious animal, and then tries to sum up the impulses and aims upon which his life rests, must say with the Stoic that here within and not elsewhere does a man's whole soul reside. And yet the voices of nearly all the saints and sages warn us that the judgments of the world are almost always wrong, and that there must be another court of appeal from the delusions of life. Man instinctively feels that he must appeal to some higher authority, and that authority is the projection of his own ideal. All experience helps him to build up in his own soul that inner life, that silent tribunal which is far from infallible, but is the best thing he can turn to if he wishes to discover what is noble and wise. Here is the refuge in which he can find himself, but he cannot share it with another. For in order to give men of your best you must have something within you which you cannot give. You cannot even love another unless you are somehow different from him. We are, indeed, individuals as well as members of a community, and in a sense strangers to one another, alone in our highest thoughts as we are alone when we die. There may seem something hard and bitter in this, but perhaps it is only the necessary condition of social living, and it seems to be this nucleus of fact that lies at the root of the widespread mysteries and dreams they had been considering.

Dr. Bosanquet in a few closing remarks paid a warm tribute to the memory and genius of Professor Jowett, and to Professor Murray, who had done such honour to his name and to learning that night. The proceedings closed with a vote of thanks to the lecturer and chairman, proposed by Mrs. Humphry Ward.

DR. HUNTER AT UNIVERSITY HALL.

THE announcement that Dr. John Hunter, late of Trinity Church, Glasgow, would preach every Sunday morning for some weeks at University Hall evidently aroused great interest, for on Sunday morning last many visitors found their way to the beautiful little hall in Gordon-square, and late comers had difficulty in finding seats. One can only describe the service as one of restful simplicity and quiet inspiration. Certainly one never heard Dr. Hunter preach with greater force and intensity. His text was from Isaiah, "There is none that calleth upon thy name, that stirreth up himself to take hold of thee," and the sermon based on this sorrowful confession of bygone days was a stirring call to a fresh realisation of God. "We have heard for many a year," said Dr. Hunter, "about the decay of faith, but what was meant was only the decay of the old formalities, a falling away from ancient standards of belief. But the decay of faith we are now witnessing is a much more serious matter. It is a slackening hold of God, it is a loss of the sense of God. The revival of religion we most need is a recovery of the lost sense of God's presence. This is to be the substance of the message I am to deliver in this place. To those thirsting for novelties I have nothing to say. It will not be to new truths, if there are any such, but to great and everlasting truths I shall ask your attention—truths you know already, but which must never be allowed to become vague or commonplace, truths which it is needful to hear anew and feel afresh." Dr. Hunter quoted the words of Dr. Channing, "I have a growing conviction that the ministry needed in Christian countries is not so much to communicate new truths as to awaken truths that lie dead in the minds of the multitude." "We have heard far too much in recent days," he continued, "about the old and the new in theology and religion. The real things, the great things, are neither old nor new. They may be seen more clearly, realised more vividly, but they remain essentially unchanged from age to age. If I could only send one of you away to-day with a true, living faith in God, enabling you to say from the soul, I believe in God, I should have done for you an eternal life work. Are you taking hold of God? Is He to you merely a sentiment, an idea, a tradition, or is He the one supreme and everlasting reality of life? It is fatally easy to recite the creed, I believe in God the Father Almighty. An unthinking person can do it, a child can do it—even a phonograph can do it, but there is no taking hold of God in that. To take hold of God is not easy; only the prepared and disciplined soul can do it." Dr. Hunter speaking rapidly, and with burning emphasis, went on to indicate the ways in which the realisation of God might be attained. The great pianist exercised his fingers daily that he might keep them supple; the great painter devoted unwearied attention to the study of form and colour, light and shade, yet we—silly souls that we were—expected to have and keep the power that made us sensitive

to all that was divine in the universe without great and constant effort. No one ever yet drifted into communion with God. Argument and contention were common enough to-day, but meditation and reflection all too rare. Surely, he said, we should not give less attention to the training of our spiritual faculties than we did to politics, to literature, or to recreation. "Friends, strangers," exclaimed Dr. Hunter in closing, "I plead with you to begin to-day to think of God as you have never thought of Him before." One cannot doubt that those who appreciated this heart-searching and eloquent discourse will look forward eagerly to those which are to follow along the same lines.

The service was rendered the more enjoyable by the singing of the small but efficient choir, who rendered beautifully the unaccompanied anthem, "God is a spirit."

INTERNATIONAL CONGRESSES OF LIBERAL RELIGION IN INDIA.

By the Rev. J. T. SUNDERLAND.

VERY satisfactory arrangements have been made in Japan and China for holding International Religious Congresses in those countries. This article is to tell of the equally satisfactory plans formed for a series of congresses in India. Fortunately for our purpose there exists in India a national organisation known as the "All-India Theistic Conference." On my arrival in Calcutta I found a very urgent invitation awaiting me to accept the presidency of that body, which was soon to hold its annual session in Karachi. The excellent opportunity which would be afforded me at such a national gathering to confer with prominent representatives of the Theistic faith from various widely separated sections of the country caused me to accept the invitation. The conference took up the idea of a series of International Congresses in Asia with enthusiasm. Nor did it stop with mere words, but proceeded definitely to invite Dr. Wendte and the other Western brethren to come to India, and appointed a strong committee with full power to make all necessary arrangements. On account of the very large extent of the country and the importance of reaching all sections it was decided to hold, not a single congress in India, but three, and possibly four—one in the East, one in the North, one in the West, and perhaps one in the South. This idea of several congresses had been suggested by Dr. Wendte, but it was also in harmony with the unanimous judgment of the committee with whom the decision of the matter was left.

The "Missionary Pilgrims" from America and Europe will probably enter India at Bombay. This is the largest and most important city in the western part of the country. It is also the headquarters of the progressive and influential Parsee community of India. It would seem fitting, therefore, to hold a brief initial congress of at least two days in Bombay. There is much of interest in the North. Here is the home of the Sikhs, an important theistic people numbering several millions. Here is the main strength of the Arya

Somaj, a reform movement that is growing fast, and becoming influential. Here the Mohammedans are particularly strong. Here are located Delhi and Agra, the old Mogul capitals of India, whose wonderful ruins the pilgrims from the West will certainly desire to visit. And here is located Benares, the Hindu "sacred city." It would seem natural, therefore, to plan for a congress in some one of these northern cities. In the East Calcutta is the headquarters of the Brahma Somaj, and more than any other place in India the centre of reform thought and reform activities, religious and of all other kinds. Therefore, as a matter of course, one of the congresses must be held here, and probably the largest and most important of all. If a fourth is held it will be in Madras, the largest city in the South.

Necessarily the initiatory steps in preparing for the congresses in India had to be taken by the Brahmos, for the membership of the All-India Theistic Conference is made up mainly of Brahmos. But representatives of other theistic faiths will be added to the committees of arrangement as well as placed upon the lists of speakers and of honorary presidents and patrons. Thus every pains will be taken to make the congresses inclusive of all believers in the Fatherhood of God and the Brotherhood of Man.

Many persons of influence are already manifesting their interest in the congress movement, and more still are certain to do so as it becomes more widely known. Rabindra Nath Tagore, the most distinguished poet and literary leader of India, has been chosen president of the congress to be held in Calcutta; and Dr. R. H. Bhandakar, of Poona, one of the foremost Oriental scholars of the world, president of that to be held in Bombay. Sir Narayan Chandravarkar, formerly a judge of the Bombay High Court, and now Premier of the native State of Indore, has been made general chairman of all the committees of arrangement. Other Brahmos of nearly or quite equal distinction are already enlisted in the movement in one way or another. Indeed, we are assured of the strongest possible support of all sections of the Brahma Somaj community. As to the Christian missionaries in India, how much sympathy can be expected from them is yet uncertain.

A considerable number of leading Mohammedans have already expressed to me and to others their interest and their willingness to lend their influence and aid, among them two Justices of the Supreme Court in Calcutta. One of the gratifying surprises that have come to me has been the reception accorded to the congress idea in connection with a visit made to Aligarh College, the chief seat of Mohammedan learning in India. After interviewing the Principal, and explaining to him the purpose of the congresses, I was invited to deliver a public lecture on the subject in the main college auditorium, the Principal himself presiding, in order that the trustees, professors, and students might learn of the movement. I think nowhere in India has the congress conception been received with greater assurance of sympathy than in that large and representative audience of Moslems. A number of prominent leaders of the Arya Somaj, including

the Principal of their most important college, have expressed their warm sympathy and desire to co-operate. The same is true of a number of leaders whom I have interviewed among the Sikhs.

Many friends thought it desirable that I should seek an interview with His Highness the Maharajah Gaekwar of Baroda, the most enlightened and influential of the native rulers in India, with a view to securing his co-operation. The interview could not have been more satisfactory. He assured me that the object of the congresses met with his warmest approval, and that we might count upon his aid in any way in his power. At a lecture which I gave by his invitation in the Durbar Hall of the palace, before his Cabinet, his civil and military staff, and others, he showed his interest by personally presiding. He will probably preside at one of the sessions of the Bombay congress. In an interview with the Rajah of Pithipuram, one of the native princes of Southern India, this enlightened popular leader not only assured me of his great interest in the congress movement, but in case of a congress being held in Madras promised himself to bear the entire expense. We have reason to believe that the ruler of the Cutch Behar Native State will give important aid to the congress in Calcutta.

Thus the campaign for the congresses in India seems auspiciously begun. It is in the hands of strong men, who are laying careful and wide-reaching plans; and I do not see any reason to doubt that these plans will be carried to a complete and gratifying success.

THE SOCIAL MOVEMENT.

THE POSITION OF THE FARM LABOURER—THE LABOURERS' UNION—AGRICULTURAL WAGES.

DURING the past week both Houses of Parliament have been discussing the wages of the agricultural labourer, a problem about which there is an astonishing amount of agreement at present among all parties. The change of feeling in this respect is well exemplified in the leading article on the subject in the *Times*. "The fact that in some districts agricultural wages are too low seems to be universally admitted in all quarters. . . . In insisting on the need for better information, we do not suggest that wages are adequate or throw doubt on the desirability of raising them. . . . We are convinced that wages can and ought to be raised, and the sufficient proof is that they are being raised here and there, either by the voluntary action of employers, as on His Majesty's Norfolk estate, or through the demands of organised labourers under the revived trade union movement, as in Lancashire. The new movement towards agricultural trade unionism," the article continues, "will certainly not be checked by such action as that of Lord Lilford. To turn good men off his land merely because they choose to belong to a union, as we understand that he has done, is to adopt an antiquated attitude wholly out of touch with the current of thought and feeling to-day.

The men have as much right to belong to the union if they choose, as he has to belong to the Carlton Club."

* * *

The trend of the whole article shows that a silent revolution in opinion has been going on. The last sentence in particular touches on a point which is of some importance at the moment. There is at present a preponderance of feeling in favour of raising wages by means of Trade Boards; and there is also a strong feeling among those who have been working in connection with existing Trade Boards that it is better that the workers should be represented on the boards through a trade union. The experience of belonging to a union, of combining with others, of being compelled to think out what they want, and to express their demands clearly to others, is a salutary training in intelligence and independence. It was feared that some classes of sweated workers could not be organised into a union, but if the chainmakers of Cradley Heath could be combined into a union, why not agricultural labourers?

* * *

A most lucid, careful, and convincing examination of the whole question of the possibility of raising agricultural wages has recently been made by Mr. Reginald Lennard (London: Macmillan & Co., 5s. net). He is of opinion that a rise is possible, although safeguards would have to be provided against unemployment. Nevertheless, he thinks that a tendency to reduce the volume of agricultural employment is probably but the dark side of an advance towards improvement in the efficiency of farm labourers, and an increase in the national dividend. Unemployment also might be reduced by the development of agricultural science and enterprise, and the encouragement of small holdings. His general conclusion is as follows:—"As to the extent to which agricultural wages might be raised, either generally or in different districts, nothing has been said. That can best be discovered, not by the reasoning of the economist, but by daring and yet careful and sympathetic experiment, carried out either through the agency of Wages Boards established for each county, or by the determination of some central authority after careful inquiry into local conditions." The whole of Mr. Lennard's investigation is most illuminating and impartial, and can hardly leave any doubt on the mind of any fair-minded person as to the direction in which progress must be made.

PROFESSOR EUGÈNE FAY, Directeur de l'École des Hautes Études, is announced to give three public lectures at Manchester College, Oxford, on Saturday, May 30, Tuesday, June 2, and Thursday, June 4. His subject will be "Gnosticism, its Evolution and Historical Importance."

A CORRESPONDENT informs us that the National Lending Library for the Blind, 125, Queen's-road, Bayswater, London, W. (E. W. Austin, Esq., Secretary), contains a selection of 18,000 volumes in Braille and Moon type, and 3,000 pieces

of music, and these works are being added to annually by about 1,500 volumes. Subjects:—Travel, biography, science, history, essays, and many novels.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belper.—A special meeting of the Field-row congregation was recently held to celebrate the conclusion of the first five years of the ministry of the Rev. A. Leslie Smith, B.A., and his acceptance of the appointment from the trustees for a further period. It was a social reunion of those who attend the chapel, and showed an increase in the spirit of unity and devotion. During the evening speeches were made by Mr. T. Allwood (in the chair), Mr. W. Jones, the secretary, and the Rev. A. Leslie Smith.

British Women's League.—A contributor to the *Westminster Gazette*, writing upon the subject of churches and emigrants, points out that "there is a great slackness on the part of clergy and ministers in not making adequate attempts to provide for members who leave these shores." He goes on to say: "Neither clergy nor ministers take steps to ensure that those who go to Canada to live receive letters of introduction to Canadian communions." The Women's League, by its Fellowship Section, is doing just the work in the Liberal Church communities which is indicated by this writer as being so necessary; and with the co-operation of all the League branches it is hoping to extend its activities still further. Miss Grace Mitchell, the Fellowship secretary, will speak upon the subject at Leeds and Liverpool in June. At the last meeting of the committee the Rev. W. E. Williams, late of Evesham, who is going to take charge of the Auckland Church, was present by invitation for a short time, and Mrs. W. Blake Odgers (president, W.L.), conveyed the good wishes of the committee to Mr. Williams for a successful ministry, and sent greetings from the British League to the women of Auckland.

Dunmurry.—On the occasion of his return home after his recent marriage the Rev. J. A. Kelly and Mrs. Kelly were cordially welcomed at a meeting in the Courthouse, Dunmurry, when a presentation was made on behalf of the congregation of the Non-Subscribing Presbyterian Church. After tea the chair was taken by the Rev. Alexander Gordon, who conveyed to Mr and Mrs. Kelly the kind wishes of their friends. Speeches were made by the Rev. Thomas Dunkerley, the Rev. Benjamin Banks (rector of Dunmurry), the Rev. Robert Davey, and several others. The Rev. J. A. Kelly suitably replied on behalf of himself and Mrs. Kelly.

Horsham.—The usual course of winter evening lectures at the Free Christian Church was concluded by one from the Rev. H. Livens on "Piers Ploughman." Previously Mrs. Bridges Adams had spoken on "Working Class Education," the Rev. H. Gow on "The Meaning of Tragedy," and Dr. Evans Darby on his Canadian peace campaign. During last week two weddings took place, both of which were conducted by the Rev. J. J. Marten. The Rev. Victor Moody was married on the 16th to Miss Taylor; and on the 18th Miss Jupp, who has long been connected with the choir and the Sunday school,

was married to Mr. Frank Marwell. Many friends were present to offer their good wishes which were also expressed in a more tangible form.

Stockton-on-Tees.—The Sunday-school anniversary in connection with the Unitarian Church was held on Sunday evening, April 19, when the service was conducted and an address given by the Rev. Arthur Scruton. Mr. Ion Pritchard, president of the Sunday School Association, who was visiting Stockton on behalf of the Forward Movement, spoke to the children both at the evening service and in the afternoon, and also met the teachers in an open conference.

Walsley Chapel (Bolton).—On Easter Saturday and Monday a sale of work took place with the object of raising a sum of £150 for wiping out a debt caused by repairs to the school and chapel, the installation of a new organ, and for the formation of a reserve fund for future emergencies. Mr. J. Percy Taylor, J.P., of Bolton, performed the opening ceremony on Saturday, and Dr. Robinson presided. On Monday the opening ceremony at 2.30 p.m. was performed by the children of the Sunday school. The receipts were a little over £200.

Whitby.—On Sunday evening last a memorial sermon for the late minister, the Rev. Geo. Knight, was preached by the Rev. J. Wain, of Scarborough, in the old Flowergate Chapel. There was a numerous congregation and the discourse is well reported in the *Whitby Gazette*. Arrangements are being made for the supply of the pulpit until a successor is appointed.

NOTES AND JOTTINGS.

THE SCHOOL OF THE ARYA SAMAJ.

Mr. Ramsay MacDonald has recently described in the *Daily Chronicle* a visit which he paid while in India to the Gurukula, where the children of members of the Arya-Samaj are educated. This school is frowned upon by the powers that be, for it follows an independent course of its own, there are no Englishmen on its staff, the text books on English literature prescribed by the Punjab University as the basis of Indian higher education are not in use, no students are sent up for University examinations, and the college confers its own degrees. Nevertheless, the Gurukula, amidst its flower-gardens fragrant with rose and jessamine, "is the most momentous thing in Indian education that has been done since Macaulay sat down to put his opinions into a minute in 1835." There are three hundred boys now being trained there. They must be between six and ten years of age when they enter, and they stay till they are twenty-five. They rise at four o'clock from their hard deal beds, do physical exercises and bathe in cold water, after which they offer worship to God. In the hottest weather they go barefooted and bareheaded, for it is needful that they should be prepared for a hard life if such should be their lot.

* * *

ALL the boys are under the legal guardianship of one known by the title of Mahatma-ji, their "father," who is thus

described by Mr. MacDonald:—"A tall, magnificent figure bearing itself with commanding grace comes to meet us. A painter of the modern school would welcome it as a model for the Christ, one of medieval tastes would see in it a form of the Apostle Peter—though a trifle tall and commanding for the fisherman. Mahatma-ji bids us welcome and we pass into his simply furnished room dominated by the tinsel symbol OM. We bow our heads whilst Mahatma-ji says grace. I have heard many graces, but none like this. Our host's rich, sonorous voice, lingering long over the Sanskrit vowels, makes the perfect music of penitential thanksgiving. When the meal is over," continues Mr. MacDonald, "we go round the school. All is order and happiness. Little things with bright, sparkling eyes, older ones with sedate faces, fill the class rooms, making their models of clay, repeating their lessons together, chanting their verses, listening to their teachers—for the lecture is largely employed at the Gurukula. Classes ended, there is a hearty rush to the playing grounds, each pupil as he passes the Master bowing at his feet, and with an upward sweep of his joined hands doing him reverence. . . . The little voices chant in unison: 'We offer to God, omniscient, the giver of knowledge, the light of lights.' Again the little voices chant: 'Oh God, we offer to Thee, Who art all in all.'"

A SOCIALIST WITH A CONSERVATIVE MIND

Mr. Bernard Shaw, a very old colleague and friend of Hubert Bland, whose death occurred last week, describes him as a man of "anti-erratic" temperament, who, if he had not been a Socialist, "would have been an extreme Tory." Mr. Bland helped to found the Fabian Society, was the writer of one of the famous "Fabian Essays," and originally a member of the Social Democratic Federation, taking part with William Morris in the secession which formed the Socialist League. Unlike many of his fellow-workers in the cause, however, he sprang from the landowning classes, was a Roman Catholic, had a contempt for "fads," paid considerable attention to his clothes, and never was compelled to struggle with poverty. At one time he edited *To-Day*, a journal now long extinct. His contributions to the *Sunday Chronicle* and his volumes of essays on a wide variety of subjects, both light and serious, were read by a large circle of readers. Mr. Shaw always regretted that his output was not larger, and often declared that "his giant shoulders sapped more energy than they were worth." "He had very strong common sense," to quote again from Mr. Shaw, "and a good deal of knowledge—I will not say a thorough knowledge of the world (for that is too much to say of any man), but he knew what the middle class, the suburban middle class, man was thinking about. Though an educationist, he had great military enthusiasm, and in that way he had in his nature a compound—not uncommon—of ferocity and humanitarianism." Mrs. Bland, with whom he sometimes collaborated, is the well-known writer, "E. Nesbit."

DR. ELIOT'S PHILOSOPHY OF HEALTH.

The enterprising editor of the *Ladies' Home Journal*, one of the most popular magazines in America, has induced Dr. Eliot to write three columns of personal reminiscence explaining how he has kept his health and working power till his eightieth year. In the course of this article he gives some useful hints which, if we could only follow them, would considerably lessen the strain on our nerves which we all experience more or less. "I am aware of two mental or moral conditions," he says, "which have contributed to my safe endurance of physical and mental strains. The first is a natural gift, namely, a calm temperament; the second is the result of a combination of this temperament with a deliberate practice of avoiding alike anticipations of disappointment and vain regrets. When necessarily involved in contests or critical undertakings I tried first to do my best in the actual struggle, and then not to concern myself too much about the issue. That was not my responsibility. When blocked or defeated in an enterprise I had much at heart I always turned immediately to another field of work where progress looked possible, hiding my time for a chance to resume the obstructed road. An administrator can thus avoid waste of energy and a chronic state of disappointment and worry. If anyone says that these methods require a serene mind or disposition I can only say that it is hard to tell whether the sound nervous system produces, or results from, the serenity. Certainly anyone who ardently desires to cultivate a calm temperament and serenity of spirit would do well to provide himself, if possible, with strong muscles and obedient nerves."

THE "AGAMEMNON" AT SYRACUSE.

The recent performance of the "Agamemnon" of Æschylus which took place in the ancient theatre of Syracuse on April 16 was a very great success, and, judging by all accounts, made a deep impression on the thousands of spectators who filled the worn grey tiers of seats. "To the right," says a correspondent in the *Times*, "had been built Agamemnon's palace, a large dignified structure of wood with massive columns. On one side rose the watchman's tower a hundred feet high. The left was enclosed by a wall of Cyclopean masonry pierced by a square entrance, over which were carved in marble the lions of Mycenæ. Altars to Dionysus, Zeus, and other gods, and memorial stones stood in the precincts of the palace." The scene when the body of Agamemnon was borne out, the writer continues, was very impressive and beautiful. "The solemn music, the rich-coloured groups of figures in the foreground, the funeral procession making its way slowly through the crowd prostrate before the body of its murdered King, the dove-grey wall with its ancient gateway, and beyond the blue sea and rose-tinted city now fading in the failing light and soft in the evening haze—all this, with the consciousness of the 7,000 hushed spectators around one, makes a noble ending to a very beautiful resurrection of the Greek tragedy."

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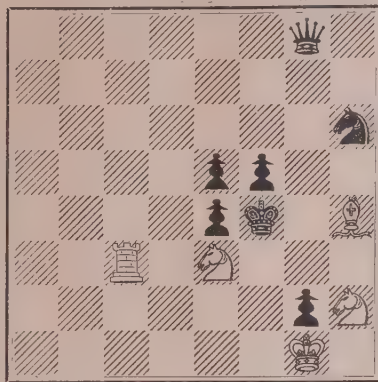
APRIL 25, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 54.

By PHILIP H. WILLIAMS.

BLACK. (7 men.)



WHITE. (5 men.)

White to play and mate in two moves.

SOLUTION OF No. 52.

1. Kt. R6 (key-move).

Correct solutions from Dr. C. G. Higginson, W. E. Arkell, R. B. D. (Edinburgh), E. C. (Highbury), W. T. M. (Sunderland), Rev. I. Wrigley, Rev. B. C. Constable, D. Amos, E. Wright, F. S. M. (Mayfield), Walter Coventry, A. Mielziner, A. S. Rodgers, J. W. (Belfast), Geo. Ingledew (and 51A).

NOTE.—Owing to the Chess Editor's change of address for the summer months there may be other communications which have not yet reached him.

ANSWERS TO CORRESPONDENTS.

F. S. M. (Mayfield).—Sorry, but we went mostly to the sea from Heathfield.

E. WRIGHT.—The use of the White Q in No 52 is essential, though it is uneconomical. If 1... K. Q2, *dis. ch.* 2. B x R is mate, and the Q defends an escape square.

E. C. (Highbury).—Thanks for your complimentary remarks on my first anniversary.

R. B. D. (Edinburgh).—I appreciate your card. We composers are very jealous of reputation, and look upon solvers as our "friend—the enemy." Perhaps, therefore, a mild protest is excusable!

CHAS. WILLING (U.S.A.).—Solutions Nos. 49 and 50 to hand, and correct, as usual.

GEO. INGLEDREW.—Nothing has been decided yet.

No. 54 is a version of one of those ideas essentially peculiar to problems—a Black force radiating defence upon two points. This is most frequently secured by the use of the Black Q, and, owing to initial position, there are possibilities in connection with this Black force, which may (a) either move to a certain square and still command the two points—in so doing allowing a different mate—or (b) be prevented from reaching this other focal point. The theme is capable of much extension. The example quoted is fairly simple, since the number of men employed is not great. Problem No. 11 (June 21 last) is another, and far better, example of the device. It is also possible to render the idea in three-move form. To the typical game-player this theme conveys but little, since such defences so rarely occur in an ordinary game.

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A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THERE are few agencies which are doing more to maintain a high standard of justice and rectitude at the heart of our political life than the Anti-Slavery and Aborigines Protection Society. It inherits the noble traditions of the anti-slavery days, and speaks with force and directness to instincts of freedom and respect for human life, which are among the moving forces of English character at its best. At the annual meeting held last week a letter was read from Sir Harry Johnston in which he pointed out that there are 830 millions of the Non-Caucasian race in the world, and of these nearly one-half were within the limits of the British Empire or its sphere of political influence. We could destroy them with modern weapons, disease, alcohol, deprivation of freedom; but could we replace them by a population which would prove as suitable to climate and surroundings? If we were not going to exterminate them we must protect. Subsequently Mr. W. H. Dickinson spoke in very plain terms of the greed for wealth as the chief cause of cruelty. They must see to it, he said, that wealth was procured for a civilised country according to civilised and humane methods.

* * *

ALL friends of the Anti-Slavery Society, and especially its able secretaries, have reason to congratulate themselves on the publication last week of the White Book dealing with Contract Labour in Portuguese West Africa. It should do much to increase

the prestige of the Society in public opinion. The White Book is very painful reading, but it confirms in every particular the case which the Anti-Slavery Society has presented with unwearied patience and insistence to the Foreign Office, at first it must be confessed with small encouragement and scant chance of success. Now the whole case is clear. It is proved beyond the possibility of dispute that a system of slavery on an extensive scale has existed on the cocoa plantations. The Portuguese Government has given its consent to important reforms in administration, and promised that the "serviçaes" engaged for San Thomé and Príncipe shall be repatriated at the expiration of their contracts. On our side there will have to be ceaseless vigilance to see that these conditions are carried out in accordance with our treaty rights. Fortunately we have an able and energetic official on the spot, in the person of Vice-Consul Smallbones, who is quite alive to the extent of the evil and the need of energetic action.

* * *

It is good news that a new Church paper, to be called *The Challenge*, which will be free from the strong bias of party politics, will start publication this week. "Artifex" of the *Manchester Guardian*, who we believe is not unconnected with the new venture, writes of it as follows:—"Although I have no reason to suppose for a moment that *The Challenge* will be a definitely Liberal paper in the party acceptance of the term, but rather have many reasons for hoping that it will not be; yet it must be admitted that many Liberals wish for some religious paper which they can read without finding a strong Conservative bias in every sentence. Some couple of years ago or more the editor of the *Church Guardian* wrote to this paper

to explain that his paper had been originally published as a distinctly Conservative organ, and that it had never from the first pretended to be anything else. And though we have not the same explicit admission in the case of most of the other Church newspapers it would be difficult to name one which anyone could mistake for anything but a strongly Conservative print. And so the wants of Liberal Churchmen are not very satisfactorily supplied."

* * *

In adopting this attitude of detachment, while reserving its right to speak with clearness and vigour upon all the great topics of contemporary life from the point of view of moral and spiritual ideals, *The Challenge* falls into line with a policy which we have long tried to support. If its atmosphere is strong and kindling it will be able to lift matters of controversy onto a higher plane of thought and feeling, and its own emphatic judgments will meet with the respect due to the trained intelligence and the moral and religious sincerity which it brings to bear upon the critical problems of life. Not that it will escape the good discipline of opposition and dissent, and it may be the occasional resentment of the partisan who cannot imagine that anyone can possibly disagree with him except from motives of passion and prejudice. But these are the joys of a difficult game, and we have little doubt that *The Challenge* will play the game fairly and nobly in the interest of religion and whatsoever things are just and of good report.

* * *

THE Council of the Churchmen's Union has forwarded to the Upper House of the Canterbury Convocation a petition in favour of the intellectual freedom of the clergy and cordial relations between the Episcopal and non-Episcopal Churches.

"We regard it as a matter of grave importance," the memorialists affirm, "that the clergy should be encouraged to study and discuss reverently and freely the critical and historical problems which are forced upon the modern student of the Old and New Testaments, to publish the result of their studies, and to face the task of interpreting and restating the traditional doctrines of Christianity in such ways as may be demanded by newly-discovered truth.

"While asserting without reserve our belief in the Incarnation and Resurrection of our Lord Jesus Christ we submit that a wide liberty of belief should be allowed with regard to the mode and attendant circumstances of both.

"We believe that real study, thought, and discussion will be discouraged if clergymen, who, in matters not affecting the essential truth of Christianity, arrive at conclusions which are opposed to traditional or momentarily dominant opinions, are to be removed from their offices or denounced as dishonest for retaining them. We venture to recall to your Lordships the dictum of Archbishop Temple, 'If the conclusions are prescribed, the study is precluded.'"

* * *

THE petition concludes with a pertinent reminder of the fallibility of formal declarations.

"We dutifully and respectfully pray your Lordships to remember how often in the past, when the Episcopate or the Convocations have attempted to pronounce authoritatively upon scientific, critical, or historical questions, they have committed themselves to positions which are now by practically universal consent admitted to be untenable."

The clauses in the petition which deal with the claims of intellectual freedom have been signed by a numerous body of eminent men, in addition to the members of the Council of the Churchmen's Union, including the Dean of St. Paul's, Bishop Boyd Carpenter, Canon Sanday, the Master of the Temple, Dr. Llewelyn Davies, Professor Burkitt, the Headmasters of Westminster and Rugby, Professor Caldecott, Professor Bethune Baker, and Professor Emery Barnes.

* * *

No reason is given for the implied dissent on the part of a large number of the signatories from the first two clauses of the petition, which are as follows:—

"The Church of England has at all periods since the Reformation included both those who do not and those who do accept the doctrine of the 'Apostolical succession' and the necessity of Episcopacy as a matter of *jus divinum*. We

earnestly trust that your lordships will do nothing to curtail the liberty in this respect which the formularies of our Church allow, and which its clergy and laity have hitherto in practice enjoyed.

"We trust that nothing will be done to make it more difficult for individual Bishops, other clergy, and laymen, to act as their own conscience and judgment direct in the matter of co-operation and religious fellowship with the members of non-Episcopal Churches."

* * *

POSSIBLY it was thought wiser to confine the issue to a narrower field, but we fear that it must be confessed that many of the liberal clergy are still quite conservative in their attitude to Nonconformists. It is contrary to a deeply ingrained tradition to treat the Nonconformist as a spiritual equal. They would be uncomfortable if they took any part in Nonconformist worship and would on the whole prefer that it should not exist. Many things, however, are helping to break down this alienation on both sides. There has been a great improvement in relations in the last twenty years, and cordial and helpful friendship is taking the place of distant respect. Moreover, the whole question of the place and authority of the Episcopate in the Church is largely a problem of history, and it must be studied under precisely the same conditions of intellectual freedom, with a reserve of liberty to come to different conclusions in face of the evidence, which is always difficult and often very obscure, and to act accordingly.

* * *

FATHER VAUGHAN has been telling a meeting of advertising specialists that religion is the only thing worth advertising, and he went on to maintain that he himself belonged to the oldest and biggest advertising firm on their planet—the Catholic Church. If this is only a rather loud and bouncing way of saying: "Let your light shine before men," we agree. Religious people must not allow their claim to be heard to be elbowed aside in a crowded and pushing world. There is no excuse for the neglect of proper business methods and orderly and attractive arrangements, because our appeal is not to men's pockets but to their souls. But it does not follow that it is possible to use ordinary methods of advertisement, which tend to neglect strict standards of truthfulness, without destroying the very thing we have to offer. Sensationalism may pique curiosity, but we never heard that it could 'produce the humble and the contrite heart. The much advertised preacher may draw the crowd and fill the church with an audience who come

to listen to him and not to worship God, but unless he has the graces of all the saints he is likely to become self-conscious and self-opiniated and to lose his own soul.

* * *

THE familiar subject of Nonconformity and the theatre has recently renewed its youth in the columns of the *Westminster Gazette*. There is still a large number of earnest people who believe that the only way to purify the theatre is to abolish it altogether. This is the position of Mr. William Goudie. He makes an important contribution to the discussion of the problem, which ought to be considered very carefully by those who are least inclined to accept his extreme position, when he argues that a play which is demoralising to witness must be bad for the actors. There must, he thinks, be some moral loss or injury to the soul, if it does not lead to actual wrong-doing. The Rev. J. W. Horsley recommends a concerted movement to boycott certain theatres. What we want, he says, is expert advice, a responsible committee of a League, similar to the American League for the purification of the drama and for the guidance of inexperienced play-goers, which should prepare a white list of current plays, and decide after the first night whether a new play should go on the list or not.

* * *

THERE are some obvious objections to Mr. Horsley's plan, chiefly concerned with the composition of the proposed committee. If its members were for the most part conventional moralists, without any freshness of insight, we might simply get a repetition of the farce of the censorship, and find that scathing moral satire was condemned while plays full of subtle innuendo managed to escape detection. But nothing could well be worse than the present situation, which is exposed in scathing terms by E. F. S., the able dramatic critic of the *Westminster Gazette*. Referring to the refusal to license Brieux's "Damaged Goods" for the stage, he writes:—"You may present with the blessing of the Lord Chamberlain plays of an obviously immoral or erotic character, dramas which glorify vice and make fun of virtue, which treat conjugal fidelity as comic and offer for admiration the loosest of libertines. . . It is permissible to play upon the passions of young people with song and dance, and players wearing provocative costumes, and thereby do your best to drive them into sin. And all this with the full approval of the King's officials. . . At a time when in this country luxury has reached a pitch unparalleled, and when sexual excitements seem almost every day to increase in number and force, the sober people ought to be allowed to do something by way of antidote."

SYMBOLICAL INTERPRETATIONS.



ALL religious language, which has in it any depth of meaning, is necessarily inadequate. It is in the world of sense that there is the closest agreement about the meaning of words. A table, a chair, a horse, a cart have a fairly uniform meaning, and they can be used with confidence without fear of misunderstanding. But as soon as we enter the world of faith and affection this is not so. "Faith" to one man means accepting certain bald statements about religion as true. To another it suggests the highest act of personal trust of which the soul is capable. "Love" to the selfish or the sensual is still closely intertwined with bodily desires; but to the disciple of CHRIST it is the word which best describes the nature of God. Even "God," as the word dwells upon human lips, has no steady and persistent meaning. It varies with our experience. To one man it is arbitrary Will; to another abstract Reason; to another the Father of our spirits. It is, we suppose, the object of religious training to secure a uniform depth and richness of content in the use of these words, not by the path of definition, but by the creation of a common experience and a common atmosphere.

All this would probably be granted by most thoughtful people. The real difficulty arises when we come to deal with historical events which have entered into close alliance with religious faith. The mere statement that JESUS CHRIST lived and died, apart from the judgment of value which we pass upon it, is like any other recorded fact in ancient history. We accept it as true, and multitudes of other people do the same, in the sense that they could have seen with their own eyes and heard with their own ears if they had been there. But to the Christian this bald statement is a symbol of things which eye hath not seen nor ear heard, of spiritual forces and possibilities, of purposes of love and an ideal of character, which are recalled to his mind, now dimly, now with poignant clearness, according to his mood or the stage he has reached in spiritual development, every time the name of JESUS CHRIST is mentioned. He knows that he can never look at that figure coldly, in critical detachment from his significance for the world's life. What

he said, what he did, these were events in time, but they are also the accepted symbols of something beyond time. It is a region in which we use words not as instruments of scientific precision, but for their power of suggestion, and because they conserve for us the secret of life which is liberated for some new purpose of good whenever the word passes from the lips into the heart.

From this point of view we are prepared to apply the principle of symbolical interpretation to all the Christian facts, and it is only in so far as we are able to do this that they can retain their significance for our own religious experience. But this does not mean that we are to withdraw them from the close scrutiny of critical inquiry or to refuse to revise the traditional judgments of the Christian Church upon their value. If we take the Gospel story as a whole, it is clear that it appeals to men of the modern world in a new way. Their selection of the things which strike them as of chief importance is different from what it used to be. We are not referring to the total impression of love and goodness and conquering spiritual power, but to the happenings which are richest in spiritual suggestion to their own minds. It is not the confession of scepticism but the verdict of a deeply illuminating experience when they turn from the story of a miraculous birth to the life spent in doing good, or are more deeply impressed by the manifest victory of love upon the cross than by the empty tomb and a physical ascension into heaven. This principle of selectiveness, based upon a living sense of religious values, was indeed operative from the earliest time. ST. PAUL finds in the resurrection of CHRIST a fit symbol of the risen life, which all men are to live in intimate fellowship with the things which are above. But nowhere in the New Testament writings is the strange narrative of a miraculous birth used in a similar way. It made no appeal to spiritual experience. There is not even a hint that it can be used as a symbol of something of abiding worth for the souls of men.

In his Open Letter, to which we referred last week, the Bishop of OXFORD allows himself to use this principle in a modest and limited way in assigning relative values to the various clauses of the Apostles' Creed. He sees that the belief in a literal "descent into hell" and a literal ascension into heaven have disappeared with the mediæval conception

of the world. "When I say 'He descended into hell,'" he writes, "and also when in a more general sense I say 'He ascended into heaven, and sitteth &c.,' I confess to the use of metaphor in a historical statement, because the historical statement carries me outside the world of present possible experience, and symbolical language is the only language that I can use." This is an interesting point of view, though we do not think that it is compatible with a use of the Creed in its plain historical meaning, or that the reason alleged is one that will bear close examination. Formerly men had no difficulty in accepting these words as literally true. Now they are so obviously in conflict with modern knowledge that they can only be retained as figurative language. But what DR. GORE entirely fails to perceive is this, that precisely the same difficulty is felt by a growing number of men about the miraculous birth. Apart from the documentary evidence which no historical student could possibly call conclusive, it is just as repugnant as the "descent into hell" to our customary modes of thinking, and finds no place in the universe of divine activity as it has been revealed to us. Nor can it be saved for religious use on the ground that it satisfies our religious needs. It is just because it stands entirely out of relation to these needs that it is dropping away so completely without any sense of struggle or loss. If we believed that ordinary human birth involves defilement or that we ourselves would be in a stricter sense partakers of the divine nature if we had come into the world without an earthly father, then it might still find some place as a symbol of heavenly birth. But we do not believe anything of the kind. Even the people who are most insistent that it must be retained seem quite unable to attach any spiritual value to it. It is one of the cases where symbolical interpretations do not apply.

We venture accordingly to plead that symbolical interpretation is not a method of escaping from the difficulties which are created for the modern mind by historical criticism or changing views of the world. It has a higher and a much nobler use. In the first place, it deals with the concrete, the real, the historically true, and reveals height above height, depth below depth of love and power, where the unspiritual man sees nothing but the ordinary happenings of life and death. In this sense JESUS CHRIST is for us the supreme

religious symbol, not because we can dissolve him into a myth and retain him as an idea, but just because we can do nothing of the kind. There are no unsearchable riches of love, no deep mysteries of the soul inviting us to read their secret, in persons who never lived or events that never happened. In the second place, symbolical interpretation helps us to grasp the relative importance of events which are presented to us in an historical series like the Gospel narrative. It is those which embody for us some deep truth of life, and relate themselves intimately to the possibilities of our own experience, and are thus really symbolical, which we rightly regard as primary and essential. As for the rest, except in so far as they help to build up the complete picture or win some value through association with sublime surroundings, they remain events, separated from us by the lapse of years, with little significance for religion. It is not everything of traditional importance which will survive this searching test; but we must have the courage to apply it with complete candour, searching out carefully where the deeper meanings and the unexplored secrets really lie, if we would make an end of false emphasis and barren apologetic and recover a personal sense of Christianity as creative power in the world, as something that is alive with the possibilities of infinite growth in our own souls.

HARD SAYINGS OF JESUS.

"It is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God."—MARK X. 25.

THIS statement, which presented scarcely less difficulty in the first century than it does in the twentieth, circulated in the earliest Christian community as a saying of our Lord. It is found not only in all three synoptic gospels but also occurred in the gospel according to the Hebrews. This gospel, of which all but a few fragments have perished, belongs, in the judgment of many scholars, to a period even earlier than our first three gospels. Some of its remains are obviously late and legendary in character. But a gospel which gives as words of Jesus, "Never be glad, except when you look on your brother in love" and puts amongst the greatest offenders "the man who saddened his brother's spirit" has certainly preserved some precious treasures of our Master's mind. Amongst these is the report of an interview between Jesus and a rich young man, and the hard saying that immediately follows as in the canonical gospels. Again, the surprise which Christ's words about wealth evoked on the part of the disciples proves that they

were not in harmony with their thoughts, and do not, therefore, owe their existence to an evangelist or hearer of our Lord. The motive and capacity for invention are both wanting. The saying is hyperbolic and characteristic of Christ.

The prosaic explanation of "the needle's eye" is that it is the name of a low arched way used by foot-passengers, through which a camel could pass only with difficulty, when stripped of trappings and merchandise. Such exegesis may lie behind the saying of Shakespeare (Richard II., Act 5, Scene 5):—

It is as hard to come as for a camel

To thread the postern of a small needle's eye,

for a "postern" is a back door or gate. But this represents merely Western shrinking from a bold Eastern hyperbole. Jesus, as we cannot too frequently remind ourselves, was an Oriental—a man who could speak of Pharisees devouring widows' houses, of a beam in the eye, and of those who strained at the gnat and swallowed the camel. By means of these rhetorical figures he compelled attention to his teaching.

Incidentally, the amazement of the disciples throws light upon their position and prospects. That the gospel was preached to the poor is a historical fact of abiding significance. That the preachers were poor men is more questionable. Jesus himself was a carpenter; an early tradition adds, a maker of ploughs and yokes. The sons of Zebedee had hired servants in their boats; Peter was a householder; Matthew a customs officer, able to make a great feast for his friends when he accepted the call of Christ. Our Lord's injunction to his disciples to take with them no gold or silver or change of raiment presumes the possibility of such a proceeding. Parables which refer to money, stewardship, suppers and the like were never addressed to men who knew not what such things were. A missionary in darkest Africa does not harangue the natives upon the perils of metaphysics and the folly of bimetallism. The disciples were amazed at Christ's teaching because they knew what their own condition was, and had been. Hence Peter ventured to remind his Master of the sacrifices they had made—"We have left all"—implying that they had something to leave. Glorification of poverty for its own sake there is none in the gospel narrative, for the word "poor" to the Hebrew mind means more than destitute. Even in the parable of Dives and Lazarus, it should be observed that the rich Abraham is in bliss with the beggar, and Lazarus neither denounces on earth the superfluity of Dives nor triumphs in the reversal of their fortunes.

It was the worldliness which wealth produced, and the prepossession in favour of riches as a means of salvation, against which Jesus constantly protested. In the opinion of his own disciples, it was easier for a rich man than for a poor man to be saved. If men with leisure for prayer and ample means for almsgiving and sacrifice cannot enter the kingdom, how shall the toiling multitude engaged in the struggle for existence? Nay, they could scarcely conceive a kingdom in which

there were no notables or wealthy folk. Only by a slow process of education did they at length perceive the nature of the kingdom proclaimed by Christ wherein he is Master who is servant of all.

We suffer from the same blindness of vision. We too eagerly assume that riches confer pre-eminence. Howbeit, signs of change are not wanting. The mere plutocrat has little power in the intellectual world, and in the sphere of politics his privileges are at least challenged. Alas! that in the Church the patronage of the purse still prevails.

But Jesus did not speak in vain. In Jewish thought, prosperity and poverty had been regarded as marks of God's approval or disapproval. This doctrine lies at the heart of the problem of the great drama of Job. Satan is testing the patriarch to ascertain if his piety will survive the loss of his property. At the close, though Job is reconciled to God without the restoration of his wealth, a later editor has added, for the edification of his readers, that "The Lord gave Job twice as much as he had before." From this dark teaching Jesus rescued the Church. A man is not saved by gold or silver, but rather in their despite. Idleness is the handmaid of selfishness and vice. Unless a wealthy man realises the beauty of holiness, and responds to Christ's call for service, he is a lost soul. "The cares of the world, and the deceitfulness of riches, and the lusts of other things entering in choke the Word." A settled indifference to sorrow and suffering is not infrequently found in men who might be saviours. "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God."

OUR VILLAGE.

III.

WHEN I tell my city friends that we have no reading room nor library, no museum nor art gallery, no cinema house nor music hall, no casino nor club in our village, they, with difficulty, suppress surprise how, in so enlightened an age as ours, ignorance so palpable can persist. They do not understand. Perhaps we have that which makes the need of these adjuncts unfelt. We have mossy hedges and fern-fringed lanes, the like of which were never seen outside Paradise. Nowhere blooms the thorn so milk-white as on our bushes; nowhere murmurs the wind tales so fraught with feeling as in the tree-tops of our woods; nowhere so plaintive the cooing of the cushat as in our groves; nowhere the carols of the lark rain with such delirious delight as on our uplands. Our village has signed the bird-bond of peace. A piece of winding road not a hundred yards in length will show from forty to fifty nests. But the feud goes on with the river dwellers. It is our trout and salmon that draw our most distinguished visitors, and whispered whittlings of their strange doings go round the fireside at the evening gatherings. Only this week lame Betty, unable to resist a curious impulse, saw through the hotel window two ladies in marvellous gowns

sucking at their cigarettes—"puffing like chimneys." The news sent a painful shock through our unsophisticated community, and explains the fervour of prayer at the chapel, "seiet" on the Sabbath night. Then there are the otter hunts when the élite of the county bustle through the valley, and our hobbledehoy's enjoy a rare exaltation by becoming pals with the highest in the land. It is by way of the river distinction arrives. Do we not quote how Sir William Jones, who traversed the East from Mount Everest to Fusi-yama, found nought so rare as that "fair Teivy" he celebrated in stilted verse? Nowhere in far Ind is aught so charming by irrefutable testimony as "thy wild oaken woods and green eglantine bowers, thy banks with the blush-rose and amaranth glowing." We don't know what the eglantine and amaranth exactly are, but they sound just the right words, being fine words, being grand words such as our own bards parade. For we read our bards. So prolific is the poetic output that though the population is sparse, and no big industry mars the quiet of our rural life, it has been found necessary to establish a printing-press in the village to cope with local demands. We have achieved the glory of printing and binding 350 pages of history of our parish. A monthly magazine issues from the same press, and the numerous eistedh-vodau and lectures by itinerant wits keep the ticket, programme and handbill department always going. Our streets are dimly lit by oil-lamps; our water has to be carried from two wells a mile apart, but our daily greetings in the field and on the highway are quotations from the poets, and our converse is of ancient kings.

For we have kept the past. The grace of remembrance is going out of vogue—the tender grace of a day that is dead. Men have grown too hurried to cultivate the past; the city folk are in too feverish haste to get on to allow them to get back. But in our village we have time to con the ancient legends, to recite the ancient tales. Perhaps we are not allowed to forget. The names of our hills and dales are fraught with mythology and history. "The Vale of Venus" (Pantolwen), the Crag of Vortigern (Craig Gwrtheyrn), and such like. When the five o'clock train goes out into the evening light, we are cut off from civilisation until next morning, and during this interim we gather around our hearths in confabulation, and gather in the glades in our dreams, going over the past. We are then an island, isolated from the rest of the world. We no longer engage in penillion-singing. The only harp in the place is mostly silent. For retrospect is sad. Even of our own days it is the doings of our deep buried years that matter. "Do you remember how we did so-and-so?" ask the old cronies of each other.

This habit of remembrance has its disadvantages. A Welshman can never forget a kindness. Some service done in the past will be rendered back to the third and fourth generation. But a wrong, by the same psychological process, will not fade out too easily. An act of injustice by some powerful squire will be kept alive for many a year, for the steel has penetrated deep down into the clan conscience

and the clan soul. How many a heart-break is connected with some cursed proud name! "The oppressor's wrong, the proud man's contumely, the insolence of office, and the spurns that patient merit of the unworthy takes"—these have our common people known too well in the past. Slowly, oh, so slowly, has the iron grip been released from upon our throat. Desolating tragedy! I heard the cry of the centuries of oppression in the voices of the singers who sang Pissuti and Gounod and Handel to-night. Our Choral Society is going away to compete at a Glamorgan Eistedh-vod, and the concert was got up to raise funds to meet their expenses. The honour of the village was at stake, and we crowded one of the chapels (the largest building in the place) to uncomfortable excess. The performance was of almost incredible excellence. And as I listened, like one held in thrall, I saw how, in order to make possible that dramatic imagination that interpreted every phase of tenderness and sympathy, of glowing passion and grim pain, all the tragedy of the past had been necessary. I saw it, but now transfigured by art. I saw it, and was content.

J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

AN AGENCY FOR DUTCH GIRLS IN ENGLAND.

SIR,—While there are many orthodox societies in London to look after the needs of young foreigners, until now no organised effort has been made to specially look out for and befriend those who come here from the Liberal Churches abroad. Hitherto the numbers of young Dutch women belonging to Liberal religious families in Holland who want to come over for study or to get work have written to Mrs. Baarte de la Faille, the wife of the Liberal minister of the Dutch Church in London, for help and guidance. The International Committee of the League has determined to help Mrs. Baarte de la Faille in this work, undertaken, till now, by herself alone. Therefore the Anglo-Dutch Agency has been formed. Its object will be to bring these young Dutch people into communication with those of our own Liberal Christian public who would like to have Dutch girls as pupils or boarders, Dutch servants, mothers' helps or teachers, and so make it possible for them to find work and friends among people whose religious views are likely to be in sympathy with those in which they have been brought up.

It is hoped that the Agency will prove of mutual advantage. Those who know anything about Dutch educational matters testify to the exceedingly high standard of training and equipment required of the teaching profession in Holland, while the home training in all branches of

domestic work compares more than favourably with that of the average English mother's help or servant. The agency is to be worked on a business footing, proper fees being charged. In time, it is expected to be self-supporting; meanwhile the Dutch Church in Austin Friars is contributing generously towards the initial expenses. It is to be noted that from both sides references will be required. This is not usual, but in face of the serious responsibility incurred by the League, the necessity for this rule will, we hope, be evident to all concerned. Everything connected with the Dutch side of the Agency is in the hands of Mrs. Baarte de la Faille, who is also a member of the International Committee. For prospectus and other information application must be made to the English agent:—Miss Arthur, 1A, Belsize-parade, Hampstead.—Yours, &c.,

HELEN BROOKE HERFORD,
For the International Committee
of the Women's League.

London, April 30, 1914.

THE LATE SIR EDWIN DURNING-LAWRENCE.

SIR,—A short appreciation of Sir Edwin Durning-Lawrence by one of his fellow Baconians may not be out of place in your paper. With regard to the Bacon-Shakespeare controversy it must suffice to state that the Baconians are mostly a well-informed, persistent body of men and women who spend much time in a careful investigation of the facts, for it is only after reading scores of books and magazine articles that one can fully appreciate the evidence. The anti-Baconians, on the other hand, are usually found to be people who have never read or perhaps never even heard of any books on the Baconian side. In addition, there are the newspaper hacks who write to the order of the editors. As the facts on the Baconian side cannot be answered or explained away, the weapon of ridicule has been adopted by the anti-Baconians, and it is rare indeed to find a serious article on the subject by any of them.

This weapon has proved more effective than might at first be supposed. The majority of mankind are so keenly sensitive to ridicule that they will do almost anything to avoid it. Hence most people are afraid to admit that they have any interest in the Bacon-Shakespeare subject. Carlyle in his essay on Dr. Johnson points out that the majority of mankind are like sheep—all rushing aimlessly together in one direction—and that Samuel Johnson was one of the few conspicuous individualistic men of his age. In Sir Edwin Durning-Lawrence we had another. He was not afraid of ridicule. His enthusiasm for his subject sometimes carried him too far, and afforded openings for his opponents, but he was able to cover his retreat by fresh arguments that usually left him with the mastery. He was successful in convincing such a thorough student and doughty anti-Baconian as Mrs. Stopes that the five so-called Shakespeare signatures were none of them written by the man of Stratford. Sir Edwin Durning-

Lawrence may be said to have died in the cause, for his illness commenced with a fainting fit at the close of a lecture that he delivered during the week before his death. His book, "Bacon is Shakespeare," may be found in every important public library in the country.—Yours, &c.,

E. BASIL LUPTON.

8, Queen-square, Leeds, April 27, 1914.

[We are glad to publish this letter as a tribute to the memory of Sir Edwin Durning-Lawrence, but we cannot open our columns to any discussion of the Bacon-Shakespeare controversy.—ED. of INQUIRER.]

THE WELSH CHURCH BILL.

SIR,—May I be permitted to compliment you on the ingenious, though I fear far from ingenuous manner in which last week you dealt with the Bill now before the House of Commons for the Disestablishment and Disendowment of the Church in Wales, by devoting your editorial paragraphs to the question of disestablishment only, and ignoring the far more important matter of disendowment. The one is a subject for argument, and people may legitimately differ as to the wisdom or the reverse of disestablishment. The latter is to my mind a question of common honesty, and I am convinced I speak for a large number of your Unitarian readers when I protest against the position your paper adopts. How can you or I, who in the vast majority of cases by a twelve years' uninterrupted user of land, and in any case by thirty years' such user (however unfairly it may have been originally acquired) will become absolutely entitled thereto, pretend that we are justified in taking away possessions which the Church has held for many times that period—possessions, too, which it cannot be said to have in the first instance wrongfully gained? How can we Unitarians, who enjoy most of our endowments by virtue of a twenty-five years' profession of certain religious opinions, contemplate with other than dismay a proposal to confiscate property which the Church has held for from ten to fifteen times that length of time?

Is long and continuous possession to confer no title, or can it be said that the Church has so used its possessions to the injury of the State or of the people of this realm, as to justify confiscation? It is with the greatest astonishment, and the sincerest regret, that I see a paper which claims to be a religious one, and whose Editor would be deeply pained if he were told it was not, supporting a scheme which no one, who will look at it without sectarian bitterness or party rancour, can hold to be other than a discreditable act of national dishonesty.—Yours, &c.,

JOHN C. WARREN.

Nottingham.

[Mr. Warren is evidently very angry with us, and it is impossible to deny him the pleasure of seeing his letter in print. We cannot, however, understand how the very innocent statement which we made last week to the effect that the debate on the Welsh Church Bill was rendered

memorable by the very able speech of the Attorney-General lays us open to the charge of sectarian bitterness and party rancour, and almost deprives us of any claim to be a "religious" paper.—ED. of INQUIRER.]

BOOKS AND REVIEWS.

THE HISTORICAL CHRIST.

The Historical Christ; or, An Investigation of the Views of Mr. J. M. Robertson, Dr. A. Drews, and Prof. W. B. Smith. By Fred. C. Conybeare, M.A., F.B.A., LL.D. London: Watts & Co. 8s. 6d. net.

DR. CONYBEARE tells us in his preface that this book was written in the spring of 1913. Since then the storm that arose over the denial by Mr. J. M. Robertson and others of the historical existence of Jesus has almost passed away. Like some other storms, it has had a good effect. It has cleared the air, and, we believe, left the central figure of Christendom more plainly discernible as a historical reality than before. As, however, there are still those who think that Jesus was a sun-god, that the twelve disciples were the twelve signs of the Zodiac, and that the Gospels are but different versions of a ritual drama, we would commend to them this drastic and diverting examination of such views, and we should be much surprised if, after reading it, they remained of that persuasion. The plea which Dr. Conybeare makes for "moderation and good sense in dealing with the writings of early Christianity," should have a wholesome effect on minds which in the reaction against obscurantist doctrine have gone to the opposite extreme. But even those whose faith in the essential historicity of the New Testament records needs no confirmation should read this book for the sake of the pleasure and stimulus which so vigorous a piece of polemical writing can give, and for the profit of its solid and varied learning. Apart from its special purpose, it is an excellent essay in New Testament criticism, and would be worth studying even though the Jesus-myth controversy were as much a thing of the past as the ancient Gnostic one to which it bears in some respects a striking resemblance.

THE WAY AND THE WORK. A Manual for Sunday School Teachers. By J. H. Wimmis, M.A., B.Sc., and Frederic Humphrey. London: James Clarke & Co. 1s. 6d. net.

A BOOK we can heartily commend to all teachers. We like its hopeful outlook on the movement, and the high ideal it sets before the workers in it. The type of Sunday school the authors have in view is one which leads its scholars in the direction of the Church, and with this in view they emphasise the need for the Church to devote more time and attention to the school than it has hitherto done.

"The history of the Christian Church of to-morrow is being written in the Sunday schools of to-day, and upon the Christian Church of to-morrow rests the destiny of the world." The training in character which will lead the scholars to become definitely identified with the work of the Church of Christ is the scope and aim of the Sunday school. About half of the book is devoted to the consideration of the teacher and his methods. The greatest stress is laid—and rightly—on the question of personality. Apparently the writers would prefer to have a lesson, which according to critical standards is a poor one, but one in which the teacher impressed his own personality, if a good one, on his class, rather than a lesson, admirable in many points, but with the latter quality absent. The keynote of successful teaching—and this phrase occurs again and again—is: Study the children. Methods and machinery are good, but may be overstressed; the golden key to method is for the teacher to know the children of his class. Anything which tends to destroy the individuality of the teacher is to be avoided, and the machinery of the school must therefore be directed to strengthen this or it will do harm. In all our work the teacher must keep before him the life of the greatest of teachers. In Jesus are found characteristics of personality of the highest value. These are his personal magnetism, his power of adaptability, his power of suggestion and of stimulation. For the authors' point of view on methods we must refer to the book itself. Perhaps the highest praise we can give it is to say that it will probably compel anyone who reads it to ask the questions, "Am I fitted to be a Sunday school teacher?" "Have I studied my children?" "Have I a definite purpose in my work?" "Is that purpose the highest?" Such searching of heart will, we venture to think, be a good spiritual tonic.

LAST summer Messrs. Macmillan selected a dozen or so from among their most widely appreciated works on religion, and issued them in neat cloth-bound volumes under the title of "Macmillan's Shilling Theological Library." Evidently the venture met with success, for we note that the series is to be immediately augmented by the publication of six other books. These are Dr. J. R. Illingworth's "Christian Character," the Rev. Bernard Lucas's "Conversations with Christ," the Rev. William Temple's "Kingdom of God," Dean Kirkpatrick's "Divine Library of the Old Testament," Dr. F. J. A. Hort's "Christian Ecclesia," and Charles Kingsley's "True Words for Brave Men."

THE "Cambridge History of American Literature," which the Cambridge University Press has in preparation, will deal with American literature from colonial times to the present day, and will occupy two volumes supplementary to and modelled upon "The Cambridge History of English History." These volumes will be under the editorship of Professors W. P.

Trent, John Erskine, Carl Van Doren, and Stuart P. Sherman, who will enlist the services of contributors of special competence from among scholars and men of letters. The chief American writers will be treated in separate chapters, but emphasis will be laid on the periods of transition and development in American culture which have been in the main insufficiently studied hitherto, despite their importance to a full understanding of the national literature.

PUBLICATIONS RECEIVED.

MESSRS. R. & R. CLARK :—Mémorial of Professor Charteris : K. D. McLaren. 1s. net.

MESSRS. LONGMANS & Co. :—Flowering Plants of the Riviera : H. Stuart Thompson. 10s. 6d. net.

MESSRS. MACMILLAN & Co. :—The Principles of Greek Art : Percy Gardner, Litt.D. 10s. net.

MESSRS. PUTNAM'S SONS :—Memories of my Youth : George Haven Putnam. 7s. 6d. net.
MR. T. FISHER UNWIN :—Monsignor Villars : The Duke Litta. 6s.

MESSRS. WATTS & Co. :—Life Pilgrimage of Moncure Conway : J. M. Robertson. 9d. net.
The Religion of a Naturalist : Heber A. Longman. 1s. net.
The Religion of Sir Oliver Lodge : Joseph McCabe. 2s. net.

MISCELLANEOUS.

Cornhill Magazine, Nineteenth Century, Contemporary Review, Expository Times, Review of Theology and Philosophy.

FOR THE CHILDREN.

LIGHT-BRINGERS.

I COULD name, here and there among the people who touch my life in this world, certain persons who are "light-bringers." No doubt you can think of some also. They are not too numerous, indeed, and are sometimes to be found in quite unexpected places. But wherever they are and whoever they are, they have the power of lighting up dark places and making things look brightly different; just as the sun does when it shines out suddenly on a dark morning. They are wonderful people, these! Do you know what it feels like to be dark inside—naughty, or bothered, or angry, or disappointed, or afraid, or hurt? I expect you do; we all do, sometimes. And then do you know what it is to come into contact with a "light-bringer; to have a talk with one, or to receive a letter from one, or even to look at one, or to tell your troubles to one? And have you felt your gloominess passing away because of some wisdom or kindness or humorousness that he has shed into that dark place? Very likely you have done that in your young troubles. As for me, set in the midst of the perplexities of the grown-up world, I cannot even begin to tell you what I owe to the "light-bringers" whom I know. Some day you will understand that better, but even now you know something about it. Talking about light-bringers reminds

me of an old custom—I suppose in these days of electric lighting it is the custom no longer—which used to obtain in the old town of Strasburg, and perhaps in other cathedral towns on the continent. The picture comes into my mind of a very wintry scene, dark except for glimmering lights in the windows and the shimmering white of a newly-fallen cover of snow. The streets, and the high gables where the storks will presently be in their nests, are all now under a silent mantle which glitters with crystals wherever a ray of light happens to fall. It is so cold and so early that you might expect everyone to be snug in bed. But instead of that the streets are alive with people all going one way. Friends meet and overtake one another, and there are merry greetings ringing in the frosty air; for this is Christmas morning, and everyone is cheery and happy and friendly.

People are trooping towards that great black mass with a tower which soars up and up to an untold height in the dark. Then they crowd in through the doors of the cathedral. It is like dropping into a black hole, so dark is it inside. No light gleams through the splendid stained windows at four o'clock in the morning. There is just a faint glow of light at what seems an immense distance, for on the High Altar candles are burning. But for these the great church is utterly dark. Are they not going to light it up, then, as the people stream in?

Watch! What are all these tiny trembling points of light making wavering garlands round the pillars, clustering in constellations, moving slowly up the vast aisles, filling the vistas and recesses with twinkling stars, shifting, advancing, receding, a multitude of dim jewels floating in the dark? So many of them there are that at last a luminous mist diffuses itself faintly, showing a mass of white faces all looking one way. Behind them for background are the black distances of the cathedral. What does it mean? Simply that every person coming to this Christmas service has brought his own light with him and is holding it in his hand.

Everyone is bearing a wax taper—a slender coil of red or white or yellow wax, twisted like a corkscrew with one end alight. He uncoils it and uncoils it as it gradually burns away.

There they stand, those people, holding their tiny lights amid the heavy shadows, with the mystery of the dark behind them and above them and their faint little illuminations. But while they give thanks for the coming of a great Light into this world, their own light rests on their faces.

What a picture of those "light-bringers" I spoke of!

And then when their praise and prayer to the Author of the light and of the dark are done, and their tapers are nearly burnt down, they pass out into the wintry city, and so to their homes. Once more the great church is left cold and dark and silent, to wait for the dawn.

Are you going to be a "light-bringer"—carrying the light, not in your hand, but in your heart, so that it shines not on but through your face and makes the world less dark wherever you are? I can think of nothing more lovely or more blessed. It is being indeed a reflection of God. A

great English poet once said of just these people, these light-bringers:

By such souls as these
God, stooping, shows sufficient of His
light
For us i' the dark to rise by. And I
rise.

F. R.

MEMORIAL NOTICE

THE LATE SIR EDWIN DURNING-LAWRENCE.

THE funeral of Sir Edwin Durning-Lawrence took place on Saturday, April 25. A private service was held in the drawing room at 13, Carlton House-terrace, conducted by his old and intimate friend, the Rev. Alexander Gordon. Subsequently the interment took place in the family vault in Kensal Green Cemetery in presence of a numerous company of friends and representatives of various public bodies. At the graveside Mr. Gordon spoke as follows:—

"We pause a moment in this city of the dead, gathered in a solemn and sacred sadness to pay the last rites of reverence, the last tributes in token of tender regard for one, but yesterday a living force among us, now, on earth, a memory and a regret. Temporary, indeed, are the things that are seen. With us was the strong man, rejoicing in his strength, of firm resolve and purpose mature, manifold in his interests, accomplishments, activities, achievements, conspicuous for a wide range of genial gifts; the centre of his home, the pride of his church, the resort of admiring and respecting friends. Eternal are the things unseen. We bury a body; earth to earth, dust to dust. God has received a spirit, called home to the Father's house and heart. The everlasting arms, that were about him in this life, hold him in the firm embrace of Eternal Love."

MEETINGS AND GENERAL NEWS.

THE ANTI-SLAVERY AND ABORIGINES PROTECTION SOCIETY. ANNUAL MEETING.

THE annual meeting of the Anti-Slavery and Aborigines Protection Society was held at the Westminster Palace Hotel on Thursday, April 23, Sir T. Fowell Buxton, President, in the chair. In moving the adoption of the report the chairman said there were those who thought that slavery did not now exist, but this was a mistake. Slavery was in a very flourishing condition in many parts of the world, especially in the Angola district, but the Foreign Office were right-minded about the matter, and were anxious to abolish any pretence of slavery wherever it existed. A sub-committee had been appointed to watch affairs in South

America and the Putumayo. In regard to the New Hebrides, which had much occupied their attention of late, it was satisfactory to know that the French Government had indicated a readiness to join forces so that there should be some common action to bring about more decent government there.

Admiral Sir George King-Hall seconded the resolution, and speaking from personal experience as late Commander-in-Chief of the Australian station, said the condition of things in the New Hebrides was scandalous. The condominium was an utter failure—a dead letter on the part of the French. The British Government is, however, negotiating with the French Government for a new conference with a view to altering the convention and preventing some of the scandalous actions which are now taking place. The illicit liquor traffic with the natives should and could be put down with an iron hand, and the judgments of the condominium should be enforced and properly carried out. The speaker was of opinion that if both Governments would nominate a commission composed of prominent men to look into the state of affairs in the New Hebrides there would soon be a great amelioration of conditions in those islands. The resolution was carried.

In the absence of Sir Harry Johnston, who was unable to be present, extracts from the speech which he intended to deliver were read by Mr. Travers Buxton, secretary. Sir Harry wished emphatically to recommend the work of the Society to those who deemed themselves Imperialists, and realised the extent, the resources, the potentialities for good or ill, the responsibilities of the British Empire. There are some 830,000,000 of the non-Caucasian race in the world who are either uncultured or backward or retrograde in their mode of life, and out of this total at least 365,000,000, nearly half the number, dwelt within the limits of the British Empire or its sphere of political influence. We could destroy most of them by warfare with modern weapons, by disease, by alcohol, by over-taxation and famine, by deprivation of land and personal freedom; but were we so sure that we could plant in their place a European population which would prove as suitable to climate and surroundings? If therefore we were not going to exterminate, we must protect, educate, uplift and encourage the aboriginal populations, and continue the work carried on for the last hundred years by Christian missionaries. So long as the Anti-Slavery Society pursued its activities, those who lived at home might rest assured that no great wrong was being done in secret, no awful outbreak of revenge was smouldering to burst out uncontrollably. It worked cordially with all Christian missionary societies because its work was typically Christian in character. During its seventy or eighty years of existence it had averted, amended or atoned for much wrongdoing in our Indian and Colonial policy, and its example had led to the creation of similar societies in France, Germany, Belgium, the United States, and Brazil. To take an interest in it was really in the nature of an insurance.

A resolution protesting against the

arbitrary arrest of the Rev. J. S. Bowskill in Portuguese West Africa, expressing satisfaction that the Portuguese Government had abandoned its charges against him, and urging that the Portuguese Government should be informed that any British subject calling attention to abuses akin to slavery is performing a duty imposed by the General Act of Berlin, to which the Portuguese nation was signatory, was proposed by Mr. S. J. G. Hoare, M.P. The speaker made special reference to the changed attitude of the Foreign Office as illustrated by the White Paper already alluded to, and by the fact that during the last few months a vice-consul had been appointed specially to inquire into the conditions of labour. They were bringing pressure to bear upon the Portuguese Government to make the repatriation of the contract labourers a real thing instead of the sham that it has been in the past. As members of that Society their actions had been justified, but they must not rest content. It was their duty to see that the United Kingdom was in no way connected by treaty or anything else with a European state that allowed such a condition of things to exist as they had exposed. The resolution was seconded by the Rev. J. H. Harris, who said that the White Paper was a triumphant vindication of all those who had for the past six years charged the Portuguese Government with permitting slave-owning and slave-trading. The country owed to Sir Edward Grey and the British Foreign Office, and the British consuls now on the spot, a debt of gratitude for completely unmasking the hideous condition of slave-owning which prevails in Portuguese West Africa; but this complete official exposure imposed upon public opinion the duty of redoubling its efforts to set the slaves free. Since 1908 they had secured the liberation of nearly 4,000 slaves, but they would not rest content until the rate of emancipation was the carrying capacity of the available shipping. Finally, they must watch the new form of slavery now introduced, which was first detected by Lord Cromer, and for the exposing of which Mr. Bowskill was arrested, viz., forced labour for private profit officially organised by the Portuguese local administration. The resolution was carried.

Mr. Douglas Hall, M.P., moved a resolution that the recent disclosures of abuses connected with the employment of native labour in different parts of the world show that there is great need for the consolidation and extension of the Slave Trade Acts, and calling upon the Government to introduce a Bill for this purpose into Parliament at an early date. In the course of his remarks he said that the history of the Peruvian Amazon Company was not an isolated case, but typical of many similar companies throughout South America, and it was above everything necessary that they should have some legislation which should make directors in England and their officials responsible for the way in which the dividends were produced.

The Rt. Hon. W. H. Dickinson, M.P., in seconding the resolution, said that he feared the atrocities they were trying to expose, and similar evils, would go on if the great cause of them all, the greed for

wealth, was not checked. The cruelties perpetrated in South America on a peaceful, docile, and intelligent people, who are much beloved by the missionaries working amongst them, were not exceeded by the cruelties which had been practised in the Middle Ages. They must see to it that wealth was procured for a civilised country according to civilised and humane methods. There must be a reconstruction of their ideas in regard to forced labour and slavery, and an extension of the law of England so as to make British subjects responsible for a greater number of malfeasances in other countries than at present. Another proposal was that treaties should be revised, and that, if we define slavery on a broader basis, we should try and get other nations to accept our definition. Our example, if we carry out these ideas, would open the eyes of the public. The proceedings terminated with a vote of thanks to the chairman, proposed by Canon Masterman and seconded by Mr. Grubb.

IBSEN'S "BRAND."

PERFORMANCE AT MANCHESTER UNIVERSITY.

"BRAND," to be performed at the Whitworth Hall by the Manchester University Stage Society, in Professor Herford's metrical version, indicated an occasion of such enterprise and importance that one might have prophesied an invasion of Manchester by literary Liverpool. Liverpool, however, remaining on the whole coldly unconscious, is the poorer for that, and once more Manchester scores intellectually over Liverpool. "Brand" presents such enormous difficulties from the point of view of the theatrical manager, and is of such inordinate length, that only the fourth Act has ever before been attempted in England. And though the fourth Act is the culmination of the action it is, as Professor Herford says, as incomprehensible without its context as would be the fifth Act of "Othello" without the elucidating progress of the tragedy. The version given in Manchester was arranged by Professor Herford from his own translation in the original metres, and comprised all the vital portion of the action up to the tragic climax closing the fourth Act. The fifth Act was entirely omitted.

To be interested—the event promised the spectator that; but that he should find himself astonished, exhilarated, thrown into increased and special mental interrogation by something that was a great sermon on the one hand and remained still a great exercise of Art on the other—that was hardly to be expected. Yet that happened. "Brand" was a thrilling and discomfiting experience, bringing an impression of being battered about the brain by unanswerable questions, but questions which must be secretly answered somehow. In the first place one hardly expected a convincing Brand. The Superman is difficult to convey without shocking you, or alienating you, or amusing you, or exasperating you. Mr. Shelley simply conquered you. There, to your amazement, was Brand, human after all, in the very atmosphere of authenticity. To say that

Miss Gertrude Cock's Agnes did not seize and convince in quite the same way—that her light was not so illuminating as the fire of Brand was burning—is only to make a concession to the probabilities of things. But she, too, rose to the almost impossible demands of the fourth Act. She held the tremendous situation in a kind of suppressed intensity, which was even furthered by her lack of action or movement and her curiously level voice. You saw the simple nakedness of the issue, stripped of everything inessential: the dreadful completeness of *All or Nothing*.

Here lay the triumph of the representation after all—not in the artistic values of the acting so much as the inevitable manner in which it forced home the question: *Is Brand right* in his terrific contentions? That was the thing that came away with one and refused the answers of comfortable commonplaces. "*He who sees Jehovah dies.*" Is that the inaccessible secret which the Brands of this world know, and we small and average people, swathed in our placid religious gentilities, never guess? Is spiritual truth narrowed down to (or widened out to) just this? Is Life nothing, only the thing lived for? Are our admirations, loves and hopes for all the wistful content of this "pleasing, anxious being" beside the mark? Are the dear earthly relationships snares of idolatry? Are the long dream of art, and the poet's vision and the discoverer's joy, mere delusions? Are the beauty of the earth, and the exultation of love and life, and the thrill of mental and physical powers, and the impulses of human kindness for its own sweet sake, and work for the world for the world's sake, and love of men for men's sake, and laughter and tears mere trifling in face of that single and awful demand? Is all virtue except negative virtue a temptation of the ego? Are our thought of the great motive forces of the world, and our new conviction of creativity, and our eager exploitation of the great fact of life, and our new triumphs of knowledge—nothing?

"Love," said one poet whom we have called a seer, "is victory, the prize itself." "The victory of victories," says Brand, "is to lose all. In your loss of all lies your gain; that alone is possessed for ever which is lost." Jesus said that he who lost his life saved it. Which has beheld the reality? Which has entered into the Presence? Is Brand an ironic figure to us and to his Creator? Or is he

The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky?

Who knows? Not Ibsen. But beside this Titan and this *amour de l'impossible*, our "religious" contentions and conventions and ambitions, wherein we fuss daily before the hosts of heaven, have a futile and puerile air. And that glimpse of reality at least is good for us.

The setting of this achievement was a triumph. "No attempt has been made," according to the programme, "at realistic scenery, since such would be incongruous with the ideal plane on which the action takes place." The lighting, and suggestion of peak and glacier, in fact, encouraged

the sense of remoteness to an extraordinary degree. It appears that all the production was without professional help.

F. R.

THE ROYAL ACADEMY.

NEITHER the Futurists nor the Cubists have as yet captured the Royal Academy, so that we can still visit it without the least fear of being confronted with fantastic disharmonies in colour that set the teeth on edge, or affrighted by visions of inhuman-looking beings with limbs and faces shaped like triangles. We may complain that the same kind of pictures are to be met with year by year, and urge that some slight sign of contact with new ideas and social forces would not be amiss on the crowded walls of Burlington House; but it will be a consolation to most of us that, at least, our painters have not entirely lost their sanity and become victims of nightmares and hallucinations. One thing is, perhaps, more noticeable than in previous years—a greater freedom and audacity in the use of colour. Mr. R. Jack is particularly lavish in this direction, and Mr. Lavery, who is represented by one big picture only, "The Studio of the Painter," quietly revels in it, the subtle blending of purples and reds and a peculiarly satisfying blue in the dress of his principal figure being a remarkable achievement. Mr. Hornel, however, whose decorative studies of nature and child-life are always charming, is one for whom a common greyness will always silver everything, and in his "Voices in the Woodland" the leaves of the trees and the blades of grass still refuse to be green, and even the primroses have a faded and decadent appearance.

As usual, there are many pleasant English interiors, sunny gardens full of roses, pictures of pretty girls reading love-letters, spring pastoral scenes, and Venetian studies—several fine landscapes, too, by Arnesby Brown, R. Vicat-Cole, Alfred Parsons (whose "Avalon" is a restful thing to look upon), H. Hughes Stanton, Peter Graham, George Clausen, the late Sir Alfred East, and Sir Ernest Waterlow, who has found his chief inspiration amidst Alpine snows. Among the best portraits are Cope's "The Viscount Haldane," and Sargent's "The Lady Rocksavage," and "Henry James, Esq.," which will delight those who have missed his portraits of late years; and there are, of course, some beautiful pictures by Mr. J. W. Waterhouse, Sir E. J. Poynter, and Arthur Hacker. As usual the genius of Sargent easily asserts itself in any room where a picture of his is hung, and his "Cypresses and Pines" and "Sketchers" are very brilliant achievements. It is a constant source of wonder to the uninitiated how he can convey the effect of glowing light, a burning blue sky, and a riot of flowers by means of hard dabs of colour which the brush appears to have left in haste, and which have no meaning whatever while you are near enough to examine them closely.

The Hon. John Collier, who usually sends a picture which "tells its own tale," or propounds a very simple enigma, has baffled the expectations of the public

this season with his conventional "Clytemnestra." The attention of those who are looking for something which they can claim as the picture of the year, however, will probably be bestowed upon the picture of Lucrezia Borgia enthroned in the Vatican in the absence of Pope Alexander VI., who gave her permission to open his letters and transact business for him, by F. Cadogan Cowper. It is an amazing piece of work, rendered specially striking by the lavish red of the Cardinal's robes, the curiously motionless figure of the young girl offering her foot to be kissed, the grouping of the ecclesiastics, and the extraordinary minuteness with which the tessellated floor, the paintings on the wall, the trappings of the throne and the decorated ceiling have been rendered. But the whole thing is as smooth as enamel, and conveys a sense of airless and sinister magnificence which is rather fatiguing. In the Central Hall, amidst the huge statues of Lord Curzon (there are two of them, both for India); Captain Cook, a statue to be erected in the Mall near the new Admiralty arch; King Edward, and the late Maharajah of Bikaner, is the interesting memorial to Margaret MacDonald to be placed in Lincoln's Inn Fields, with its bevy of laughing little children in bronze running joyously from the protecting arms of a gracious maternal figure. Near by is the Countess Gleichen's "Florence Nightingale"—the familiar "lady with the lamp"—J. Keller's curious group "Destiny," and Mr. Charles L. Hartwell's fine "Dawn," which suffers from its proximity to the statues of eminent men above mentioned, and the want of space and a suitable background.

LETTERS OF JOHN BRIGHT.

GIFT TO MANCHESTER BY LADY DURNING-LAWRENCE.

A VALUABLE and interesting collection of letters, papers, pamphlets, and other MSS collected by the late Mr. John Benjamin Smith, who was an intimate friend of Bright, Cobden, Villiers, and others who were so prominent in agitating for the repeal of the Corn Laws, has recently been given to the Manchester Libraries Committee by his daughter, Lady Durning-Lawrence. Mr. Smith was at one time Member of Parliament for the Stirling district, and afterwards for the borough of Stockport. He was closely associated with the business life of Manchester, and wrote several books about its banking, trade, and commerce. We understand from the *Manchester Guardian* that the collection has been bound in 34 volumes, and it is regarded by the Libraries Committee as a mine of interesting things associated with the political history of the country during the mid-Victorian period. There are important references in the correspondence to the beginnings of the Owens College, now the University of Manchester, for Mr. Smith was nominated under the will of John Owens (who died in July, 1846) as a trustee "under a bequest for educational purposes of very considerable importance"—to quote from the lawyers' letter to Mr. Smith announcing his nomination—"to the inhabitants of

the borough and neighbourhood of Manchester."

Some light is thrown on Mr. Cobden's methods as a public speaker in one of Bright's letters, dated April 14, 1865: "I do not think (Mr. Bright wrote) that our lamented friend (Cobden) ever wrote out anything for a speech, and I feel sure that nothing will be found that will serve me to speak on the Canadian question." In the same letter Mr. Bright expresses his opinion as to the probable line that Canada would take after the American War if she had to defend her frontiers. "I am watching this question with much interest," Mr. Bright goes on. "I expect the 'confederation scheme' will break down, and I believe there will be a great tendency to annexation with the States rather than to raise taxes and spend money to defend Canada from a war which will be, not a Canadian, but an English and Imperial war."

In a letter to Mr. Smith, dated January 7, 1866, Mr. Bright wrote: "I suppose the Reform Club has no higher idea than that of getting into the Cabinet, which doubtless is a temporary exaltation for some men. I quoted Horace Walpole at Birmingham—'some men wade through dirt to dignities.' To me the notion of going into the Cabinet is repulsive. As a matter of inclination or will I could not discuss it or deliberate upon it for one minute. But I dare say I shall not need to discuss it, though, judging from the letters I receive, my friends seem to be discussing it freely." In the Ministry formed by Mr. Gladstone in 1868 Mr. Bright became President of the Board of Trade and afterwards Chancellor of the Duchy of Lancaster.

LONDON DISTRICT UNITARIAN SOCIETY.

YOUNG PEOPLE'S MEETING.

ON Saturday evening last, at Essex Hall, the sixth Annual Young People's Meeting was held. Organised by the London District Unitarian Society, the meeting was alive and enthusiastic. Light refreshments were served at 7 o'clock, and by 7.30 more than a couple of hundred young people from the various London churches and Missions were in attendance. The chair was taken by the President of the Society, Mr. A. Savage Cooper, who was supported by Miss Edith Wilson, Miss Grace Mitchell, Mr. T. M. Chalmers, Rev. A. H. Biggs, Mr. Ronald Bartram (Secretary), and Rev. J. Arthur Pearson (District Minister). After the hearty singing of the first hymn, "O God, in whom we live and move," the young people were welcomed by the President on behalf of the Society. In sympathetic terms he proceeded to refer to the recent loss of Sir Edwin Durning-Lawrence. It was fitting, he said, in that place and on that occasion that they should pause for a moment to mark their sense of loss sustained by the passing away of such a sturdy champion of the cause as Sir Edwin. They thought of his fearless advocacy of Unitarianism as the only free path to the truth of God, and the remembrance of such a man must stimulate them to greater activity in the furtherance of their faith

and work on behalf of humanity. From his life they learned a lesson of hope, and from his example they drew inspiration to nobler things. If they did their part nobly and unselfishly, seeking always to give and to do, there was glorious hope for the future. Young people had a right to things enjoyable and beautiful, but these rights implied corresponding duties. Much joy came from the giving of oneself to a cause.

Miss Grace Mitchell gave one or two impressions of her recent travels among the Unitarian churches in South Africa, Australia, and New Zealand. She urged her hearers to form as many links as possible between themselves and the colonial churches. One means of linking-up lay in the case of any friend who had emigrated. Those at home must keep in touch with the emigrant and let the speaker or Mr. Chalmers know the destination, when an introduction would be given to our churches on the other side of the water. Another friendly link was by writing letters to friends in those distant churches not only about our church and Sunday school work, but also about matters of general interest. Again, some among her audience might feel the call to the ministry, and the speaker most earnestly hoped they would respond, for ministers were needed.

Mr. T. M. Chalmers was glad to be present to see what London could do, and to find enthusiasm and helpfulness as much in evidence as in Liverpool, Manchester, Nottingham, or Birmingham. In reading a recent account of Japan, of the beauty of which country many of them knew, he discovered something which he did not quite expect. It told of children who were shut up for three years in cotton mills that ran day and night, and who were working double the hours they ought. He wondered if the progress which had come over the world was real. Following upon this, his mind recalled an account of conditions in England, where, detail after detail, similar things were proved. On thinking over those two reports a wonderful feeling of hope and satisfaction came to him, because the English report was dated sixty years ago, and he could mark what progress had been made in sixty years. More volunteers were needed; and chapels and schools existed not merely to worship in, or to be taught in, but to become centres of light, beauty, and religion.

The other speakers were Miss Edith Wilson, the Rev. J. A. Pearson, and Mr. Ronald Bartram. Mr. Pearson reminded his hearers that they belonged to a great country and to a small church, but in that church had been strong men and glorious women. He urged them to respond to the appeals made that evening. Whilst they would become increasingly strong in their faith, that faith would be shown by an enlarging interest in all that concerned the moral, spiritual, and physical welfare of their fellows.

THE third annual meeting of the British Council in connection with the Associated Councils of Churches in the British and German Empires for Fostering Friendly

Relations between the Two Peoples, will be held on Friday, May 8, at the Westminster Palace Hotel, at 3 p.m., the Archbishop of Canterbury in the chair. The speakers will be the Rev. Dr. Lahusen, Head of the Lutheran State Churches in Berlin, Herr Director Dr. Spiecker, President of the German Council, Berlin; Cardinal Bourne, the Rev. Archibald Fleming, D.D.; and the Rev. F. L. Wiseman, President of the National Free Church Council. Prince Lichnowsky, German Ambassador, has agreed to be present.

UNDER the Ratan Tata Foundation a course of nine lectures on "Social Progress in the Light of Recent Research" will be delivered at the London School of Economics and Political Science, Clare Market, Kingsway, by Dr. J. H. Muirhead (Professor of Philosophy, Birmingham University) on Fridays, beginning May 1, at 6 p.m. The lectures are open to the public without fee.

THE seventy-ninth annual meeting of the London Domestic Mission Society will be held at the Bell-street Mission, Edgeware-road, on Wednesday evening, May 6, at 8 o'clock. The Rev. F. K. Freeston will take the chair, and the speakers will include Mrs. Moon, Miss Anthony, the Missionaries, Mr. Frank Morris, and the Rev. A. Golland, who is succeeding Mr. Farley at Bell-street. A farewell will be given at this meeting to the Rev. R. P. Farley, and a welcome to his successor, the Rev. Arthur Golland.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ashton.—The annual conversazione of the North Cheshire Unitarian Sunday School Union was held at Ashton on Saturday, April 25, and was attended by about 80 teachers and friends. At the evening meeting the vice-president, the Rev. H. E. Perry, presided, supported by the Rev. H. E. Dowson, B.A., the Rev. J. Morley Mills (president of the Manchester District Sunday School Association), and Mr. A. Slater (hon. secretary). Mr. Mills responded to a cordial welcome on behalf of his Association, and delivered a helpful address on Sunday-school work. A musical programme followed.

Astley.—Annual school sermons were preached on April 26 by the Rev. E. Morgan, B.A. The collections amounted to over £28.

Deptford.—A memorial service was held at the General Baptist Unitarian Church, Church-street, on Sunday evening last, in memory of the late Sir Edwin Durning-Lawrence. The service was conducted by the minister, Mr. E. A. Carlier. Special hymns were sung, and appropriate music was rendered by the organist and choir.

Dudley.—On his return home after his recent marriage, the Rev. E. Glyn Evans and Mrs. Evans were cordially welcomed at a meeting held by the Old Meeting House con-

gregation, and were the recipients of suitable gifts from the congregation, the Sewing Society and the Young People's Guild.

Ilford.—On Sunday, April 26, the anniversary services were held in connection with the Ilford Unitarian Sunday school. In the morning suitable hymns were sung, and the minister, the Rev. A. H. Biggs, M.A., gave a special address to the children, and later a sermon to parents and teachers. In the afternoon the church was crowded. Special music was rendered, and an address delivered by Mr. Stanley Mossop (of the Pioneer Preachers). Thanks are due to Mr. Gibbs, the church organist, who kindly officiated at the organ; and to Miss N. J. Patmore, who has helped greatly on Sunday mornings with the practising of the hymns. A small bunch of cowslips was worn by every child and teacher. The evening service was conducted as usual by the minister.

Ilminster.—The celebration of the completion scheme for a new organ and other improvements at the Old Meeting took place on April 16. The expenditure amounted to £883 6s. 10d., and the receipts to £885 1s. 8d. The proceedings began with a service in the chapel, the preacher being the Rev. J. Edwin Odgers, D.D., of Oxford. The members and visitors then took tea in the school by invitation of Colonel Blake, the chairman of the congregation. After tea a meeting was held in the chapel, Colonel Blake presiding. In his address the chairman sketched the history of the scheme, and expressed his great satisfaction that the plans had been fully accomplished. In undertaking the improvements the character of the building was carefully observed, so that nothing that was done should be inconsistent with its style, and they had succeeded in this respect. The treasurer, Mr. R. P. Wheadon, having presented his balance-sheet, a short address was given by the Rev. W. Holmshaw, and congratulations to the congregation on the success of their efforts were spoken by the Revs. C. E. Pike, A. Sutcliffe, and J. E. Odgers. An organ recital by Mr. Rest Cartwright, the builder of the new organ, followed, and was greatly enjoyed.

Ipswich.—A meeting was held for the purpose of bidding farewell to the Rev. A. Golland, M.A., on Thursday, April 23, in the lecture room of the Unitarian Church, Mr. G. J. Notcutt presiding. Mr. Golland has been minister of the church for over four years, and is leaving in order to take up work in London at the Bell-street Mission. On behalf of a considerable number of friends and supporters a presentation of a clock and a purse of gold was made to Mr. and Mrs. Golland by the chairman, who referred to Mr. Golland's work at Ipswich in very appreciative terms. His words were endorsed by Mr. W. J. Scopes, who has been associated with the chapel since 1851, and held the office of warden for upwards of 50 years. Mr. R. Hamblin spoke of Mr. Golland's valuable services as secretary of the Eastern Union of Free Christian Churches, and other speakers were Mr. R. J. Collett, secretary of the church, Mr. G. S. Parkinson, Mr. G. T. Moss, J.P., and Mr. A. J. Hamblin. The Rev. A. Golland suitably replied.

Kilburn.—The fifth annual drill and gymnastic display of the Unity Boys' and Girls' Clubs, connected with the Kilburn Unitarian Church, will take place on Friday, May 8, at 8 p.m., in Unity Hall, Quex-road, N.W., when Mr. Percy Preston will preside and distribute the prizes. Tickets, 1s. each, can be obtained from the hon. secretary at the hall.

London Lay Preachers' Union.—The service was conducted, and an impressive address given on the subject of "Mysticism," by the Rev. A. A. Charlesworth, of Highgate, at the monthly meeting of the Union on Monday, April 27. Mr. Charlesworth distinguished between three forms of religion in which

the intellectual, the practical, and the contemplative aspects, respectively, were exaggerated. Unitarianism had the reputation of being too "intellectual" for ordinary folk. This, of course, was nonsense; but it was true that our tendency was to look at everything from the intellectual point of view. We were generally delighted to have an opportunity of giving reasons for our faith, and also for dissenting from other people's views. At its best, however, this passion for intellectual veracity represented a desire to put ourselves in the most favourable attitude for obtaining new revelations of God, by rejecting all that was consciously false, and by seeking always to face the facts. After all, our churches were not discussion societies; the object of our worship was to get nearer to God, and to enjoy a fuller realisation of His Presence. The mystical element in religion was just this personal, direct experience of God. It was no more communicable or explicable than the flashes of insight by which the great author, philosopher, and historian are able to find the meaning and significance of the materials on which they work; but it dominated the whole life when it had come. It offered no ready-made solution of the intellectual problems of evil, but it made optimism natural; it convinced men that the world was essentially good. At its highest it drove men and women into the world, not away from it—to work out what they believed to be the Will of God in their own day. As preachers we might often help men by explanations of difficult problems of thought and conduct, but our deepest value must lie hid in the ability to speak with power and conviction out of our own vital experience of God. A short conference followed at which Mr. Charlesworth replied to questions.

South-east Wales Unitarian Society.—The annual meeting of the above Society was held in the Swansea Unitarian Church, on Monday, April 27, when representatives were present from nearly all the affiliated churches. Mr. John Lewis presided over the proceedings. The hon. secretary, the Rev. W. J. Phillips, presented the Committee's report, which contained an interesting and encouraging survey of the work done by the Society during the year. The report stated: "At a time when Christian Churches are pretty generally lamenting a serious decline in church membership, it is gratifying to record that most of our churches have a happier record to relate." The Rev. Simon Jones, B.A., presented the treasurer's report, which was very satisfactory. When Mr. Jones took office about a year ago the Society was faced with a big adverse balance, which greatly handicapped it in its work. At the close of 1913 there was a balance in hand. Mr. John Lewis presented the report of the Postal Mission, while reports were also submitted by the Lay Workers' Union and the Sunday School Committee. The various reports were adopted, and will be printed for circulation. The Rev. Simon Jones was elected president of the Society for the ensuing year, Mr. Gomer L. Thomas being elected to fill his place as treasurer. The Rev. W. J. Phillips and the Rev. E. R. Dennis were re-elected hon. secretary and assistant hon. secretary respectively. The Executive Committee, which was also elected, consists of one member from each affiliated church. A small sub-committee was also selected to consider and prepare a scheme for new and extended missionary work in the autumn of the present year. A resolution was passed stating that "the Society wishes to place on record its cordial appreciation of the services rendered by the Rev. John Davies to the cause of free religious thought in South Wales, remembers with appreciation the devotion and ability which he has shown in his religious work during a period of over 50 years, and hopes that his remaining years on earth may be serene and happy, and blessed by the contemplation of a

life devoted to a noble cause." At the close of the annual meeting a public conference was held, presided over by the President. The Rev. Richard Jones, M.A., Llandinam, a prominent minister among the Welsh Calvinistic Methodists, read a paper on "The Churches and Social Questions." Subsequently a religious service was held, conducted by the Rev. W. T. Lucan-Davies, of Newport, the Rev. Gertrud von Petzold, of Birmingham, being the preacher.

Southend.—The services at Westcliff and Southend were conducted on Sunday, April 26, by the Rev. W. H. Drummond, minister of the Southern Provincial Assembly. After the evening service at the Darnley-road Church a meeting of the congregation was held to pass a resolution of sympathy with Lady Durning-Lawrence. Mr. Drummond referred in a short speech to the great indebtedness of the congregation to the sympathy and help of the late Sir Edwin Durning-Lawrence. From the time when the church was founded by the Rev. Thomas Spears he had been its constant friend, and he had not only been a benefactor on a large scale to many causes in which he was interested, but had shown the true spirit of generosity by numerous gifts in cases of need which he preferred should be entirely anonymous. Mr. T. Sloman, the treasurer of the congregation, also spoke, and recalled the fact that the present iron building in which they met for worship was his gift. The resolution placing on record the sense of personal loss at his death, and of deep sympathy with Lady Durning-Lawrence in her bereavement was passed, all standing. The morning services at the Crowstone Gymnasium, Westcliff-on-Sea, have now been continued for three months, with fair results. It has been decided to place this movement and the evening service at the Darnley-road Church under the care of the Pioneer Preachers for an experimental period. They will begin their work on Sunday, May 3, Mr. F. Cottier and Mr. Mossop being chiefly responsible.

Warrington.—A congregational soiree was held on Monday evening, April 27, in the Cairo-street schools, to bid farewell to the Rev. Dr. Stanley A. Mellor, who is leaving to take up his new duties at Hope-street Church, Liverpool. Mr. F. W. Monks presided, and in the course of his remarks said that Dr. Mellor had presented religion and the results of a truly religious life in altogether a different aspect from what they had been accustomed to listen to. The view was extremely inspiring, and was likely to have good and permanent results in carrying on the work for which the chapel and Sunday school had stood for so many years. Mr. Alfred Perris read the following resolution:—"This meeting of members of the congregation and school desire to express to Dr. and Mrs. Mellor their appreciation of the services they have rendered to the chapel and school during their residence amongst us, and to wish them 'God speed' in the work they are now taking up in Liverpool, and a happy and prosperous future." Mr. Perris said he regretted that Dr. Mellor's stay in Warrington had been so short, but his ministry had been a great one in the history of the congregation. It was bordering upon 40 years since he (Mr. Perris) first came to Warrington, but he could not remember such a short period being taken up in such a remarkable manner as these two years had been, and Dr. Mellor had stirred up Warrington to an extent which had not been known for some time. The resolution was supported by Mr. D. Plinston, and unanimously approved. Dr. Mellor was then presented with a cheque on behalf of the members of the chapel and schools. Dr. Mellor, in the course of his reply, said that he had a sort of idea that the congregation he desired to speak to was not limited to a particular place, or to a particular time. Life was a sort of adventure, and one, as it were, went along the road and took up

people who were more or less like themselves, people who wanted the same thing, and had the same thoughts and feelings. For a while they travelled the road with others, and the ways apparently divided, but they did not really divide, because the association of thought and feeling remained eternal and continuous.

Woolwich.—At the conclusion of a sermon on "The Christ we Love," preached at the Unitarian Chapel on Sunday, April 26, the Rev. D. Delta Evans briefly alluded to the late Sir Edwin Durning-Lawrence. He had, he said, stood the previous day with many others in reverent silence at the open grave of one whose genuine love of humanity and kindly disposition have helped to heal many an aching heart, and to raise many a drooping spirit among people of all creeds and conditions. His religion was the religion of service; his faith was a vital, real, practical faith. He was a Unitarian because he believed in that Christ of humanity the spirit of whose teaching is yet to lead the world onwards until his prophetic vision of a kingdom of truth and righteousness and brotherhood and love is realised in human hearts and in the great heart of the world; the Christ whose influence lives and thrills and works in all true men and women of all creeds and of none, and is potent to make us each and all preachers and interpreters of the glorious revelation of that kingdom of heaven on earth whose universal bond of union is belief—deep, strong, and active—in the Fatherhood of God and the brotherhood of man.

NOTES AND JOTTINGS.

ANGLO-GERMAN FRIENDSHIP.

A cordial tribute of honour was paid to Sir Frank Lascelles on Tuesday evening by the members of the British-German Friendship Society. His experience as British Ambassador to Berlin for many years adds weight to his assurance that there is no ground of quarrel between the two countries which would not be susceptible of arrangement by the ordinary diplomatic methods, and certainly none which would justify a war. It should be clearly understood, he said, that that friendship with Germany which they all desired should not be taken as indicating hostility to any other country. What they wanted was friendship all round. Because England was friends with one country was no reason why she should not be friends with the others, and the arrangements she had entered into with France and Russia were no bar to a friendly understanding with Germany.

THE IRISH WORKERS' DRAMATIC SOCIETY.

On Friday, May 8, the first performance will be given of the Irish Workers' Dramatic Society, which has been formed for the purpose of raising funds in aid of Miss Delia Larkin's Co-operative Scheme for establishing small shops, restaurants, and blouse-and-skirt making establishments to relieve the distress among women and girls in Dublin thrown out of work by the recent strike. Miss Larkin is the sister of the well-known leader of the Irish transport workers, and she seems to have a good deal of his energy, enterprise, and dramatic ability. Her anxiety to improve the conditions of women wage-earners in Dublin has resulted in really practical methods of organisation, and in two years

the membership of the Women's Union of which she is the secretary, has risen to 6,000. At the performance on May 8, which will take place at King's Hall, Covent Garden, William Boyle's three-act comedy, "The Building Fund," and Lady Gregory's play, "The Workhouse Ward," will be given, in addition to Irish songs and dances, and selections by Irish War Pipers in native costume. The King's Hall being unlicensed, tickets can only be obtained by members of the Society, and no money can be taken at the doors. Further details will be supplied by Miss Seruya (secretary), 21, Tudor-street, E.C., or by Miss V. Tillard, International Women's Franchise Club, 9, Grafton-street, W.

SHAKESPEARE'S BIRTHDAY.

Perfect weather contributed to the success of the Shakespeare birthday celebrations, which were carried out with due ceremony at Stratford-on-Avon last week, and the American Ambassador, who proposed Shakespeare's memory at the luncheon, struck the right note when he emphasised the wide appeal which he has made and is still making to men of all nations, creeds, political opinions, and social theories. It was, he said, startling to think that nothing had happened in the last three centuries that had made a single character in his plays stale. The educated classes in all languages knew him, and in all English and German-speaking lands he was a part of the common speech of all men, learned and unlearned. No other writer had so broken over the barriers of language and race and nationality and philosophy and religion as that most nearly universal of all the sons of men.

GERMANY AND SHAKESPEARE.

The German Shakespeare Society has just celebrated its fiftieth birthday, and there have been many striking interchanges of international goodwill at Weimar, where a brilliant array of professors, men of letters, critics, officials, and representatives of the great theatres recently gathered to celebrate the occasion. King George has been elected a member of the Society, and the veteran actor, Herr von Possart, has been selected as a delegate to the International Committee in London in reply to the invitation from Lord Bryce. Professor Alexander, of Budapest, rather surprised his hearers by stating that, apart from England and Germany, Hungary was the greatest Shakespeare country in the world. He presented a new Hungarian translation of Shakespeare in three volumes.

THE NATIONAL FOOD REFORM ASSOCIATION.

The committee of the National Food Reform Association has passed a resolution expressing their deep regret at the death of Mr. Rollo Russell, one of their original members, and an earnest and generous supporter of the educational and preventive work of the Association, which made strong appeal to him as a tireless worker for the nation's well-being in many of its aspects, and tendering to Mrs. Rollo Russell, Lady Agatha Russell, and the other members of the family their sincere sympathy in their great sorrow.

RARE ELIZABETHAN BOOKS.

Visitors to the Reading Room of the London Library will now be able to profit by the exhibition of some rare books, chiefly of the Elizabethan period, which have been lent by Dr. E. M. Cox. These include Warner's "Albions England," 1586, the first edition; the only known perfect copy of the 1596 edition of Æsop's "Fables" in English; T. Cutwode's "Caltha Poetarum, or the Bumble Bee," 1599; a poem which Whitgift, Archbishop of Canterbury, ordered to be burnt with Marston's "Pygmalion," and Marlowe's Ovid's "Epistles"; and a perfect and extremely scarce example of the first issue of the first edition of Bodenham's "Belvedere or the Garden of the Muses," 1600, an important Elizabethan anthology, which mentions in a prose address to the reader, among the "modern and extant poets," Shakespeare, Marlowe, and Jonson.

London Domestic Mission Society.

THE SEVENTY-NINTH

ANNUAL MEETING

will be held at the

Bell Street Mission, Edgware Road,

on

Wednesday Evening, May 6.

Tea and Coffee, 8 p.m.

The Chair will be taken at 8.30 o'clock by the
Rev. F. K. FREESTON.

The Speakers will include:

Mrs. MOON, Miss ANTHONY, the Missionaries, Mr. FRANK MORRIS, and the Rev. A. GOLLAND, who is succeeding Mr. FARLEY at Bell Street.

It is hoped that subscribers and friends will make a special effort to attend this meeting, at which farewell will be expressed to the Rev. R. P. FARLEY, and a welcome will be given to his successor, the Rev. ARTHUR GOLLAND.

British & Foreign Unitarian Association.

ANNIVERSARY MEETINGS.

President: G. H. LEIGH, Esq.

Tuesday Evening, 2nd June. Religious Service, Unity Church, Upper Street, Islington, 7.30. Preacher: Rev. Alfred Hall, M.A. Collection in aid of the Funds of the Association.

Wednesday Morning, 3rd June. Essex Hall Lecture, 11.30. The Very Rev. W. R. Inge, D.D., Dean of St. Paul's. "The Religious Philosophy of Plotinus, and some Modern Philosophies of Religion." Admission by Ticket only.

Wednesday Afternoon, 3rd June. Lecture by Professor Rudolf Eucken, Essex Hall, 5. "The Transient and the Permanent in Christianity." (The Lecture will be in German.)

Wednesday Evening, 3rd June. Public Meeting, Essex Hall, 7.30. Four Addresses on "Our Religious Outlook." (1) "Tradition and Inspiration," Rev. R. N. Cross, M.A.; (2) "The Foundation of Truth," Rev. J. Cyril Flower, B.A.; (3) "Human Needs To-day," Rev. Lawrence Clare; (4) "The Gospel of a Free Faith," Rev. E. Stanley Russell, B.A.

Thursday Morning, 4th June. Annual Meeting, Essex Hall, 10.30. Followed by a CONFERENCE on the Work of the Association.

Thursday Evening, 4th June. Conversation, Portman Rooms, Baker-street, W., 8. Tickets, 1s.; on and after 3rd June, 2s.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 3.

LONDON.

- Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
- Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
- Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
- Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
- Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
- Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
- Essex Church, The Mall, Notting Hill Gate, 11 and 7, Evening Communion, Rev. FRANK K. FREESTON.
- Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
- Forest Gate, Upton-lane, 11, Mr. STANLEY MOSSOP; 7, Rev. J. A. PHARSON.
- Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
- Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
- Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
- Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
- Islington, Unity Church, Upper-street, 11, Rev. Dr. TUDOR JONES; 7, Mr. H. G. CHANCELLOR, M.P.
- Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
- Kilburn, Quex-road, 11 and 7.
- Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
- Leytonstone, 632, High-road, 6.30, Mr. STANLEY MOSSOP.
- Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
- Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
- Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
- South Norwood League House, 141, Portland-road, 7, Mr. FRED COTTIER.
- Stoke Newington Green, 11.15, Mr. P. CHALK; 7, Mr. A. J. HEALE.
- Stratford Unitarian Church, 11, Mr. J. PIPKIN; 7, Mr. P. CHALK.
- The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
- University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D.; 3, Children's Flower Service. Address by Mr. C. P. SCOTT (of Manchester College); 7, Mr. C. P. SCOTT, B. es L.
- Wandsworth Unitarian Christian Church, East Hill, 11, Mr. FRED MADDISON; 7, Rev. F. H. JONES, B.A.
- West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
- Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
- Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
- Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.
- ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
- BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
- BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
- BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. A. S. HURN.
- BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. A. CORDEN SMITH.
- BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
- BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
- BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
- BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
- CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. J. H. CROOKER, D.D., of Boston, U.S.A.
- CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
- CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
- CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
- DEAN Row, 10.45, and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
- DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
- DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
- EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
- EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
- GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
- HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
- HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
- HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
- LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
- LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
- LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
- LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
- LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
- LIVERPOOL, Bootle Free Church, 11, Rev. H. W. HAWKES; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
- LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
- LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
- MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
- MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
- MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
- MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER.
- MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
- NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. F. HALL.
- NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
- OXFORD, Manchester College, 11.30, Rev. J. M. LLOYD THOMAS.
- PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
- PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
- SCARBOROUGH, Westborough, 10.45, Mr. T. B. KETTLE; 6.30, Mr. S. G. FOSTER.
- SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
- SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
- SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
- SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
- TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
- TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
- WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

JOHNSON.—On April 26, at Winnington Park, Cheshire, the wife of Cedric Johnson, a son.

Situations

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DUTCH Qualified LADY TEACHER elementary education, French, German, desires situation Family or School.—Address to R. M. SMITS, Bookseller, Middelburg, Holland.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

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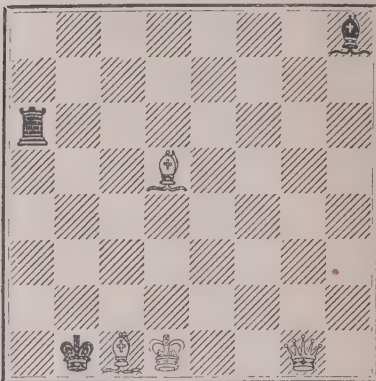
MAY 2, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 55.

By OTTO WURZBURG (Grand Rapids).
First Prize in the great American tourney in memory of Sam Loyd.

BLACK. (3 men.)



WHITE. (4 men.)

White to play and mate in three moves.

SOLUTION OF No. 53.

1. B. B1 (key-move).

Correct solutions have been received from E. Wright, J. W. (Belfast), Dr. Higginson, W. Williams (No. 51A—try 2. K. Kt6), R. B. D. (Edinburgh), A. S. Rodgers, D. Amos, E. C. (Highbury), W. T. M. (Sunderland), O. Lupton, Geo. Ingledew, Rev. B. C. Constable, Rev. I. Wrigley, A. Mielziner (and No. 52), W. E. Arkell, F. S. M. (Mayfield). Of No. 51 and 51A from Chas. Willing (U.S.A.).

The *Pittsburg Gazette Times* of April 12 devotes two whole newspaper sheets to the publication of the result of the "Sam Loyd" Memorial Tourney, which was a gigantic affair, such was the admiration of the problem world for the late master. The entries were not tied as to length, and the judgment was based, not so much on individual taste, but on what Loyd himself would have considered fine. There were over 250 entries of an international character, and it is curious that our No. 55, so small and apparently simple, should secure premier honours in such a mammoth competition. Mr. Wurzburg is a well-known composer, and a nephew of W. A. Shinkman, the latter being a rival to Loyd himself in fecundity of ideas. Many composers of well-known strength are, however, absent from the list of competitors, due, doubtless, to the fact that the conditions were a little vague. It is hard to weigh the merits of two, three, four, and five-movers. The judges, Messrs. Alain C. White and Murray Marble, have made a most painstaking award in what must be an almost record tourney. The other winners are:—Second, Nicolo Belli (Italy); third, A. W. Daniel (London); fourth, Fr. Sackmann (Germany); fifth, W. A. Shinkman (Grand Rapids); and Otto Wurzburg takes sixth place. The prize fund amounted to about \$60.

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19th.—3 p.m., Social Service Conference. F. D. Marquis, M.A. (University Settlement), Rev. H. D. Roberts, Mrs. Cousins, Richard Robinson, Esq., Miss Alleyne. 8 p.m., Lecture, "The Significance of Jesus for Modern Life." Dr. W. E. Orchard (Enfield).

20th.—3 p.m., Theological Conference, "God in Modern Thought." Rev. Stanley Mellor, Ph.D., Rev. A. J. Humphreys, B.A., B.D. (Vicar of St. Paul's, Accrington), and others. 8 p.m., Public Meeting. Chair, the Right Hon. the Lord Mayor, Mrs. Roberts, Rev. A. J. Humphreys, Rev. M. F. Bovenizer, Lawrence Holt, Esq.

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May

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Evening, Mr. J. W. Jones, B.A. (of Manchester College).
17. Morning, Rev. JOHN HUNTER, D.D.
Evening, Mr. R. PHILIPSON, B.A. (of Manchester College).
24. Morning, Rev. JOHN HUNTER, D.D.
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 10.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. W. H. DRUMMOND. Collections for the Provincial Assembly.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. A. J. HEALE; 7, Mr. P. CHALK.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. GEO. S. WOODS.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. J. W. PETERKEN.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Rev. J. A. PEARSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT-AYRES; 7, Mr. F. COOTIER.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D.; 7, Mr. J. W. JONES, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. E. H. PICKERING, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30; Rev. J. H. CROOKER, D.D., of Boston, U.S.A.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKE.
 (DEAN Row, 10.45, and
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL-Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. N. ANDERTON, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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BIRTHS.

BAILY.—On April 29, at 50, Kedleston-road, Derby, the wife (née Osborne) of Gerard Gibson Baily, of a daughter.

ODGERS.—On April 29, at Ootacamund, Southern India, the wife of Charles Edwin Odgers, M.A., B.C.L., of Madras, of a daughter.

PEARSON.—On April 30, at 11, Burgess-hill, Hampstead, N.W., to Mr. and Mrs. Harold F. Pearson, a daughter.

MARRIAGE.

CROMPTON-DALRYMPLE.—On April 30, at the Scottish National Church, Covent Garden, London, Theodore Emlyn, second son of the late John William Crompton, of Rivington Hall, Lancashire, to Janet Frances, second daughter of Thomas Dalrymple, Esq., of Beaconsfield, Bucks.

DEATHS.

CLARKSON.—On May 1, at Hopewell House, Roundhay, Leeds, Mary Louisa Clarkson, eldest daughter of the late Benjamin Lawrence Clarkson, of Wakefield, in her 84th year. Laid to rest at Westgate Chapel, Wakefield.

OLIVER.—On May 2, suddenly, at Gleneig, Davenport, Stockport, Harry, only son of Edwin and Bertha Oliver, in his 25th year. Cremated at the Manchester Crematorium, on Wednesday last, May 6.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE days which follow the introduction of a new Budget are a severe test of Christian principle in ordinary life. How do we regard it? From what point of view do we approve of its provisions or desire to resist them? There are, of course, many questions of policy and financial prudence to be considered, upon which men who are equally good and unselfish will come to opposite conclusions. But these are not the matters which we have in mind. It is commonly assumed that the great mass of people will resent any increase of taxation, which touches their own pockets, as harsh or unjust, no matter what the public service may be for which the money is required. Can Christian people, who believe in human brotherhood, act in this way when they have to give more out of their riches or their fairly comfortable means to vast schemes of public utility? It is the poor man whom we have to consider first of all, in his inability to educate his children or to provide delicate nurture for his wife in sickness or to secure even the humblest decencies of life for his own old age. So far as our money is required for these purposes or for the furtherance of a richer and nobler communal life, we ought to give it gladly, and to modify our own

scheme of living without unworthy grumbling in any way that may be necessary for the common good.

* * *

LAST week the clergy who have been clamouring for a Declaration of the Bishops against unorthodoxy had their way, and the Convocation of Canterbury by 24 votes to three placed its solemn ban upon liberal opinions. Perhaps some of the petitioners got more than they really wanted, for the statement is so stringent and so comprehensive as to place episcopal censure upon even the most timid forms of modernism. It is laid down “that the denial of any of the historical facts stated in the Creeds goes beyond the limits of legitimate interpretation, and gravely imperils that sincerity of profession which is plainly incumbent on the ministers of Word and Sacrament.” This does not necessarily cover belief in “the resurrection of the flesh,” for that still lies in the future, but it excludes anything except a quite literal acceptance of the descent into hell and the ascension into heaven—it cannot be pleaded that these clauses in the Creed were not intended originally to be historical statements—and accordingly the sincerity of the Bishop of Oxford is attacked quite as severely as that of any group of liberal theologians. Such is the inevitable nemesis of official Declarations!

* * *

IN summing up the discussion the Archbishop of Canterbury paid the tribute of many fine words to liberty. The bishops,

he affirmed, did not say to honest students and seekers of truth, “Stop, that part is barred.” He would say to every honest student, “Follow truth; do your utmost to find out. Let it be your guide, wherever it may lead you.” Such study, fearless and free, was the strength of the Church’s progress. Such study must not be hindered by a single thought of the consequences of what the conclusions might be. He found it hard to conceive any case in which he should refuse communion to an honest student as such, who called himself a Christian, whatever he thought about the opinions which he had formed. The Church of England had stood for many centuries for comprehension and liberty, and men had braved the fires of Smithfield in the face of an authority which bade them make their reason blind and simply to obey. The Reformation, with its fresh air, its sunshine, and freedom, did not count for nothing in the history of the Church, and they should beware lest they seemed to be stopping freedom and inquiry of thought.

* * *

BUT in the end, with the enigmatic sentence that everyone must admit that there must be a limit somewhere, the Archbishop came down on the side of a policy which drives a line of cleavage between enlightened theological inquiry and the working church, and threatens either to curb or to alienate some of the best scholars in the country. We think it is time that there was some very plain speaking about the insincerity of this lip service to freedom, when all the time every conclusion except one is really barred. We have a greater respect

for the consistent obscurantist, who says roundly that he does not believe in freedom of thought and inquiry where matters of theology are concerned upon any terms whatever, because the Creeds are the final and infallible word of God. Ultimately it must come to that. Either the Creeds are divine documents or they are the best thought of their day subject to change and revision. This is the issue which the liberal clergy must now force to the front. If the living thought of men cannot be poured into the venerable clauses of the creed, it is the creed itself which must be altered. No document out of the past, however deep the affection which it inspires, can be allowed to bar the way to the advance of knowledge or to assume the position of the final arbiter of truth.

* * *

THE death of the Rev. Silvester Horne is a very serious loss to the Free Churches and to many causes of progress and reform. Though he was not the founder of the institutional church it won in his hands a new dignity and power of appeal, and "Whitfield's" has become the pattern for many similar enterprises elsewhere. In religion he was a liberal through his wide social sympathies rather than on the side of thought, for he seems never to have wandered far from the moderate evangelicalism, in which many men at the present day find a harbour of refuge in the conflict between tradition and the insistent claims of the modern world. His early death was probably hastened by the strain which he put upon his physical powers, when he decided to combine the duties of the active ministry with a seat in Parliament. We doubt whether any parliamentary success, realised or prospective, could justify the sacrifice. The strong man who scatters himself too widely and refuses to observe the law of limitation is defeated in the end. Many people deprecated this attempt to live two lives at once when it was made, and the fatal result is the sad justification of their fears. Here, and here only, others may be warned not to follow Mr. Horne's too strenuous example.

* * *

SOME interesting light was thrown upon the success of the Borstal treatment of young offenders at the meeting of the Standing Committee on Mr. McKenna's Criminal Justice Administration Bill on Tuesday. Mr. McKenna, giving the most recent figures of male inmates at Borstal institutions, stated that out of the 411, satisfactory accounts had been received in 304 cases. In 34 cases there had been no recent reports, but the cases were satisfactory when last heard of, and there had

been no re-convictions. Those figures of 304 and 34 represented 82 per cent. of the whole. Unsatisfactory cases amounted to 73, of which 48 had not been re-convicted, and the re-convicted cases number 25. Those results, he held, were most remarkable, and it was quite as much in accordance with justice to help the prisoner and to restore him to the ordinary conditions of civil life as it was to give him a month's imprisonment with hard labour.

* * *

ON the other hand, the Home Secretary was unable to adopt such an optimistic tone in regard to female offenders, in spite of the emphatic statement of the Prison Commissioners, "We see no reason why the Borstal system should not be as effective in the reform of the female criminal as it has been found in the case of the male." The difficulty of dealing with women in the Borstal institutions, he pointed out, was very much greater than it was in the case of men, owing to the character of the offences of young women. When young women had natural weakness of moral character they were much more difficult to keep straight after discharge. Moreover, there was not the same variety of trades which they could be taught. With more experience he hoped they would be able to get better results.

* * *

A SPECIAL thanksgiving service for the blessings of sight will be held to-morrow (Sunday) in a large number of places of worship, as part of the movement by the National Institute for the Blind for the amelioration of the lot of those who cannot see. From replies which have been received to letters sent out by Mr. C. Arthur Pearson, the Archbishops of Canterbury and York, the National Council of Evangelical Free Churches, Cardinal Bourne, the Chief Rabbi, the secretary of the Brotherhood Movement, and Mr. Bramwell Booth, it is estimated that the simultaneous service will be held at 12,000 churches of the Church of England, 15,000 Nonconformist places of worship, 3,000 Roman Catholic Churches, 3,000 Brotherhood meeting places, the citadels and many of the open-air meetings of the Salvation Army, and the churches of the Greek Church. It is announced that an international conference on the blind, together with an exhibition, will be held at the Church House, Westminster, from June 18 to 24 inclusive, and on the evening of June 17 there will be a special service for delegates at St. John the Evangelist's, conducted by blind clergy, organist, and choir. Special services will again be conducted on the following Sunday, June 21, including the morning and evening services at Westminster Abbey.

"SPIRITUAL HEALING."

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THE Report of a Clerical and Medical Committee of Inquiry into Spiritual, Faith, and Mental Healing has been issued this week,* and at once received widespread attention in the newspapers. The Committee is composed of a group of well-known Anglican clergy, including the Deans of WESTMINSTER, St. PAUL's, and DURHAM, the Bishop of STEPNEY, and Professor NEWSOM, and several doctors of eminence. Their united judgment upon the matters submitted to them is not of course decisive, but it will undoubtedly carry weight, and its calm and even tone, free from every trace of exaggeration and sentimentality, ought to be highly beneficial. It may be described as a cold douche of common sense where common sense is greatly needed.

At the outset the Committee express their conviction that the Divine Power is exercised in conformity with and through the operation of natural laws, and commit themselves to the following statement, which all religious people would probably accept: "They consider that spiritual ministration should be recognised equally with medical ministration as carrying God's blessing to the sick, and as His duly appointed means for the furtherance of their highest interests. Too often it has been forgotten that health, bodily and mental, is capable of being influenced for good by spiritual means." In a subsequent paragraph they recognise "That persons suffering from organic disease are greatly comforted and relieved, and even physically benefited, by spiritual ministrations. Such ministrations by appealing to the spiritual nature, and reinforcing the spiritual powers, may contribute greatly to the success of the physical treatment by the medical practitioner."

But the most important conclusions deal with the claims, which are advanced in some quarters, to the possession of special charismatic gifts or miraculous healing powers.

The Committee are of opinion that the physical results of what is called "Faith" or "Spiritual" healing do not prove on investigation to be different from those of Mental healing or healing by "Suggestion." The term Suggestion is used in this Report in a wide sense, as meaning the application of any natural mental process to the purposes of treatment. They recognise that Suggestion is more effectively exercised by

some persons than by others, and this fact seems to explain the "gifts" of a special character claimed by various "Healers." It is undoubtedly due to the striking benefits which sometimes result from Suggestion that the belief in such claims has been fostered.

In regard to the plea that other than what are known as "functional" disorders can be dealt with effectively by suggestion the opinion of the Committee is strongly in the negative, and stories of "miraculous cures" of this kind are dismissed as lacking evidence.

They are aware that no sharply defined fundamental distinction can be drawn between "organic" and "functional" ailments. They are forced, however, to the conclusion, after the most careful inquiry, that "Faith" or "Spiritual" healing, like all treatment by suggestion, can be expected to be permanently effective only in cases of what are generally termed "functional" disorders. The alleged exceptions are so disputable that they cannot be taken into account. The Committee would emphasise this point, in order to warn those who resort to "Healers" in the hope of receiving a permanent cure that they may thereby be postponing until too late the medical treatment which might serve to arrest organic disease.

The weak side of the Report from the scientific point of view consists in the meagreness of the evidence which is submitted for examination to the reader. On the other hand, the refusal of some of the witnesses to allow statements of cures in cases of blindness or cancer to be properly tested is very significant. For ourselves we are content to accept the findings of the committee as eminently wise and sensible, and to welcome them as a timely contribution to real religion. It is not the people who try to drag the Christian faith back into the atmosphere of miracle and magic who have a robust and inspiring belief in God, but those who find Him everywhere, and seek for the signs of his grace not in the obscure and the irregular but in the normal workings of his Will. Medical science is more wonderful than miraculous cures can ever be, because it covers a wider field of Divine activity and makes much bigger demands upon the noblest qualities of human character.

This Report on Spiritual Healing makes it clear that the claims put forward are very varied, ranging from a reasonable plea for closer attention to the effect of mental conditions upon bodily disease to a revival of arts which can only be described as magical. We cannot dismiss the subject without calling attention to the latter aspect of the question. It is significant that it goes hand in hand with supersti-

tious practices, which batten upon the wealth and the scepticism of a luxurious civilisation. The quack, the charlatan, the astrologer with his feeble and degrading impostures, have all raised their heads boldly in our midst in recent years, just as they did when the Roman Empire was hastening to decay. If some of the clergy are going to use white magic for the healing of disease they encourage other people to use black magic for the telling of fortunes or the blasting of their enemies. The exorcist will drive a brisk trade; the belief in witchcraft and fortune-telling gypsies will again claim its crowd of dupes and victims; all that has been won for religion by the growth of scientific thought and the idealism of modern literature will become as a dream of yesterday; and men, led captive by their own passions and superstitious fears, will lose their power to worship God in spirit and in truth.

THE LIBERAL CHRISTIAN PULPIT.

SELF-DENIAL AND SELF-REALISATION.

By THE REV. HENRY GOW.

"And he called unto him the multitudes with his disciples and said unto them, If any man would come after me let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the Gospel's shall find it."—MARK viii. 34, 35.

THERE is a little touch in this great and well-known saying of Jesus which we find in the report given in St. Mark's Gospel, and which does not occur in the account of the same event in St. Matthew and St. Luke. In St. Mark's Gospel alone you find the words "and he called unto him the multitudes with the disciples, and said unto them." St. Mark makes it clear, and lays stress upon the fact that these words of Jesus were not spoken merely to the disciples. The teaching was not intended only for men who had separated themselves from the world, and who had dedicated themselves to a special mode of life. Jesus called the multitudes unto him, and it was to them, as well as to the disciples, that he said: "If any man would come after me let him deny himself, and take up his cross, and follow me. He that would save his life shall lose it, and he that shall lose his life for my sake and the Gospel's shall find it."

There is no sufficient reason to suppose that the form of this saying has been affected and altered by the event of Christ's death, and that Jesus himself was unlikely to have referred to taking up a cross as the

symbol of patient endurance. I do not, indeed, know that any scholar has found an example of this phrase in the Jewish literature of the time, but there is nothing in itself impossible, or even improbable, in Jesus having used it. He was conscious of the danger which threatened him. He must have known, without any miraculous foreknowledge, that crucifixion was a possible or even probable result of his work and teachings. The cross was a common form of punishment, and the man who was condemned to suffer had first to carry his cross to the place of execution. To carry a cross is not merely to carry a heavy burden: it is to carry a burden which will itself become an instrument of still greater suffering. It does not symbolise simply endurance of a heavy load: it symbolises carrying trustfully something which may become a means of yet greater loss and sorrow. It is curious that in the case of Jesus we are told by St. Mark that he did not himself carry his cross, but that one Simon of Cyrene who was passing by was compelled to carry it. It suggests that Jesus was of slight and delicate physique, incapable of carrying so heavy a burden. I do not think, then, that we need regard this great saying as altered in form by a later time under the influence of the death of Jesus on the cross. There are some critics and scholars who think so, but most students of the Gospels regard these words as entirely authentic, and there seems no sufficient reason for doubting the genuineness not only of the thought—which is indisputable—but of the form in which the thought has been expressed.

In speaking to-day especially to the young people to be confirmed, I want to consider the meaning of self-denial, taking up the cross and following Jesus.

Self-denial is an idea which to many modern minds seems absurd or wrong. No word of Jesus is challenged so often or so angrily as this. What we need, it is said, is self-realisation. Thwarted and hindered, and limited in many ways, of course we must all be, by circumstances, and by moral principles. We cannot do always exactly what we like. We find ourselves repressed, cribbed, cabined and confined in all sorts of ways. No man is, or ever can be, absolutely free. He must have some respect for the wishes and the powers of others; he must be affected by the society in which he lives; he must earn his living and deny himself pleasant things which would interfere with his work or his social relationships. No man can escape entirely from the power of circumstances; no man can live entirely as the impulse of the moment suggests. Those who try to live in such a way awake to find themselves more completely slaves than those who recognise the limitations of life. They confess with bitter surprise:

So free we seemed, so fettered fast
we are.

But still there goes up the cry for self-realisation, self-expression, self-development. Much of the best and most living modern literature and thought dwells upon this note. And there need not be anything in this cry for self-realisation which is in the least incompatible with the Christian doctrine of self-denial. Christian teachers

Preached in Rosslyn Hill Chapel, Hampstead, on Sunday, May 3, 1914, when several young people were welcomed into the fellowship of the Church.

would make a great mistake in treating the cry for self-realisation as something opposed to Christianity, something to be condemned unheard, something which is shameful and unworthy of human nature. The men and women who long for self-realisation know very well that they are not desiring anything of which they need to be ashamed. They feel a strong and noble impulsion to live a larger, more beautiful, and more joyous life. It is for Christianity to show that the modern cry for realisation—at its best—is really one with the doctrine of self-denial, of carrying our cross, of following Christ. It is one with the great principle: "He that would save his life shall lose it, and he that would lose his life for my sake and the Gospel's shall find it."

We are all conscious of latent powers which have never found expression. We have ideals of friendship, of usefulness, of enjoyment, of knowledge, of varied activity which have never been realised. We have dim and unsatisfied yearnings for a beautiful and thrilling life. We are vaguely conscious that we are greater than we know and greater than anyone else knows. It is not conceit but an underlying, often hardly realised faith, that there is something in us more worthy, more heroic, more capable of love and devotion than has ever come to the surface and found expression in our common daily life. It is a feeling of the infinite nature of the soul, its boundless possibilities. We have gifts which have never found employment, we have capacities which have never been exercised. We are living such repressed and narrow lives. We are just concerned with daily bread and with the drudgery of life, and within us there is an immortal soul, capable of something infinite and feeling itself in chains. The springtime beauty and thrill often makes us feel this longing for a freer, larger life in a very poignant way. Those are not the most Christian men and women who try to forget that angel in the house of life, who are entirely content with the littleness and repression of their existence, and who allow "custom to lie upon them with a weight—

Heavy as frost and deep almost as life."

Wordsworth describes the frequent loss of such immortal longings and of free and careless happiness in his great ode on Immortality:—

Shades of the prison house begin to close

Upon the growing boy,
But he beholds the light and whence it flows,

He sees it in his joy.

The youth who daily farther from the east

Must travel, still is nature's priest,

And by the vision splendid

Is on his way attended;

At length the man perceives it die away

And fade into the light of common day.

He tells us how this earth, "the homely nurse

Doth all she can

To make her foster child, her innate man

Forget the glories he hath known

And that imperial palace whence he came."

That poem of Wordsworth is a great and beautiful expression of a certain mood in which, when we are middle-aged, we mourn over our limitations and our dullness, and feel the "heavy, weary weight of all this unintelligible world"; but it is not a description of what need happen or ought to happen to us all as life goes on. It is true that youth is "by the vision splendid upon the way attended," but it is not true that at length all men must "perceive it die away, and fade into the light of common day." Life need not be hardening disillusion, a dull acceptance of the dreary commonplace, a drab uninteresting submission to heavy meaningless fetters as we advance in years. It is against this belief that we are the slaves of law and circumstance, that disappointment and thwartings and narrowness are the natural doom of life, to be accepted with pensive resignation, that the Gospel of self-realisation protests. The Gospel of Christianity protests against it too, with a more fervent faith and with more sustained energy.

The ultimate ideal of Christianity is Life, ever fuller life—eternal life. It does not make for repression or negation. It makes for life and love in their most perfect and completest form. The Gospel of Jesus is essentially affirmative; it is the way to fuller life. He came not to destroy but to fulfil. He said these words to the Pharisees of old who held too narrow a view of law. I believe he would say the same words to modern enthusiasts for the divine right of passion. To know the joy of pure and perfect love, to have the serene vitality which comes to a passionate nature held in strong control, to feel the thrill in nature and in art, to find in common little things their underlying grandeur and significance, to be bounded in a nutshell and yet able to count ourselves kings of infinite space, to perceive the appeal and the call of everything we meet, realising our inward unity with all things in the world, this is the desire of all noble hearts, these are the dim yearnings of the soul; and the way of attainment to such a life is through denying ourselves, bearing our cross bravely and following Christ. To follow Christ is to realise ourselves. His life was perfect self-expression. It was a life of many limitations, full of many disappointments, thwarted, hindered, heavy laden. He could not do the thing that he would. His great hopes for men were unrealised, his aims were misunderstood, his love was flouted, his words seemed to fall like seed by the wayside or among thorns. This wisest of teachers, this noblest of men, spent his life among ignorant Galilean peasants and fishermen until he went up to Jerusalem and gave himself into the hands of his enemies. What life could seem more wasted, more frittered away in uncongenial surroundings, and in unavailing, heart-breaking efforts to achieve the impossible! How small a sphere he occupied! How entirely he seemed to be outside the great political and social movements of his time! And yet we feel in him, dying as he did in early manhood, the completest self-realisation. His love, his thought, his energy were not wasted or spilt like water on the ground. He made himself felt beyond his highest

dreams. He realised his vision; he found eternal peace and joy amid the disappointments of his life. He died to live, giving himself gladly to lowly service, rejoicing with full heart in the goodness and beauty of life, following daily the guidance of his Father and his God. There was no bitterness, no complaint, no fretfulness in his life. He found in the circumstances and among the commonplace men and women with whom he lived the means for fullest self-realisation. He carried a cross which led through pain and death to Immortality. We all may do the same. Fullness of life does not depend on high place and wealth, and honour and ease and congenial friends. It is a deeper, fuller life for which we all are longing, and that life depends on obedience to the highest, on faithful persistence in well-doing, on courageous thought and effort in following after the prize of the high calling of God in Christ Jesus. Self-denial is not the giving up of a present good on behalf of something better in the future. It is the affirmation of our best self at the moment. It is not a prudent calculation, but a glad obedience to the will of God. It is the fulfilment of the highest longings of the soul.

You young men and women would give yourselves to-day to the great quest of life. You would dedicate yourselves to the service of God. You believe, do you not, that life as God has meant our life to be, is good and great beyond your highest imaginings, and you would strive humbly and earnestly to make your lives what God would have them be. You want to feel the responsibility of life, to realise that you must not drift where circumstances would lead you, but that you have a God-given power of choosing right or choosing wrong. You want to think for yourselves, to act for yourselves under the guiding hand of God. You want to feel the awful, and at the same time the splendid and invigorating responsibility of life. You come to say "I will" to the great ideals of love and service.

It lies with you, not with your parents, or your friends, or your circumstances—it lies with you to make your life beautiful and good and noble. No outward events can conquer you. There are hindrances and limitations and disappointments for all of you. There must be many of them. They are part of the divine discipline of life, to be welcomed and not to be feared. They are a means to fuller life.

You thank God to-day, as you remember all the help you have received from parents and friends, and from the peaceful, happy influence of home. You think of all the love which has been given you, all the sacrifices which have been made so gladly for you, all the tender, anxious thought and affection which have been lavished on you. When we are young we take these things sometimes so lightly, and so much as a matter of course. Remember them to-day with deep gratitude. Thank God for the love and devotion of your parents and your friends. There are those who care for you more than they care for life, who would die for you, who would gladly make any sacrifice, however painful, in order that your lives may be bright and good, and full of beauty and strength.

But they cannot do it, for all their love and longing. It lies with you, with the help of God, to make your life good and beautiful, and ever more full of energy and strength. That is what this dedication service means.

You thank God for all the helps, all the love which is yours, and you thank Him, too, that you are independent living souls, made for responsibility, called to think and act for yourselves. It lies with you what you will make of your lives. No one else, however near and dear, can make them for you. You can realise yourselves beyond even your highest dreams. You can go on from strength to strength.

Life lies before you now in all its radiant mystery. It has in it for you many sorrows and temptations. You will have God's help with you through them all. In meeting them bravely you will find more serenity and strength. Life has in it also wonderful experience of joy and beauty and love, and splendid thoughts and high visions and communion with the living God. We pray God for you that He may give you the desires of your heart, that you may fight the good fight and keep the faith, that you may deny yourselves and take up your cross and follow Christ.

I welcome you to-day into the Communion of the Christian Church.

"Be strong and of good courage; be not affrighted nor be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

THE ERASMUS OF INDIA.

So little, we fear, is generally known of the once famous Rajah Rammohun Roy, that comparatively few readers will be able at once to appraise the significance of the title quoted above. It was bestowed upon him by the biographer of Alexander Duff, one of India's best missionary friends. A volume which has been recently edited and published by our friend, Mr. Hem Chandra Sarkar, M.A., may help to make its application clear, while it also reveals the gap that, after all, lies between the Dutchman of the sixteenth century and the Hindu of the nineteenth.

The book is entitled "Life and Letters of Raja Rammohun Roy." It is issued at the "B. M. Press," 211, Cornwallis-street, Calcutta (price rs. 2-8); and its typographical defects are such as unfortunately mark most Indian publications known to the present writer. Moreover, the matter of the book has a somewhat complicated history. Originating in the zealous devotion during twelve long years of Miss Sophia Dobson Collet, who rendered invaluable service to the history of Indian theism last century, the "Life" was left unfinished at her death in 1894. An able anonymous "Continuator," at her urgent desire, proceeded with the work, and brought it to completion six years later, when it was published privately. In issuing a second edition, Mr. Sarkar has embraced the opportunity of adding a biographical sketch of Miss Collet, and an "Introduction," as well as a considerable appendix, his endeavour being "to make the present volume a complete up-to-date

collection of all available information about the Father of modern India." When it is added that copious footnotes by the various writers supplement and correct the text, and at times each other, enough is said to illustrate the nature of the book.

Some day, perhaps, when India has blossomed into her great future, some Jortin or Froude of the East will do justice to the romance as well as the historical importance of Rammohun Roy's career. Just a hundred years ago he took up residence in Calcutta, being then a man of forty-two years, with a record of much study, keen debate, and earnest effort behind him. From 1814 to 1830 he led the way in literary, political, social, and religious reforms. In the latter year he voyaged (round the Cape, of course) to England, being the first Brahmin to cross the great seas. His remaining three years were spent chiefly in this country, where he was a living argument against the stupidity—even now not quite outgrown in certain circles—of regarding the Indian merely as a "nigger." Physically and mentally, he was a fine man. His goodly presence and charming manners quite captivated polite society in London. His linguistic attainments covered Bengali, Persian, Arabic, Greek, Hebrew, English. In our own tongue—which he had to learn comparatively late—he acquired singular literary force and clearness. As a student of the ancient Vedantic scriptures he can have had few equals; but the Koran and the Bible were also familiar to him, and he could often out-distance Mussulman and Christian in knowledge of their respective scriptures. In the sphere of education, he cast the whole weight of his influence on the side of the "Anglicists," as against the "Orientalists," and thus gave enormous impetus to the movement that has brought Western literature and science so intimately home to his countrymen. Of his services to social reform, it is enough to select for mention his share in the abolition of the practice of *suttee*—the self-immolation of Indian widows on their husbands' funeral pyres; it was a reform illustrating the passion with which he sought the elevation of women in all their relationships.

That there was a religious aspect to the question of *suttee* is obvious; and the way in which he treated it is characteristic of the Erasmian tactics he sometimes adopted. Instead of appealing to the first principles of our common humanity, he utilised his profound learning in the ancient scriptures of his race. By many a text he proved that the supposed sacred necessity of the rite was illusory, and that the spirit of the older authorities was against it. Heroic he could be upon occasion, and he delivered "frontal attacks" when required; but his capacity for artful strategy was no less real. As a founder of Indian journalism he evidently had little to learn in the dubious methods of pseudonymous debate. Some critics dealt hard measure to him when they seemed to detect diplomacy, not to say duplicity, in his dealings with Christians generally, and the different sects in particular. Was he really ever a good Presbyterian, or a sound Anglican? Despite his very close intimacy and co-operation with

Unitarians, was he truly one of *them*? Was he, indeed, a Christian at all? To us, observing at this distance the man's development, and influenced by the changed estimates now obtaining in such things, any question of the kind is hardly worth discussion. But things were different eighty or a hundred years ago, when the necessity of a dogmatic stamp was unquestioned, and partisanship was an indispensable mark of sincerity. Bishop Middleton, the predecessor of Heber at Calcutta, is credited with having painted in glowing colours the future fame Rammohun Roy would attain if he would decisively take the lead in converting India to Christianity, himself a convert. The proposal, it is said, revolted the Brahmin's mind, as a kind of parallel to the devil's offer to Jesus of all the kingdoms of the world! Clearly, whatever sympathies bore him this way or that as he came into touch with different types of religious thought, the main current of his life is quite truly indicated by that "new Church of India," the Brahmo Samaj, which he founded shortly before leaving home for England. Sympathetic, eclectic, he might well be; but he felt that the religious thoughts and feelings of his race had some vital spring in them after all, which, for his race, would be better than any alien type, however splendid and life-giving in other lands. Who shall say that he was wrong, or that the Indian theism which he sought to recover in its purity, and which, through good and ill fortune, has mingled its influences not unworthily among those that have given new birth to the Indian people, is not capable of immensely greater achievements in the future? Let those who doubt recall what it has already done in the lives of scholars, scientists, administrators, sages, philosophers, and poets—or rather, for most of us have but too little that we can recall on the subject, let us take the assurance that such men are there, and have been. Take one single family: Dwarkanath Tagore, twenty years the junior of the Rajah, and his "right hand" in munificent works of public utility as well as his co-adjutor in founding the Brahmo Samaj, was the father of Debendranath Tagore, called the "Great Rishi," one of the most saintly of men and the teacher of many, including the celebrated Keshub Chunder Sen. Of his sons, the grandsons of Dwarkanath, India knows several who have attained eminence in philosophy and civic life; the whole reading world knows one—Rabindranath Tagore. The tree that bears such fruit was surely worth planting.

W. G. T.

WASTE PLACES.

"I love all waste and solitary places."—SHELLEY.

OUR cities grow and grow, and the fields retreat before their advance, until there is no space for green trees and grass, no view of the sunset, no horizon—nothing but the hard pavements, red walls, and red or blue roofs. One by one the country roads are invaded by the speculative builder, until there seems no way of escape,

and the face of the land is changed. Not long ago there was a road leading down to a farm, and in summer it was a leafy avenue with fairy-like wild parsley growing in the hedges, and flat white discs of elder-blossom. (Oh, strange pungent smell of happy memory!) In the early spring there were even pens of sheep and lambs in the fields beside the road. Now all these sweet things are gone, and there are trim suburban residences with well-kept gardens in their place.

Between these two stages there is generally an interval—the phase of the “desirable building site,” while the ground lies waste, open to the passer-by, and a happy hunting-ground for children and pet dogs. I know a rough field that is passing through this stage, doomed, but waiting awhile, though already loads of builders’ rubbish have been dumped promiscuously by the side of the new road across it. In winter-time this is a dull spot—wild and gloomy, for on one side the ground slopes down to a canal, and on another there is a great brickfield, with a clay pit like a slate quarry or an amphitheatre. There are hedges between, with a few trees and a broken gate—and that is the gate of vision in this little wilderness, for through that gap there is a view of the sunset behind the hills far away on the other side of the canal and the meadows.

When the early spring comes, tender green things appear everywhere, clothing the hillocks of rubbish with strange little stunted plants that

Cast on stubborn soil, put forth changed buds

And softer stains unknown in happier climes.

Sometimes there are strayed revellers from the villa gardens—the cool grey-green leaves of Shirley poppies, whose showy purple and white blooms seem almost exotic amongst the thistles and docks; or pale evening primroses, opening slowly and mysteriously at sunset and scenting the air with a subtle sweetness. This is a place for twilight pilgrimages, when it is silent and deserted, and the glamour of the afterglow gives its wild and rough picturesqueness a weird and even solemn aspect.

Of course, it has a commonplace new name, this pleasant wilderness, but in those days before the builders’ invasion it was Barbizon, because of some fancied resemblance to the landscapes of Millet’s pictures, and partly because the brickfield and the brick-makers who sometimes came through the broken gate between the willow and the elder bushes were suggestive of his French peasants, their toil and their closeness to the earth. More than all, perhaps, it was the silence and the twilight that recalled the “Angelus,” and the “Shepherdess.” Certainly there were no sheep there, but it would scarcely have seemed surprising to have heard the sound of their bells and their bleating, and to have met the pathetically beautiful figure of the little shepherdess, intent on her knitting and oblivious of the glory of the crimson sunset.

Another scene of Barbizon life lies

about a quarter of a mile away, and this is the field where the sower throws his grain crosswise in the air, while the ploughman and his horses are making the ground ready for him in the distance. This same place, late in summer, was the golden harvest field of the Gleaners, though there was only a modern reaping-machine, and no grand stooping figures in the foreground, with their reminiscence of antique statuary.

This field belongs to Millet’s Barbizon, but on the other side of the road is a scene from New England. There is an old, deserted farmhouse, very straight and ugly and brown, but with a curious likeness to Hawthorne’s Old Manse in Concord. Beyond the house is an orchard, and then a large field, golden with buttercups in June. There are great elm trees beside it, and, therefore, this is sometimes the road near Coate farm, and one tree may be that beneath which Richard Jefferies experienced raptures of communion with the spirit of Nature. Beyond this field the river flows, and there Shelley and the poets may be remembered; but these are not “waste places,” for they belong to the true country-side.

Such are the fancies that may help to make a delight of the monotonous duty-walks of those whose physical limitations cannot altogether subdue the happy restlessness of the spirit. No foreign travel, few changes of scene, and none of the joys of adventure and discovery are possible to many an eager soul. Yet imagination, the magician, can transform the prose of waste places into romance and poetry. It is not merely the child’s gift of vision that sees in the nursery hearth-rug a desert island amid faery seas forlorn. All nature is one, fields are fields in any land, and trees and flowers and streams and rivers are always mysteries and symbols, revealing the spirit of Nature, had we but eyes to discern it. And so the wise mystic, Emerson, wrote “The moral sensibility which makes Edens and Tempes may not always be found, but the material landscape is never far off. We can find these enchantments without visiting the Como Lake or the Madeira Islands. We exaggerate the praises of local scenery. In every landscape the point of astonishment is the meeting of the sky and the earth, and that is seen from the first hillock as well as from the top of the Alleghanies. The stars at night stoop down over the brownest, homeliest common, with all the spiritual magnificence which they shed on the Campagna, or on the marble deserts of Egypt.”

M. F. HOWARD.

AN interesting little ceremony was held at the Gresham Press last week, when Mr. G. Sweet was presented by his friends and fellow-workers with a tangible expression of their esteem on the eve of his departure to Canada. Mr. Sweet has worked on THE INQUIRER in the noble art of printing for more than fifty years, and we venture to congratulate him upon a long life of useful labour, and to express to him our gratitude and good wishes upon his retirement.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

MEMORIAL TO MISS OCTAVIA HILL.

SIR,—There recently passed away from us three saint-like and heroic people who may be said in their various ways to have inspired the nation’s life by their ideal of love and service—Florence Nightingale, Canon Barnett, and Octavia Hill. We of the National Trust are specially concerned with the latter whose creed, whether in the matter of the housing problem or of the obtaining of open spaces and recreation grounds for the people, lay deep-bedded on the rock of her conviction that God has always been pleased to build his best bridges with human piers not angels, and that He has always let us help Him if we will. It has been well said of her that “she was a free saint,” and her humility grew like the lilies of the field. Those of us who were privileged to be her co-workers believe that we shall be serving the nation well and truly by seeing that some permanent memorial of her abundant lovingkindness for the people shall be preserved for future generations.

An opportunity, not to be lost, has occurred of obtaining one of the magnificent vantage grounds for rest and beauty in the wooded height of Hydon Ball, three miles from Godalming, in Surrey. This wooded hill of 92 acres can be obtained for £5,500, and towards this £2,000 have already been raised. Is it asking too much of the Great Britain that Miss Hill loved and served with a heart so tender to the last to all natural beauty, that an effort should be made, not only by Surrey folk, not only by the London for which she cared and toiled, but also by Lancashire in whose cities work inspired by her still goes forward, and by the English Lake District for whose beauty spots she so constantly laboured, to unite in giving the £3,000 still necessary to ensure the completeness of the memorial? The option of purchase remains open to us for a few more months. Cheques should be sent to the Secretary of the National Trust, 25, Victoria-street, London, S.W., and crossed “National Provincial Bank of England.”—Yours, &c.,

PLYMOUTH,

Chairman of the Executive Committee of the National Trust.

H. D. RAWNSLEY,

Honorary Secretary of the National Trust.

25, Victoria-street, S.W.

May 1, 1914.

THE PRIMATE AND FREE CRITICISM.

SIR,—Last week the Archbishop of Canterbury is reported to have offered some remarks on the theological unrest within the Anglican Church, and presented the appearance of giving a cheer to those

who desired perfect freedom of inquiry; no path was to be barred, no conclusion was to be forbidden; truth was to be followed wherever it might lead, without a single thought of the consequences; fearless and free study was the strength of the Church's progress. All this seems admirable. But then follow the significant words—"He found it hard to imagine any case in which he would refuse communion to an honest student *as such* who was *otherwise qualified* to call himself a Christian, whatever he thought about the opinions the man had formed." Have we not here one of those exquisite casuistries for which churchmanship is famous? It appears to intimate that an honest student may, *as a student*, arrive at certain opinions which, *as a Christian*, he may not profess.

Suppose, for example, the honest student reaches the conclusion that the historical reality of Jesus is doubtful, and that in any case a human existence is a too narrow basis on which to build a Church? Suppose that, like Professor Eucken, in his just-translated book, "Can we still be Christians?" he sweeps aside the entire fabric of creedal and miraculous Christianity, including the churches which are its custodians, both Catholic and Protestant, and demands a foundation broader and more human and universal? Suppose he decides against the reality of a supernatural, demi-urgic Christ by whom the worlds are created and man redeemed; reduces Christ, or Jesus, to a symbol of man's ideal nature; and ventures to doubt whether the truthful surrender of the historical and the mythological justifies him in any longer retaining the Christian name? Would the Archbishop comfort such an honest student by administering to him the Communion, and by assuring him that he was "otherwise qualified" to be called a Christian? If so, what might be the nature of those "other" qualifications? If not, have we here, after all, anything more than the familiar stand-patter's attitude—the conclusion is barred, therefore the inquiry is forbidden? I submit, Sir, that in the present state of unrest it is of vital interest to ask and endeavour to answer such questions as these.—Yours, &c.,

WALTER WALSH,
Minister of the Theistic Church,
Swallow-street, Piccadilly, W.
May 5, 1914.

THE SUNDAY SCHOOL ASSOCIATION.

SIR,—It is the intention of the Committee to close the Pritchard Fund at the end of the present month. The object of the Fund, we may remind your readers, is to honour one of the most widely known and respected members of our community. For over twenty years Mr. Pritchard, as hon. secretary of the Sunday School Association, has rendered services of the highest order. In that honorary capacity he devoted the great portion, not merely of his leisure, but the whole day to the work of the Association, and spared himself no labour that the cause he loved might prosper. Owing to the calls on behalf of other funds the Committee have refrained from pressing their appeal un-

duly upon the generosity of our churches and schools; but they wish to afford this opportunity, before the fund closes, for contributions to the testimonial, which Mr. Pritchard in his turn desires shall be devoted to helping some of the special objects of the Sunday School Association.

Contributions, which will be gratefully acknowledged, should be forwarded to the treasurer, Mr. W. Blake Odgers, jun., Essex Hall, W.C.—Yours, &c.,

THOS. P. SPEDDING, Ex-President.
W. B. ODGERS, JUN., Treasurer.
T. M. CHALMERS, Hon. Secretary.

BOOKS AND REVIEWS.

CAN WE STILL BE CHRISTIANS?

Can We Still be Christians? By Rudolf Eucken. Translated by Lucy Judge Gibson. London: Adam & Charles Black. 3s. 6d. net.

TRANSLATIONS of Professor Eucken's books still come from the publishers in an almost ceaseless stream, and we cannot help wondering where the people are who absorb books so intensely German in form and outlook without the ability to read them in the original. We noticed this popular brochure, "Können wir noch Christen sein?" when it first appeared. Its importance consists in the definiteness with which it discusses the problem of religious reconstruction in face of the intellectual and social conditions of modern life. For Professor Eucken, traditional theology has disappeared with the cosmology and the categories of thought of the ancient and the mediæval world which it so largely reflects. "The fact," he writes, "that to-day we are not quite so confident of the uniformity of all natural process as we were a little while ago does not lessen our objection to such a violation of nature's order as is implied in miracles." Or again, he speaks with emphasis of the injury which is done to religion by the fact that "in Christian dogmatic teaching, necessary and fundamental truths, on which our whole life depends, are wedded to a specific mode of conceiving them, which we can no longer tolerate." On the other hand, he is quite clear in his acceptance of Transcendence as essential to our idea of the Divine, of the primal inspiration of great personalities, and of the place of the Church in effective religion. "If progressive minds to-day feel the Church to be mainly a weight and a hindrance, the fault lies not in the nature of the Church in general, but in the fact that the churches of the present day do not meet the needs of our present stage of development. But this should urge us to a renewal of the churches, not to a rejection of them." All this prepares the way for his contention that Christianity is a movement rather than a ready-made position, and that within it quickening forces are still slumbering, "forces which have by no means lived themselves out, and are still capable of breaking forth again and driving human life into new channels with an irresistible and elemental violence." Mrs. Boyce Gibson has

surmounted many of the difficulties of translation successfully; but she has not been always sufficiently on her guard against the use of ugly composite words like soul-experience, sense-juxtaposition, life-depth, truth-content. We are too jealous for the beauty of the English tongue to allow even the hurried translator to indulge in this art of false coining without protest.

MONSIGNOR VILLAROSA. By the Duke Litta. London: T. Fisher Unwin. 6s.

THE clerical novel is rather a sickly plant on English soil. We do not forget Anthony Trollope, who is the great exception, but his stories belong to a restricted Anglican world of their own with an enticing feminine background. They are not in the same category as "L'Abbé Tigrane," which depends for its interest entirely upon the forceful presentation of clerical character. The Duke Litta is not the equal of Ferdinand Fabre in literary gift, but he is familiar with similar types, and the priests which crowd his pages are drawn with satirical vigour, though the shadows are probably deepened by anti-clerical bias. His new story, which is dedicated to the memory of Father Tyrrell, is an episode, fanciful in details though, we fear, real enough in spirit, in the suppression of Modernism in Italy. Monsignor Villarosa is a scholarly bishop of noble family who is suspect at Rome on account of his liberal opinions, but still more because he is an Italian patriot with ardent social sympathies, who in early life had served with Garibaldi in the Sicilian expedition. The love interest is supplied by his nephew, a young officer, from whom the bishop cannot withhold his blessing though he marries a divorcee. Here are ample materials for a story of cabal, intrigue, and delation ending in the downfall of the old man, who is too much of a saint and a gentleman either to smirch his honour or to deny the pure instincts of his own heart. The author writes with a wonderful command of English, which betrays its origin more by its exuberance than by anything definitely foreign in its accent.

NAZARETH AND THE BEGINNINGS OF CHRISTIANITY. By Champlin Burrage, B.Litt. Oxford: the University Press. 3s. 6d. net.

MR. BURRAGE maintains that the Nazarenes and Ebionites have been greatly misunderstood by Christian writers under the influence of Epiphanius and Jerome. He identifies them as the primitive Jewish Christians. The Gospel according to the Hebrews, of which only a few fragments survive, is the "Q" or gospel source of which scholars have long been in search; and the Ebionite Gospel, occasionally cited and mentioned by Epiphanius and others, is the original Mark, of which our second gospel is an amended translation. Our first gospel is "practically a reproduction" of the Hebrews' gospel, with which all the evangelists were acquainted. Primitive Jewish Christians, dissatisfied with the birth story of the Gospel according to

the Hebrews, which we know in Matthew, compiled the Ebionite Gospel; whilst Gentile Christians, to suit different parties in the Church, wrote our four canonical gospels. The evidence is altogether too slight to bear this imposing structure. Recent criticism has given to the "Hebrews" Gospel a more honourable position than formerly, and the study of Aramaic has lent a fresh interest to Semitic Christians and their scriptures, but the linguistic and analytical investigation of the Synoptics have led far from the conclusions of Mr. Burroughs. The "New View" is interesting as the world may be, seen from the clouds through a mist, but the cautious student will always prefer to keep close to established facts.

It is refreshing to find that Dr. Figgis, amid more absorbing cares and his devotion to the office of *malleus hereticorum*, has not forgotten his first love for history and political philosophy. He has recently republished his early prize-essay on *THE DIVINE RIGHT OF KINGS* (Cambridge: at the University Press, 6s. net) with some additional essays, including one on Erastus and Erastianism. He is very candid in the preface about the defects of his work and its need of more thorough revision than he was able to undertake; but the field of research is one in which he has very few competitors, and this volume must be added to the very small group of English books, like his own "From Gerson to Grotius," and Carlyle's "History of Political Theory in the West," which deal with political thought and some of its fundamental conceptions from the historical point of view.

We have received a revised and enlarged edition of *THE PROBLEM OF HUMAN LIFE*, by Professor Eucken (London: T. Fisher Unwin, 10s. 6d. net). The various additions made to the book since the translation appeared in 1909 have been grouped together in appendices which fill nearly thirty pages at the end of the volume. There is also a new chapter on "The American View of Life," in which Professor Eucken gathers together some of the impressions made upon his own mind by his recent visit. He finds in the inherent religious nature of the American people a ground for sober optimism. "The union of democracy and religion," he writes, "is permanently characteristic of American idealism." We doubt, however, whether dogmatic teaching has given place to interest in ethical and social problems so completely as Professor Eucken imagines. The Puritan strain is still very strong in some sections of American society, and this has resulted in an attitude of dogmatic rigidity in face of the disintegrating influences of modern thought. But the chapter is far too slight for any adequate discussion of the most absorbing problems of American life, like the immigration of the Latin races and their fusion with the older stock to form a new civilisation.

FIVE new volumes of the Home University Library will be published next

Tuesday by Messrs. Williams & Norgate, which will bring the list up to ninety volumes. Professor Patrick Geddes and Professor J. Arthur Thomson have collaborated in an illustrated volume on "Sex," Miss Grace Hadow gives an account of the life and work of Chaucer in "Chaucer and his Times," Professor Grenville Cole contributes a volume entitled "The Growth of Europe," Mr. A. Clutton Brock in "William Morris, his Work and Influence," narrates the life of Morris as poet, artist, craftsman, and agitator, giving some estimate of his literary work, and Canon Watson, Regius Professor of Ecclesiastical History at Oxford, has dealt with "The Church of England" from Anglo-Saxon times to the present day.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—*Isaiah xl.-lxvi.* Edited by the Rev. W. A. L. Elmslie and the Rev. John Skinner. 1s. 6d. net.

MESSRS. J. M. DENT & SONS:—*The Everyman Library.* 1s. per vol. *Essays on the Study of Folk Songs:* Countess Martinengo-Cesaresco. *The New Golden Treasury:* Edited by Ernest Rhys.

MESSRS. MACMILLAN & CO.:—*Roman Ideas of Deity:* W. Warde-Fowler, M.A. 5s. net. *The Christian Ecclesia:* F. J. A. Hort, D.D. 1s. net. *Waiting:* Gerald O'Donovan. 6s.

MESSRS. GEORGE PHILIP & SON, LTD.:—*The Modern British State:* H. J. Mackinder, M.P. 1s. 6d.

MR. T. FISHER UNWIN:—*The Soldier and the Citizen:* John Ward, M.P. 1s. net.

MESSRS. WILLIAMS & NORGATE:—*Ritual and Belief:* E. S. Hartland, F.S.A. 10s. 6d. net. *The Working Faith of a Liberal Theologian:* T. Rhondda Williams. 5s. net. *The Home University Library.* 1s. per vol. net. *The Church of England:* Canon E. W. Watson. *The Growth of Europe:* Prof. Grenville Cole. *Chaucer and his Times:* Grace E. Hadow. *Sex:* Prof. Patrick Geddes and Prof. J. A. Thomson. *William Morris:* A. Clutton Brock.

FOR THE CHILDREN.

THE PARTHENON AT ATHENS.

III.—TEMPLE DECORATIONS.

In your visits to the British Museum you have probably seen the wonderful marble statues arranged in the Elgin room, and wondered what they all mean, or whether there was any meaning attached to them. Many of them are headless, some without arms, and all more or less mutilated; but what is left of them shows that the men who carved them had great skill in carving the human form. And when you know what they represent, and the position they occupied originally, you will be surprised that the Athenians, who lived in that beautiful city so far back as five hundred years before Christ, had such inspiring thoughts about Wisdom. Everything in the way of decoration in and about this temple had to do with suggestions about Wisdom.

These broken statues were brought to England by Lord Elgin, the British Ambassador to Turkey, in 1780. He found the beautiful works of art being used by

Turkish soldiers as targets, and the Greeks themselves were taking the marble to make other buildings. The ancient temple was neglected, and formed a quarry. To save them from entire destruction Lord Elgin shipped them to England, and they were housed in the British Museum, where, at any rate, they will be cared for.

On the walls of the Elgin room you will find a number of panels called Metopes. Originally there were ninety-two of these square carved panels on the outside walls of the Parthenon. Forty-two still remain on the temple, fifteen are in London. They look very strange, and you think that no such creatures as are represented ever existed. Centaurs, with the bodies of animals and heads and arms of men, are shown as struggling with men and gods. Of course, no such combat was ever seen in the flesh; but the Greek artist never imagined that to be the case. He has used these human and animal forms to represent moral and spiritual ideas. Animal tendencies, passions, hatreds, low desires, are symbolised by the bodies of horses. The human mind is indicated by the forms of men, and the Divine forces by the figures of heroic beings. So we see clearly that here on the Temple of Wisdom, the people were taught that a great struggle was taking place in the world. The Divine forces were helping human beings to subdue animal qualities, and the warfare, like all other struggling, had its varying successes and defeats. In proportion to the overcoming of the animal, the human being becomes nobler, and displays some of the Divine qualities of the gods, and thus achieves Wisdom.

On the great pedestals in the centre of the Elgin room are placed the larger figures which have been taken from the Eastern front of the temple. The set of these statues is not complete for the central figures were destroyed long ago. What remains, however, has revealed to scholars a beautifully worked-out parable, suggesting how human beings become wise. The coming of Wisdom was shown in the centre by a carved tableau, representing the birth of the goddess Athena; and the other figures on either side were intended to show the effects of Wisdom upon the mind.

As we all wish to be wise, it will be worth our while to take a little trouble to find out what the ancient Greeks taught about the coming of Wisdom.

Now, if we regard the whole tableau as a parable we shall find it shows a poetic picture of a day; and the day is used as an emblem of a life; and day and life are made to symbolise the coming of wisdom and its effects. In one corner, the south angle, we have Helios, the god of the Sun, rising from the sea in his four-horsed chariot, and in the opposite angle Selene, the moon, in her chariot is disappearing beneath the horizon. Here, then, is the dawn of the day on the one hand, and the sinking of night on the other. Between these two suggestions are to be seen figures representing the growing power of light, and then its gradual declining. We must remember that the light of day is the Greek symbol of Wisdom; and then if we note that light is a blessing felt all over the world, we shall see that the Greeks were trying, by these decorations, to explain how not only in their own locality, but

everywhere, all people were to become wise.

Let us try to trace the development. First the sun rises in his chariot of the Dawn. The heads of the horses have just emerged on the crest of the waves which wash the shore. On the shore, seated on his rocky couch, there is a fine figure of a noble man, called by the ancients Theseus. Theseus was the emblem of Divine work among men. He had a great temple all to himself in the plain of Athens, where the business was transacted—for when Wisdom had been received from the Gods it had to be applied to the ordinary affairs of everyday life. Theseus is represented in the Pediment as rising from his reclining position with his head and arms so posed as to show alertness. His eyes are wide open with a look of surprise and wonder, for he has seen the wonderful coming of light, and his whole being is radiant with the thrill of wisdom. Though the figure is so much broken, we can see that the artist finely suggested that this man who had received the light of wisdom himself was ready to communicate it to others. Next to him are two seated figures representing Demeter, the Earth Mother, and Persephone, her daughter, the goddess of flowers. As the sun rises in power the earth is cheered and refreshed; and the flowers, by its influence, are made to bloom, and so give beauty to the otherwise dull earth. As we follow these figures in their procession we must not forget that while they show the influence of the sun upon the earth, they are intended also to indicate the rise of wisdom in the human being. To become truly wise is to have the power of giving cheer and beauty to the earth and our surroundings. This thought is shown not only in the figures of Demeter and Persephone, but in the next to whom Persephone speaks. This figure is shown to be standing, for she is carved almost in the centre of the pediment where there is room for a standing posture. She is thought to be Iris, the genius of colour, and is usually associated with the rainbow, which embraces all beautiful shades, tints, and tones.

After this we have a vacant space where once stood the most important figures of the entire series. Being in the central position it would naturally be concerned with the chief conception of Wisdom in its full power. This central group was appropriately followed by a beautiful form of Victory. It is now much damaged, and we only have the figure from the neck to the knees, but even so, it is a wonderful piece of work, indicating joy in triumph. The nature-thought is the sun at mid-day shining in all its glory and power, suggesting the complete conquest of the human mind in its grappling with difficulties in life and mysteries in nature. As wisdom comes, Victory is assured. From its dawn after the night of darkness it has been giving pleasure and beauty to the earth and man; and now that light falls on the puzzling questions, the joyful and exultant thrills of recognised victory are experienced. It need not be thought that the Greeks considered they had themselves achieved complete victory over ignorance. In these carvings they are indicating how Victory in mental, moral, and spiritual things must come at any

time and everywhere. Light from heaven comes upon man and his earthly home, and then he must exert himself to receive it and apply it before he can see the night of ignorance dispelled. He sees its effects on the beauty and fruitfulness of his work, and then he can rejoice that Victory has so far been accomplished.

After Victory, the sculptor Pheidias has placed three reclining figures who look with sadness upon Selene in her moon chariot sinking into the sea. The three figures are known as the Fates, and were intended in earlier days to convey the thought that mankind had no power over his destiny. The heads and arms are missing, so it is difficult to know exactly how they were originally engaged; but the idea has been conveyed to us by ancient writings; and the idea was that now man has attained Victory, if he will use it, he has his fate very much in his own hands. In proportion to the amount of Wisdom that he has received he will be able to govern his own progress in life. The fates are there, but they are seated and seem passive. The heads of two of them are turned to the sinking moon, and therefore may be supposed to be contemplating the decline of power, the close of the day, the coming of death, and the eclipse of mental activity. These are all interwoven in the symbolic carvings. But we have to remember that Victory has been achieved, and the whole series of statues together emphasises the dawn of new power. It is a marvellous tableau of one moment, the moment that sees the night sinking, and the new day dawning. Ignorance departs and wisdom arises.

Next week we shall consider the central idea of the Birth of Wisdom, which will bring all these symbols into one thought.

LUCKING TAVENER.

MEETINGS AND GENERAL NEWS.

LONDON DOMESTIC MISSION SOCIETY.

ANNUAL MEETING AT BELL-STREET.

THE seventy-ninth annual meeting of the London Domestic Mission Society was held at the Bell-street Mission, Edgware-road, on Wednesday evening, May 6, the Rev. F. K. Freeston in the chair. Mr. Philip Roscoe, treasurer, read the statement of accounts, which showed the necessity for new and increased subscriptions to meet the heavy losses sustained by death and resignation, amounting to £100 in the last two years. The report of the Committee, which was read by the Rev. H. Gow, hon. secretary, made special reference to the late illness of the Rev. F. Summers, the Missioner at Dingley-place, who is now happily restored to health. In bidding farewell to the Rev. R. P. Farley, who is terminating six and a-half years' work at the Bell-street Mission, the Committee desired to express their thanks to him and to Mrs. Farley for all that they had done. Mr. Farley had been a hard worker, and a stimulating

teacher, and their cordial good wishes would follow him into his new sphere of work. The Rev. A. Golland, late minister at Ipswich, is taking his place, and the Committee look forward to a closer relationship between the Bell-street Mission and Essex Church, where Mr. Golland was for two years curate under the Rev. F. K. Freeston. Warm thanks were given to the three Missionaries for their devoted work. It was impossible to report on this fully, as the influence of human love and sympathy cannot be tabulated. The death of the following well-known and honoured subscribers was recorded with much regret:—Miss Bridgett, Miss Hodgetts, Mr. I. S. Lister, Mr. Frederick Nettlefold, Mr. Frank Preston, Mrs. Rutt, and Mr. Sutton Sharpe.

The reports of the Missionaries were taken as read. In moving the adoption of the report and statement of accounts, Mr. Freeston expressed the regret which was felt at Mr. Farley's departure, and paid a warm tribute to the devotion and self-sacrifice of the men and women who had supported the Society ever since its inception eighty years ago. When he realised how many movements were on foot for doing the kind of work they had been doing, the modest range of their labours and the entire absence of anything like advertisement in order to push its claims, he thought it would be hard to find another society on similar lines which had gone nearer to the realisation of its ideals. They were living in times very different from those in which the Domestic Mission movement was started by Dr. Tuckermann. The air was now full of social questions, the social conscience was awakened, students were carefully collecting facts relating to the conditions of the people, and legislators were taking up the work of social amelioration; but while they valued the knowledge thus obtained, they still wanted men who would make these facts human, and go into the homes of the people as friends and advisers.

An interesting record of what is being done by the School for Mothers, which meets at Rhyl-street two afternoons a week, was given by Mrs. Moon, who, together with Mrs. Dendy and others, is carrying on this work with excellent results. Mrs. Eveleigh moved a resolution reiterating the confidence of the members in the principles of the Society, and expressing both the thanks of the Committee to the missionaries, and their regret that Mr. and Mrs. Farley, and also Miss Anthony, who has done such good work in connection with the Sunday school, are leaving Bell-street. After seventy-nine years' work, she said, they sometimes felt that their principles needed a little restatement, and that new methods were also desirable. They had learnt a great deal in recent years. They knew now that it was not the people who made the conditions in which they lived so much as the conditions that made the people what they were, and consequently they did not go to them quite so much in the manner of teachers, but as brothers and sisters anxious to help them to make things better. The workers to whom they were bidding farewell at that meeting were imbued with these new ideas, and had been trying new methods, and they

had all learnt a great deal from Mr. Farley and his wise, open-minded, and kindly way of dealing with the problems that confronted them. They were also indebted to Miss Anthony for bringing, together with much personal devotion and the capacity to win and inspire others, the best modern educational theories and methods to the training of the children. The resolution was seconded by the Rev. H. Gow, who emphasised the definitely religious influence of the Missions. In regard to the work which Mr. and Mrs. Farley had done, it was, he said, a sign of their unflagging energy that the mission work was now at high-water mark, and it was also a sign of the deep and sincere regret that was felt at their leaving that the people had gathered round them so loyally, showing how they appreciated their efforts. Miss Anthony had deeply rooted herself into the hearts and lives, not only of the children, but of the young people, and had effected a reformation in the Sunday school at a time when it was much needed. A presentation of a bag was then made to Miss Anthony on behalf of the Sunday scholars, and Miss Anthony, in replying, urged the young people to carry on the work which they had begun together, and so lay the foundations of a brighter future for their church and Mission. Mr. Morris, of the Charity Organisation Society, and Mr. Dunt, secretary of the Bell-street Congregational Union, also spoke in appreciation of Mr. Farley's work and influence.

Mr. Farley, in replying, said that he was leaving Bell-street for the same reason that had brought him there—to serve the people, about the condition of whose lives he had learnt so much during ten years of strenuous work among them both in the North and in London. In paying a warm tribute to the wonderful loyalty of the members of the Mission, he said it was a remarkable fact that at least 95 per cent. of them were active workers, and all contributed something to the funds. They were, in the words of Robert Louis Stevenson, "steel true and blade straight," and he felt that they would rally round Mr. Golland as warmly as they had rallied round him when they knew him as he did. The Revs. F. Summers and W. H. Rose added a few words, and Mr. Philip Roscoe, in the name of the Committee, extended a warm welcome to the Rev. A. Golland. Mr. Freeston, in seconding, spoke warmly of his own personal friendship for Mr. Golland, and his experience of the sympathy and capacity for understanding which he would bring into his relationship with the people of the Bell-street Mission. The Rev. A. Golland replied in a cordial speech. The election of the officers and committee was then proposed by the Rev. A. Pearson, seconded by Mr. W. S. Tayler, and the meeting closed with a vote of thanks to the chairman proposed by Mr. Philip Roscoe.

THE UNITARIAN VAN MISSION. PROGRAMME FOR THE SEASON.

THE Rev. T. P. Spedding writes:—

"I shall be obliged if you will kindly allow me to make known through your columns the arrangements for the Van

Mission for the coming season. The Mission opens on Monday week, the 18th inst., and those who have followed our work in former years will see that we are to break a good deal of new ground in the journeys that lie immediately ahead of us. It has been found possible at length to adopt the frequently renewed suggestion that a trial should be made in North Wales. The Liverpool Association will co-operate in this piece of work, and its district minister, the Rev. H. D. Roberts, is taking a keen interest in the arrangements. The South Wales Van, on the other hand, will be saying farewell for a few weeks to the Principality, and will then move for a couple of months amid new scenes, just skirting the Western district which has wanted an experience of the Mission, but hitherto in vain. No. 2 Van is bound for the South Yorkshire coal field, where new populations are establishing themselves, and where already some impression has been made by the preaching of the liberal faith. Towards the end of the season this van, like No. 4 at the beginning of its season, will be on more familiar ground. In London the Van visits a number of churches that have specially asked for its services, and its coming is awaited with keen anticipation in some of these districts. I bespeak the hospitality and assistance of our friends in those places along the routes where the missionaries will make the acquaintance of our churches. It would facilitate our arrangements if information could be sent as to sites and any special ways in which we should be likely to render more effective service. We are embarking on our ninth campaign, but there must still be ideas that would be helpful if they could only reach us in time.

"I may add, too, that there is still room for more missionaries. From the outset the peculiar distinction of our Mission has been the voluntary character of the ministerial services; and some of the most active workers have taken part every year. Gaps, however, naturally occur, and one wants these filling. I should be grateful if I might hear from anyone who will help us in our seed sowing."

The following is the list of places in the provisional programme and the dates of the Van visits:—

No. 1 Van.—May 18 Tredegar, May 25 Rhymney; June 1 Whitweek, June 8 Sirhowy, June 15 Brynmawr, June 22 Abergavenny, June 29 Llanfihangel, Raglan; July 6 Monmouth, Coleford, July 13 Gloucester, July 20 Cheltenham, July 27 Tewkesbury, Upton; August 3 Malvern, August 10 Worcester, August 17 Droitwich, Stourport, August 24 Kidderminster, August 31 Stourbridge; September 7 Lye, September 14 Brierley Hill, September 21 Netherton, September 28 Gornal Wood.

No. 2 Van.—May 18 Gainsboro', May 25 Retford; June 1 no meetings, June 8 Worksop, June 15 Staveley, June 22 Eckington, June 29 Tinsley; July 6 Wath-on-Dearne, July 13 Bolton-on-Dearne, July 20 Bentley, Thurnscoe, July 27 Maltby; August 3 Doncaster, August 10 Barnsley, August 17 Wakefield, August 24 Dewsbury, August 31 Thornhill; Septem-

ber 7 Heckmondwike, September 14 Cleckheaton, September 21 Brighouse, September 28 Elland.

No. 3 Van.—May 18 Holloway, May 25 Leytonstone; June 15 Walthamstow, June 22 Limehouse, June 29 Stepney; July 6 Stamford-street, July 13 Forest Gate, July 20 Forest Gate, July 27 Stratford; August 3 Deptford, August 10 New Cross, August 17 Peckham, August 24 Clapham, August 31 Brixton; September 7 Balham, September 14 S. Norwood, September 21 Croydon.

No. 4 Van.—May 18 Ashton-in-Makerfield, May 25 Earlestown; June 8 Widnes, June 15 Runcorn, June 22 Chester, June 29 Buckley; July 6 Connah's Quay, July 13 Flint, July 20 Rhyl, July 27 Colwyn; August 3 Llandudno, August 10 Conway, August 17 Penmaenmawr, August 24 Bangor, August 31 Carnarvon; September 7 Llanfairfechan, Abergelle, September 14 Denbigh, September 21 Ruthin, Corwen, September 28 Llangollen.

Suggestions as to sites, and information as to names of friends will be welcomed by the Rev. T. P. Spedding, Missionary Agent, Essex Hall, Essex-street, Strand, W.C.

GERMAN NOTES.

TRAUB'S SUCCESSOR AT DORTMUND: FAILURE OF THE APPEAL—MEMORIAL TO JATHO—THE MOVEMENT AMONG FREE-THINKERS—HONORARY DEGREE FOR TRAUB.

THE appeal of the Reinoldigemeinde in Dortmund from the decision of the Münster Consistory to the Oberkirchenrat has been of no avail. The latter upholds the Consistory in its refusal to appoint Pfarrer Fuchs to the vacancy at Dortmund. The Presbytery of the Reinoldigemeinde say: "Although we do not consider it our duty to criticise in detail the decision of the Oberkirchenrat, we yet feel obliged to testify before the public how grievously we regret, as we did also during the proceedings against Pfarrer Traub, that the decision does not sufficiently take into consideration the conditions and requirements of our parish, nor the religious and theological ability and pastoral qualifications, as well as the character and efficiency of the minister-elect. We would exhort our members not to use this case as a means of provoking people to leave the State Church. We would rather beg earnestly that all will join us in continuing the struggle for the creation of a spirit of Christian gentleness and Protestant tolerance within all the branches of the Church."

* *

The Rhenish-Westphalian Union of the Friends of Evangelical Freedom issued the following declaration:—"We measure the fitness of a minister of a Christian church which appeals to Luther by his religious and moral principles; and we consider the emphasis with which his character as an official of the State is considered, a contradiction of the mind and spirit of such a church. We therefore protest against this purely judicial sentence. . . . In our view of the matter the Church can only be served worthily by men whose heart is in the right place, and who work with acceptance in their profession. We demand of Protestant Church government that its

decisions should be made from a religious point of view, and we ask: 'How long will it be possible for the religious boards in the Prussian State Church to strengthen by their actions the movement in favour of leaving the Church, and to take away from the majority of Protestants the joy of belonging to it, and to convulse it by numerous cases of intolerance?' "

* *

On Palm Sunday, in loveliest weather, the monument erected over the resting-place of Pfarrer Karl Jatho was unveiled in the presence of Frau Jatho, his undaunted fellow-worker, of his last Konfirmanden, all carrying sheaves of flowers, and of many friends. Pfarrer Radecke, of Köln, Jatho's former colleague, dedicated the monument, which is adorned with a relief of a sower scattering seed. Pfarrer Traub also spoke, and delegates from many towns deposited wreaths. The occasion, though full of sadness, yet seemed like an inspiring celebration of the movement for which men like Jatho and Schrader fought until their last breath.

* *

The Württembergische Union for Evangelical Liberty has made a formal pronouncement against the agitation which was started by the Committee Konfessionslos, and has been continued by the Proletarian Freethinkers. It sees in the union of Professors and Proletarians, which is said to have been made in the name of Liberty and Science, a mixture of intellectual and political aims, with a strong element of hostility to religion; and it fears that the result will be a weakening of the moral and religious fibre of the people. Not that criticism in this domain has no place, only that on account of its radicalism it lacks the sense of proportion, and is therefore sterile. A movement which results inevitably in the destruction of the only consolation and ultimate moral support of the great mass of the people, without providing anything to take its place, can only be described as a great danger to the life of the people. Far be it from us, this pronouncement continues, to deny that the Church is at fault. A hundred years ago she had a unique opportunity to usher in, hand in hand with the German people, the national resurrection. She refused, and placed herself instead at the disposal of political reaction. Thus she gained the reputation of having no desire to work either for the inner or outer deliverance of the people, and created the impression that the latter have nothing to hope from a Church which can only point believers to the future, and ties their hands in this life. This belief persists, and has been strengthened by the attitude of the Prussian Church Government. This is the real reason why the evangelical-social movement is distrusted by the people. In face of these difficulties the power of renewal must be sought in a free Protestantism which seeks to combine the heritage of the Reformation with the ideals of the spiritual and national awakening of a century ago.

* *

In connection with the opening ceremony of the new buildings of the University of Zürich many honorary degrees were

bestowed. Pfarrer Gottfried Traub received the title of Doctor honoris causa in Theology, and it was stated that the University gave it to him on account of his brave struggle for Protestant liberty. The distinction came to Traub as a great surprise. It must be a satisfaction to him to have this testimony from a great University, after the treatment meted out to him by the Prussian Oberkirchenrat. It is also a proof that Prussian Bureaucracy has little sympathy from outsiders in its condemnation of such a man. The thanks of all liberal-minded people are due to the brave men of Switzerland, who help to demonstrate that right remains right in the long run.

THE LATE REV. J. WORSLEY AUSTIN.

It will be remembered by many of our readers that the late Rev. J. Worsley Austin was for four years minister of the Unitarian Church at Dedham, Massachusetts, before he returned to England and settled at Birmingham. The following tribute to his memory, written by a leading member of the congregation, has recently appeared in the *Dedham Transcript*:—"There are many in Dedham, in and out of the church over which he was settled, who recall him as a singularly attractive man and a loyal friend. He came among us from England as a stranger, young and unknown, but in his four years' stay he gained a warm place in the hearts of our people, and left the pleasantest memories when his duty called him to a larger field of usefulness in his native land. His style as a preacher was so simple and direct, so full of earnest conviction and with such a wealth of happy illustration that it made a profound impression upon his hearers, and to his congregation here it was a source of great regret that he felt called upon to leave them. He never lost his interest in Dedham, and those who had the good fortune to meet him at his pleasant home in Birmingham were surprised to find what eager enjoyment he took in recalling his friends and acquaintances here. His last word to the church in Dedham was the very impressive and interesting letter he sent for the 275th anniversary in November last. His untimely death at almost the beginning of a career of the greatest promise will be a severe blow to the whole denomination he so faithfully served, and in Dedham, where, in the short time he was with us, his winning personality had gained to an uncommon degree the confidence and affection of his people. He will be sincerely mourned as a strong and attractive preacher and a grand, true and lovable man."

WE regret very much to learn that news was received last week to the effect that Professor Eucken will be unable to visit England this year, and has had accordingly to cancel his numerous engagements in London at Whitsuntide. We understand that he has promised to send the lecture on "The Transient and Permanent in Christianity," which he

was announced to deliver at Essex Hall on June 3, and it will probably soon be available in an English translation.

THE annual meetings of the Liberal Christian League will be held at Pembroke Chapel, Liverpool, on May 18, 19, and 20. The proceedings will begin on Monday at 7 with a devotional meeting, followed by a public service conducted by the Rev. Donald Fraser, and Dr. Drummond, of Oxford, who will preach the sermon. On Tuesday a conference on "The Social Demands of Religion" will be held at 3 p.m., in which the Revs. J. Fleming Shearer, H. D. Roberts, F. J. Marquis, M.A., Mr. R. Robinson, and Miss Alleyne (hon. secretary of the League), will take part, and at 8 o'clock Dr. Orchard, of Enfield, will deliver a lecture on "The Significance of Jesus for Modern Life." On Wednesday, at 3 p.m., the subject of "God in Modern Thought" will be discussed by the Revs. Dr. Stanley Mellor, A. J. Humphreys (vicar of St. Paul's, Accrington), Donald Fraser, and others. The public meeting, at which the Lord Mayor will take the chair, will be held at 8 o'clock, when Mrs. F. Roberts, the Revs. A. J. Humphreys and M. F. Bovenizer, and Mr. Lawrence Holt will speak on "The Religion and the State the age needs."

THE third Summer School arranged by the Conference of Social Service Unions will be held at The Hayes, Swanwick, Derbyshire, from June 20-29, opening on Saturday evening at 8 o'clock, when an address will be given by Mr. H. G. Wood on "The Restoration of Arcady." The only united meeting of the school on Sunday will be held in the afternoon at 3 o'clock, when the Bishop of Oxford, Chairman of the Conference, Dr. Garvie, and the Rev. Charles Plater, S.J., will give addresses. Although formal arrangements for devotional exercises are not included in the set programme, members of each denomination will find that their respective needs have been provided for. The discussions throughout the week will deal with the subject of "Land and Labour," under the following heads:—"The Approach from History," Prof. W. J. Ashley; "The Life of the Village Labourer," Mr. George Edwards; "Wages of Rural Labourers," Mr. Charles Roden Buxton; "The Re-Construction of Village Life," Mr. P. Lloyd-Greame; "Our Present System of Land Tenure," Mr. Christopher Turnor; "Co-operation with Special Reference to Small Holdings," Mr. J. Nugent Harris; "The Housing Problem," Mr. B. Seebohm Rowntree; "The City Beautiful," Mr. Raymond Unwin; "Private Property in Land," Mr. J. W. Hills, M.P., D.C.L.; "State Control and State Ownership," Mr. E. Richard Cross; "What the Individual can do," Lord Henry Bentinck, and "The Spiritual Aspect of the Land Question," Mr. J. St. George Heath. Among those taking the chair at the various discussions will be the Dean of Lincoln, the Rev. George Canning, S.J., Miss Margaret Ashton, the Bishop of Winchester, and Mrs. Mackenzie, of the Friends' Social Union.

Full particulars can be obtained from Miss Lucy Gardner, 92, St. George's-square, London, S.W.

THE SOCIAL MOVEMENT.

CO-OPERATION AT OXFORD.

THE Zeitgeist which for the last decade and more has been hotly bombarding the University of Oxford has recently made another advance. Within a measurable space of time, if present indications are not deceptive, our older Universities will become what Universities ought to be, the seed plot of new ideas, and not merely an asylum for decrepit and moribund causes that could not survive the more robust climate of the everyday world. Oxford—or at any rate some hopeful spirits at the University—has started co-operative stores on classic ground—in the High, to be more explicit, not far from the Turl. The two undergraduates who have been chiefly concerned in the management both belong to Christ Church, a circumstance which is a portent in itself. They have at their backs the support not only of a large number of undergraduates, but of many of the ablest and less crusted dons, and of many distinguished ex-Oxford men like Lord Rosebery. At times the demand for goods at the new stores has been so great that the committee in charge of the venture have had to help the trade staff. Mr. Bryan, who with Mr. Underwood is the moving spirit of the venture, was secretary of the co-operative established some time ago at Dublin University with the benediction of the Provost and other science Fellows of T.C.D., and the warm support of "A. E." (Mr. George Russell) in that remarkable paper, the *Irish Homestead*.

* * *

There is no use trying to blink the fact that the cost of living at Oxford is far higher than it ought to be, with the result that some of the most promising intellectual material in the country is debarred from entering the University. The tradition has been that tradespeople mostly dealt on the credit system, and obviously, as the typical Oxford undergraduate is frequently dilatory and occasionally dishonest, shopkeepers have had to do without their money for long periods, or possibly do without it altogether. Consequently prices were very much higher than if the system had been delivery for cash only. Moreover, a lowering of prices is desirable not only in the interests of individuals but of college kitchens, many of which have been managed (or rather mismanaged) on wildly uneconomic and uncommercial lines. Cecil Rhodes' notion that the Oxford don was only a child in these matters was only too true. If the college bursars put their heads together the cost of living for the undergraduate might be very considerably reduced.

* * *

When Dublin University started its co-operative, "A. E." thought it might have the effect of a universal scholarship

by the great reduction which it would bring about in the expense of a University career. The indirect effects, however, will be far more important. Something will be done to destroy the ineffably silly convention that it is *infra dig.* for an Oxford student to buy his own necessities or pay for them at the time of purchase, or concern himself more than at the brief moment of writing a cheque with the cost of his keep. Perhaps, too, this new move will perceptibly hasten the time when it will be considered a scandal for any Oxford student, and most of all for those who teach within the walls of the University, to be without some elementary practical experience in managing their own affairs in an economical and business-like way.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackpool, South Shore.—The annual sale of work was held on Wednesday, April 29, Mrs. H. Bodell Smith, president of the Sewing Society, in the chair. Lady Leigh, of Lytham, performed the opening ceremony. The proceeds reached the total of £72. This will make it possible to reduce the debt on the church building, which a little over a year ago was £420, to the sum of £280.

Bolton.—Unity Church reports a successful Sunday-school anniversary last Sunday, when the preacher, afternoon and evening, was the Rev. W. G. Tarrant, of London. The collections were £43.

Chatham.—The Rev. J. Morgan Whiteman has announced his resignation of the pulpit of the Hamond Hill Unitarian Church on his acceptance of an invitation to take charge of the Hurst-street Domestic Mission, Birmingham, in succession to the late Rev. W. J. Clarke. The resignation will take effect at the end of July. During the six years of Mr. Morgan Whiteman's ministry at Chatham much good work has been done. In celebration of the twenty-fifth anniversary of the opening of the present building a special fund was raised and the interior has just been completely renovated.

Crewkerne.—Anniversary services in connection with the Unitarian Sunday-school were held on Sunday, May 3, when the Rev. W. Copeland Bowie preached morning and evening. The minister, the Rev. A. Sutcliffe, B.A., conducted a scholars' service in the afternoon. There were large congregations.

Ilford.—A meeting of the Ilford branch of the British Women's League was held on Wednesday afternoon, April 29, in the Lecture Hall of the Unitarian Church, 65 being present. Mrs. E. R. Fyson was in the chair, and an address was delivered by Mrs. W. Blake Odgers on "Character." A vote of thanks to the lecturer was proposed at the close of the proceedings by Mrs. Indge.

London : Bell-street Mission.—At a farewell social gathering to which the Rev. R. P. and Mrs. Farley invited members and friends of the mission on Thursday evening, April 30, the opportunity was taken of presenting Mr. Farley with an illuminated address placing on record the appreciation and affection which he has won during the seven years he has been working at Bell-street. Miss Holland, who

acted as chairman, said that in giving expression to their regret at losing Mr. and Mrs. Farley, they were glad to know that there was no prospect of Mr. Farley leaving London, so that he would still be able to visit his old friends at the Mission. Mr. Dunt, the secretary of the Bell-street Congregational Union, in making the presentation, referred in warm terms to Mr. Farley's work, which had made the Mission a good going concern in every respect. The first part of the address was as follows:—"We, the members of the Bell-street Mission, in presenting this address to you as a token of our love and regard wish also to express our regret at your departure. For seven years you have been our minister and friend, and during that time we have never looked to you in vain for guidance or sympathy. In the hour of our inmost need your kindly word has cheered and helped us, and in our hearts will be engraven the memory of many kindnesses. Those of us who have been with you know something of the difficulties and trials you have encountered in your work, and recognise in the present success of the People's Hall the result of your careful administration. We desire therefore to record our gratefulness and appreciation of your labours." An illuminated address was also presented on behalf of the Marylebone Men's Club by Mr. Molloy, a member of the committee, and Councillor J. T. O'Brien in a very cordial speech alluded to the sterling work which had been done at the Mission during Mr. Farley's ministry, and to the great usefulness of the Men's Club, which owed its establishment to him, in such a neighbourhood as Lisson Grove. Only those who laboured among working men could realise what a vast amount of good had been done by means of this institution. The Rev. F. Summers, speaking as a fellow missionary, referred to Mr. Farley's predecessors at Bell-street, and said that they had to congratulate him on the fact that, unlike them, he was leaving in full vigour and strength, ready for fresh work in other directions. The Rev. R. P. Farley, in replying, spoke of the aims he had tried to follow out in his work at Bell-street, of the loyalty with which he had been supported by his fellow-workers and the members of the Mission, and of the great value to himself of the knowledge of human nature and social conditions gained during the seven years he had been amongst them. He did not regard his connection with them as severed, and in taking up other work he would only be carrying on what he had begun at Bell-street, though it might take a different form, and would result, he hoped, in drawing the attention of a wider circle of people to the objects he had at heart. Both the illuminated addresses were the work of Mr. George Birt, a loyal worker at the Mission, whose mother has for more than 20 years been a member of the Mothers' Union.

London : Blackfriars.—The Rev. W. Piggott commences his open-air mission this week. By the kindness of private friends, aided by the Church Committee, a handsome portable pulpit has been made, and the mission will go on week after week until the late autumn. The ground has been prepared by the distribution of the calendar and suitable tracts.

Newcastle-on-Tyne.—Very successful and encouraging anniversary services were held at the Church of the Divine Unity, on Sunday, April 27, when the Rev. H. D. Roberts, of Liverpool, was the preacher. His address in the evening on "The Modern Demands on the Religious Man" was an appropriate appeal to those present to give of their ability and strength to the cause of the Church. On the following Monday the anniversary meetings were held, the minister, the Rev. Alfred Hall, being in the chair. He alluded to the satisfactory condition of the church and its institutions, and spoke of the good work that had been done in the past year. Mr.

Roberts made a telling speech in answer to the question: "Is the work of our Liberal Churches at an end?" He made a series of apt quotations from the works of Lindsey and Priestley, and showed how far the churches had to travel even to reach the broad ideal maintained by the leaders of a hundred years ago.

NOTES AND JOTTINGS.

EDUCATION IN HOUSING PROBLEMS.

An Imperial Housing Conference and Exhibition will be held from May 18 to 21 at the Imperial Institute, in connection with the Victoria League Imperial Health Conference and Exhibition. This will afford an opportunity for those interested in the housing problem to arm themselves with facts and illustrations that will be of special value to them in studying or speaking on the subject, and Mr. T. Nicolson, hon. organiser, will be glad to hear from ministers and representatives who are visiting London to attend the May Meetings with a view to forming parties to inspect the models, plans, &c., under the guidance of experts. Free tickets will also be available to all who send their names and addresses to him at the offices of the Victoria League, 6, Bloomsbury-square, W.C.

MR. JOHN BURNS ON "LABOUR AND DRINK."

The Lees and Raper Memorial Lecture on "Labour and Drink," delivered by Mr. John Burns in the Free Trade Hall, Manchester, on October 31, 1904, has just been re-issued in revised form at the price of one penny. The pamphlet consists of 48 pages and cover, and is well printed on good paper and in readable type. It is now nearly ten years since "Labour and Drink" was issued to the public, and during that period a very large number of copies have been sold. It is probable that no other utterance, of similar compactness, on the temperance question has been of anything like so great service to the cause, and the Lees-Raper Trustees, being of opinion that the lecture had yet a long career of usefulness before it, have obtained the assent of Mr. Burns to its re-issue in its present form. The figures have been brought up to date as far as was possible without interfering unduly with the original form of the lecture, and it is hoped that as it is published at a low price, the lecture in its revised form may have a further large circulation. Specimen copies, with terms for quantities, may be obtained from the offices of the United Kingdom Alliance, 16, Deansgate, Manchester, and 11, Tothill-street, London, S.W.

PROTECTING THE YOUNG IN FRANCE.

France has started a "Cradle Band of Hope" for infants up to seven years of age, their mothers making engagements for their little ones, and promising not to give them any drink containing alcohol. The headquarters of this special branch are at 53 bis, Rue Saint-Lazare, Paris. A campaign conducted by the Blue Cross Society in the North of France has been

very encouraging in its results. At some of the meetings the young people were much in evidence, entering heartily into the engagements. At the close, subscriptions were raised sufficient to guarantee the support of an agent and an office during the next three years. It is satisfactory to know that temperance work in France is not confined to the Protestants. The Catholics have a society called the "White Cross," and it continues to issue its monthly paper entitled "The Golden Cross." The last number begins with an earnest appeal to the young members not only to be true to their vows of abstinence, but to faithfully support their Society. The paper bears in its title the motto: "Honour, Health, Happiness."

THE USE OF "MOVING PICTURES."

The real dangers connected with moving picture shows in regard to their effect upon the mind of the child were touched upon by a writer in these columns a week or two ago, and some assurance that the subject is receiving the earnest consideration of educationists and social workers will be welcomed by those who are not satisfied with the present state of things. Writing in *Progress* in April, Mr. Morley Dañow gives an account of the formation of the Educational Kinematograph Association, of which he is the hon. secretary, as the result of a meeting held in January and addressed by Dr. Lyttelton, Mr. Alfred Percival Graves, Dr. Kimmins, Mr. G. Bernard Shaw, and others. A provisional committee, he says, has now commenced the work of drawing up a scheme for the right use of the kinematograph as a moral and spiritual and intellectual influence. It is pointed out, by way of illustrating what may be done, that the Japanese Board of Education has for years past used pictures for instruction in ethics in all Japanese schools, showing how in certain cases not only grown-up people but children should act; in Germany to-day children on leaving school are shown moving pictures of certain industries, giving fair details of the work and the conditions, which are a great help to the children in deciding what profession they should enter; in the United States the education of the public in matters of health, agriculture, and horticulture is being actively carried on by the same means, and in England the Women's Imperial Health Association is showing films which combine the telling of a story with hints on health. It is also interesting to know that an exhibition of films was recently shown in London under the auspices of the Architectural Association. All this leads us to hope that a time will soon come when the kinematograph may be reckoned as one of the civilising factors of modern times. It is, we may add, of the greatest importance that the machinery used for the display of films should be improved so as to do away with the constant flicker which is so trying to the eyesight of all who watch moving pictures for any length of time.

A MEMORIAL TO NIETZSCHE.

In view of the seventieth anniversary of Nietzsche's birth, which falls on October

15, it is intended to raise a monument to his memory on the hill near Weimar in the neighbourhood of the Nietzsche Archiv. A considerable sum has already been collected, and any surplus that may accrue will be used for the support of the Nietzsche Archiv, which, under the guidance of Nietzsche's sister, Mrs. Förster-Nietzsche, has done so much to promote the study of his teaching. "It is likewise proposed," writes Mr. Oscar Levy, editor of the English translation of Nietzsche's works, "that this latter institution shall be constituted an intellectual centre for securing that cultural unity of Europe which must precede its political and commercial union." This sounds like an aristocratic form of Norman Angellism, and holds out a delightful prospect of universal amity which, we fear, Nietzsche would have contemplated with horror.

THE CATHOLIC FAITH IN SEVILLE.

The writer of a series of articles in the *Times* on "Spring in Spain," gives an interesting description of the processions which take place during Holy Week in Seville, and describes the intimate way in which the Spanish people, "still Catholic in soul," and full of childlike faith, make the Virgin and the Saints sharers of their joys and sorrows, as dear and familiar as friends and neighbours. As an illustration of this he recalls an incident related by a friend, himself a clergyman, who stayed in a village in the Apennines. "Observing that his landlady prayed much to the Virgin for her sickly child, he asked why she addressed all her entreaties to Our Lady and did not sometimes invoke the aid of Christ Himself. 'His heart is kind,' was the reply, 'but what should He know about the ailments of children? It is His Mother who understands these things.'" Incidents of this kind reveal to us in a singularly vivid way the sources of Mariolatry, which is so inseparably associated with human needs and affections.

THE PAGEANT OF GENEVA.

Few places lend themselves more appropriately to the pomp of historical pageantry than Geneva, which will celebrate in June, after this fashion, the 100th anniversary of the admission of the Canton to the Swiss Confederation. It has witnessed so many political and religious struggles, it has defended its independence so gallantly, and it has received with hospitality so many notable strangers and religious refugees. Those who fled from the Marian persecutions in England, those who were frightened out of France by the Massacre of St. Bartholemew's Day, those whose homes were broken up by the Edict of Nantes, all were made welcome in Geneva. It was in that city, for instance, as a correspondent in the *Times* reminds us, that John Knox, living in what he described as "the most perfect school of Christ that ever was in the earth since the days of the Apostles," sat down and wrote "The First Blast of the Trumpet against the Monstrous Regiment of Women," which contains sentiments that would hardly find favour to-day regarding the place women should occupy in the scheme of things.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

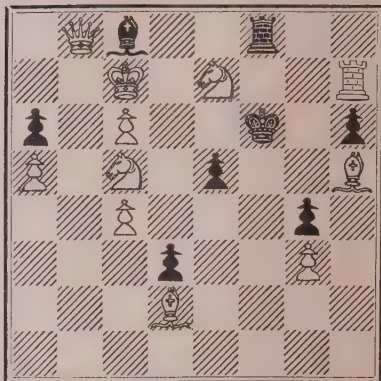
MAY 9, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 56.

By PHILIP H. WILLIAMS
(from *La Stratégie*).

BLACK. (8 men.)



WHITE. (11 men.)

White to play and mate in two moves.

SOLUTION TO No. 54.

1. R. Kt3 (key-move).

Correct solutions have been received from O. Lupton, Rev. I. Wrigley, E. C. (Highbury), Dr. Higginson, Rev. B. C. Constable, E. Wright, R. B. D. (Edinburgh), F. S. M. (Mayfield), D. Amos, W. E. Arkell, H. L. (Torquay), A. S. Rodgers, W. T. M. (Sunderland).

ANSWERS TO CORRESPONDENTS.

DR. C. G. HIGGINSON.—Your analysis of No. 54 is quite correct. Mr. Kipping's problem is, as you say, worthy of most careful study; the two possible K moves seem to indicate careless construction, but close analysis proves this little problem to be a deeper one than appears superficially. As to No. 55, the multiple continuations do detract, but the tourney was in the spirit of Loyd, who was not over particular, so long as "snap" and bright play were present.

No. 56 was one of a quartet of two-movers published in the French magazine *La Stratégie*, and was sent without the Black P at QR3, a fatal omission. Perhaps solvers may be interested to trace what is the consequence of removing this P from the board. It was quoted in the *British Chess Magazine*, and described by Mr. Laws (the Problem Editor) as being a particularly smart "changed-mate" two-er. He overlooked the blemish, however. These problems always mean the very minutest care to secure soundness, as it is the intention of the author to win the day by a peculiar form of waiting strategy, and as the precise method must be the only method, all threats and other waiting-moves have to be carefully guarded against.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

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DEATHS.

POTTER.—On May 8, at 2, Bolton-gardens, London, Rupert Potter, aged 81. Funeral at Hyde, Cheshire, May 12. No flowers.

TAYLOR.—On May 7, at Dale View, Higher Hurdfield, Macclesfield, William Taylor (late of Sretford-road, Manchester), aged 67. Cremated May 11.

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THE INQUIRER.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

SOCIAL reformers will view the defeat of the Sunday Closing Bill in the House of Commons last week with deep regret not unmingled with dismay. There was no doubt some well-organised opposition to the Bill, but this was greatly helped by the widespread indifference of many members, from whom the public had a right to expect better things. No doubt the electric atmosphere of Parliament during the last few weeks has produced a certain lassitude of mind in regard to ordinary matters of legislation. Many other topics have also come to the front in recent years, and tend to absorb much of the enthusiasm which was formerly given to Temperance reform. But the terrible menace still remains as one of the most deadly cankers in our social system. Society must use its right to complete control over the Trade, or the Trade in a hundred subtle and corrupting ways will control Society. The Sunday Closing Bill would, in our opinion, have placed no unreasonable restraint upon anybody, and at the same time it would have helped to make Sunday a better and happier day for tens of thousands of people.

* * *

THE idea that some restriction in the hours when it is lawful to trade is quite

justifiable had the strong support of Mr. Churchill at the dinner held last week to celebrate the jubilee of the Saturday half-holiday. He confessed, however, that the Shops Act had been a disappointment to him. He regarded it as a mere salvage from a wreck of a measure. There was no Bill for which he had been responsible over which he had taken more trouble, or which had carried such a small proportion to the Statute Book of its original intentions. But after all, in spite of all the insoluble difficulties, the Act of 1912 had given them the universal statutory half-holiday. But, he contended, it would be the greatest mistake to suppose that the work which had been done completed the exertions of the Early Closing Association. The work still to be done was far greater than the work which had been accomplished. They had to form public opinion and secure the legal regulation of the hours worked by shop assistants.

* * *

THE third annual meeting of the British Council of Churches to promote friendly relations between England and Germany was held in London last week. Evidently the speakers found it difficult to say anything new upon the subject. When friendship exists protestations become superfluous. For a variety of reasons we have passed away from the period of strained relations and lurid scares which caused so much anxiety a few years ago. In these circumstances friendship may be left to pursue its own natural and peaceful course. But it is a good thing that from time to time it should obtain corporate expression in ways which are calculated to strengthen public opinion

and to encourage the temper of generosity and wise thoughtfulness at every point where our own life touches that of another country.

* * *

THE meetings of the Women's International Council in Rome have been marked by variety and breadth of interest, and have borne striking witness to the practical identity of the problems and ideals with which all civilised communities are confronted. In her opening address Lady Aberdeen devoted special attention to the problems of childhood. "We claim the right of the child," she said, "to be well born, and the claim may mean much which we do not yet see clearly. It means that if disease or crime or ignorance or vicious indulgence interfere with the right to be well born, we must take in hand the education of parents and teachers, nurses and doctors, instead of continuing the conspiracy of silence which has ruined many lives. If the right to be well born is admitted, the right to grow up must follow; . . . and then we have to consider the environment of the child during infancy and childhood, its right to be happy and to have the chance of expressing spontaneously the joyousness of childhood, its right to be so trained that it will be prepared to take part in the work of life with joy and dignity, not crushed by excessive hours and unproductive labour. . . . It is the right of every new generation to advance beyond that which has gone before, and parents and all who have the charge of children must set it before them to make the new generation begin where we left off, so that they shall climb on our shoulders to higher life, attainments, and power to serve their fellow-men."

At the session of the Congress held on Wednesday, Mrs. Anna Howard Shaw proposed the following resolution, which was carried unanimously :—

“ Realising the rapidly changing character of problems that must now be considered by Governments, and seeing that these problems increasingly affect the moral and educational and industrial life of the people, it is increasingly important that women should recognise their responsibility in national life. This International Women's Congress re-affirms the earnest belief that the right of voting in Parliamentary and local elections should be given to women in all countries where representative Governments exist.”

* * *

THE pamphlet, after a period of eclipse, is resuming its place as a weapon in political and religious controversy. The issue of Canon Sanday's reply to the Bishop of Oxford in a pamphlet of 30 pages is one of the important events of the week. Its importance consists in this, that it states the liberal position with the clearness and moderation of tone which only the great scholar can command; and at the same time it announces the conversion of the writer to many of the positions which the Bishop of Oxford has told the world he considers to be inconsistent with the obligations of a clergyman. No doubt Dr. Gore was quite unaware that his charges of insincerity would wound one so widely honoured and beloved as Dr. Sanday, and the discovery may possibly cause him a good deal of searching of heart. It will be very difficult for him to modify or withdraw anything that he has written, and at the same time it will be equally difficult and most repugnant to his best feelings to inhibit Dr. Sanday as a heretic whose voice must not be heard in his diocese. We doubt whether public opinion would tolerate such action, for he is not a young and comparatively obscure man like the Rev. J. M. Thompson. What, then, will Dr. Gore do?

* * *

These are some of the dramatic possibilities of the situation. Meanwhile let us glance at the pamphlet itself. The reader will be struck at once by the exquisite courtesy of its manner. “I must confess,” Dr. Sanday writes, “that I began this pamphlet in an indignant mood. I have tried to remove the traces of this, and I shall be glad if I have in some measure succeeded.” Combined with this courtesy there is the modest candour of the great scholar. On every page there is the revelation of a mind which is still growing. He confesses that the thought and study of the last two years have caused him to see many things differently, that he has learned much from the writings of younger

men whose conclusions he was inclined at first to controvert. Seldom has the student of great religious issues taken the public so completely into his confidence in revealing the slow and cautious steps by which the mind which is really open to evidence advances from point to point, till at last a completely new position is reached without any loss of vital religious faith. This is not the speech of a rash innovator. Dr. Sanday indeed confesses that he hardly felt ready to express himself so fully, but the occasion forbade delay. “A situation had suddenly arisen in the Church which acutely touched myself, and I felt it impossible to keep silence.”

* * *

POSSIBLY this gentleness of manner will disarm some of the opposition. But even at a first reading it will be seen that the conclusions are startling and deeply disturbing to many old-fashioned opinions. The pamphlet deals almost exclusively with Old Testament criticism. After expressing general approval of Dr. Gore's sympathetic attitude towards the results of Old Testament criticism Dr. Sanday continues :—

“If the Bishop brought the same clear-sightedness to bear upon the study of the New Testament that he has brought to bear on that of the Old, I submit that various expressions would have been considerably chastened. . . One of the determining stages in the history of my own thought has been the gradually growing conviction that it is impossible to draw any clear line of demarcation between the New Testament and the Old; nay, that the New Testament must be even more liable to the same kind of influences as the Old, because, whereas the Old Testament writers shaped their own methods of writing history for themselves, the New Testament writers followed throughout the model of the Old Testament; their minds were full of the Old Testament narratives, and there was a natural tendency to assimilate their own narratives to them.”

* * *

BUT it is when he comes to the question of miracles, and especially the small group of miracles upon which Dr. Gore lays such stress, that Dr. Sanday really touches the heart of the matter and announces his own change of view. “I do not think,” he says, “that the evidence is sufficient to convince us that ‘the physical elevation’ of the Lord's body really happened as an external, objective fact.” He speaks in similar terms of the physical miracle of the Birth and the Resurrection, and associates himself quite definitely with the scholars of the left wing against whom Dr. Gore formulates his

indictment. “I must begin,” he writes, “by associating myself more definitely than I have hitherto done with the group of writers whom the Bishop has in his mind. It is only within the last two years—or rather through a process of thought spread over the last two years—that I have been led to go, or come to feel inclined to go, as far as some of them do.”

* * *

HERE then is the position, expressed without a shadow of reserve and in language which has been chosen with scrupulous care so that it may convey his meaning, and at the same time wound as little as possible. Let it be said in conclusion that Dr. Sanday conveys the impression in every line that he has written, that his new attitude has not modified in any degree the richness and depth of his religious loyalties and affections. He still believes with fulness of conviction the truth which he finds enshrined in the ancient creeds. There is a note of confident challenge in these closing sentences: “If it is said that what I have written is Modernism, I would reply that I believe—I emphatically and hopefully believe—that a sound and right Modernism is really possible; that the Saviour of mankind extends His arms towards the cultivated modern man just as much as He does towards the simple believer. I believe that the cultivated modern man may enter the Church of Christ with his head erect—with some change of language due to difference of times, but all of the nature of reinterpretation of old truths, and without any real equivocation at his heart. I believe that he can afford to say what he really thinks—provided only that his fellow Christians of more traditional types are willing to greet him with the sympathetic intelligence which he deserves, and do not turn towards him the cold shoulder of suspicion and denunciation.”

* * *

A MEMORIAL to Dr. Collyer, which is to take the form of a portrait relief in bronze, of heroic size, and showing about two-thirds of the figure, will be placed when finished on the west wall of the Church of the Messiah, New York. It is the work of Mr. Henry Hering, a well-known American sculptor. The announcement was first made by the trustees a year ago that they had undertaken to provide a fitting monument to the memory of Dr. Collyer, but there was for some time much uncertainty as to the character of the memorial and the expense that would be involved. Subscriptions are still being received by Mr. William Shillaber, treasurer of the Robert Collyer Memorial Fund, 60, Wall-street, New York, and it is hoped that the sum required, \$6,000, will soon be in hand.

THE HORIZONS OF THE SOUL.

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THERE are few of the adjustments of life which it is so hard to make wisely and well as that between narrow surroundings and large ideals. The narrow surroundings, in spite of all that may be said against them, bring their own blessing. They help to give warmth and personal colour to our affections, to concentrate our efforts upon practical tasks, and to save us from the dishonour of mistaking beautiful dreams for Christian faithfulness. On the other hand, they often encourage short-sighted views of life. They make it easy for us to be ignorant or contemptuous of the great things of the world, which lie beyond our own parish boundaries. They banish first into obscurity and then into complete forgetfulness the wide horizons of the soul. This is one of the besetting dangers of our loyalty to sect and party in religion, unless affection for our own party is kept clean from every taint of partisanship and the sect is honoured chiefly because it is the means of giving distinctive expression to something greater than itself, to the Spirit of God in the world or to some far-reaching historical movement, from which it derives most of its nutriment and power. English Nonconformity has suffered severely in this way, partly through the intensity of its concern for its own affairs, but even more on account of the discipline of restraint and disability imposed upon it from without. It has guarded its own historical records; it has formed its own calendar of saints; it has fashioned a type of churchmanship in which local and family affections blend with the peculiar features of its message. But it has not found it easy to realise that, after all, it is only a short chapter in the long procession of Christian history. Even in the spacious air of the present day it is often more at its ease in the quiet resting-places of its own memories than in the new movements of thought and spiritual endeavour, which have no further use for the sharp lines of division and many of the faded watch-words of the past.

In an article on Church and Nation in the *Westminster Gazette* on Tuesday, which gives the substance of an address to the Congregational Union, Dr. FORSYTH, with his customary boldness and decision, brushes aside the old bad habit of thinking in closed compartments. "Christianity is inseparably bound up with organic history," he tells us. "A religion indifferent to history, whether the history of CHRIST, or of the world, or of the nation, has no message for the age." At once the scales fall from the eyes and the wide horizons are disclosed. It is not that the chapter of local history loses its importance or survives simply as the tender memory of a day that is dead. It is caught up into the majestic flow of a much larger movement, which alone can give it intrinsic importance. We are no longer content to look at the objects which stand nearest to us in the foreground, or to keep company with the few men in the crowd who happen to be of our fashion. We want to see the whole picture, with its wonder of shifting light and shade and its illimitable distances and the insistent appeal of things which in their strange beauty and depth of meaning we only dimly understand. Following out this conception of the organic unity of history Dr. FORSYTH writes as follows:—

"Some of our views, therefore, about the Church and the nation may require revision—not in principle, but in form. Some of them were formulated in an age when our present notions of society were not yet born, during the reign of an individualism, aggressive and metallic, whose clang is now fading into the past. They were framed when, as psychology had not got beyond thinking of the soul as a faggot of faculties, so sociology had not outgrown the atomic theory into that of a moral organism; when the majority principle was as yet unmodified by that of the group-person; when the State was regarded as secular and undivine; when the sects had not grown up into Churches; when the unity of the Church was hardly even a dream; when certain views of history did not extend beyond CROMWELL and his great legacy; and when even CROMWELL stood out on a background of English and Protestant history only, and not upon the great spiritual history of the West and the World."

No one can enter with any degree of sympathetic understanding into the meaning of a passage like this without seeing that it is a call to men to breathe a larger

and more stimulating air and to take their place in the movement of the Christian spirit through the ages. The Nonconformist is no longer to be satisfied with his Bible and his meagre chapter of English history. Without losing his magnificent individuality and his power, when need be, to stand alone, he is to cease to be a mere provincial and to claim his franchise in the Empire of the Spirit.

The effect of this change of attitude will be seen very clearly in three directions. In the first place, it will immensely enlarge the area of spiritual culture. Nonconformist history will cease to be studied in isolation, a method which distorts all its values and obliterates half its meaning. The centuries which intervene between the peace of the Church and the coming of Luther will no longer be dismissed as dark ages, except when some bold heretic or reformer raises his head and makes his protest. The inner life of the Catholic Church, the splendour of its heroism and the piercing vision of its saints, will begin to bear its witness within the souls of men who no longer bow at her altars. And there will arise a sense of unity, not the obliteration of all differences or the certainty of victory for ourselves, but the unity of a rich and varied life, which has its springs in the Life of God Himself and his purposes of love and goodness for the world.

In the second place, it will lift all the duties of citizenship, the whole area of State activity, into close alliance with Christian faith; and at the same time it will give to the most trivial incidents of personal or local religion a sense of largeness as they are brought into relation with the moving forces of history and the world-wide activities of the Divine Spirit in the causes of freedom, justice and peace. Our old atomic way of thinking was responsible for the idea of the secular State, in which the sphere of religion was carefully marked off from that of politics or social reform. It was due to narrow vision and lack of spiritual imagination, and has collapsed completely at the touch of our new sense of the intimacy with which religion blends with all the interests of life. Few people have any heartfelt belief in it to-day, though it survives in deeply ingrained habits of timidity and a curious slowness even among the convinced to develop all the implications of the discovery that our division of history into sacred and secular is one of convenience only, and loses all its meaning at the bar of Christian judg-

ment. But here we may venture upon another quotation from Dr. FORSYTH:—

"Psychologically," he says, "the Church and the nation cannot be related only as London neighbours are. They cannot ignore each other even in the lift. You cannot put a gulf down the centre of the soul. Society is not atomic, but also the soul is not divisible. Personality cannot be cleft. We cannot have a watertight door between the citizen and the saint in the same man; no more can we in the same nation. And if churchmen and statesmen cannot be disjoined in any strong personality, they cannot be neutral in any society of such people."

In the third place, these wider horizons of which we have been speaking, so far from encouraging vagueness, will help forward the work of concentration. The more parochial we become in our thinking and the less we see our own effort in its relation to the organic movement of history, the more likely we are to expend a large amount of energy upon the secondary things, which seem needful if we are to defend our position against other people, or by successful attack to score a victory for our own side. It is a sad spectacle, this waste of human power because religious men have been more intent upon beating one another in argument or refuting a false theology than upon doing the will of God and spreading the Gospel of His all-conquering love. It is good for us to see how small many of these things really are, how little they count in any final valuation of life, when we lift up our eyes and scan the wide horizons of the soul. Dr. FORSYTH reminds his Nonconformist readers that the superstition of the inevitableness of war, drink, and vice is far more deadly, because more intimate to our society, than any superstition of the Mass. This is a piece of plain speaking, which is clearly meant to search out the weak places of some Protestant people, who think that anti-Catholic prejudice will be counted to them for righteousness. But it is a word of equal application to us all in the moods when we forget the primary things of faith and the imperial mission of the Church in devotion to the subordinate interests of our own local party or national group, and offer men the dead watch-words of controversy instead of a new vision of the Highest. The Son of Man came to seek and to save that which was lost, not by teaching a new theology, but by planting the redeeming love of God at the centre of the soul.

RELIGION AND THE SUPERNORMAL.

THE inquiring mind of the twentieth century, not content with the triumphs won in aerial navigation, polar exploration, medical science, and the manifold discoveries which are the result of modern knowledge, is now claiming dominion over the realm of the psychic too. Have our excursions here been equally successful? The airship, the submarine, the motor car have won success at the cost of many human lives. Do we pay no toll for our increased knowledge of the psychic, and, if we do, is the gain worth the sacrifice? These are questions which call for an answer when we see on every side abundant evidence of the prominence into which the occult has leapt at the present day. It meets us in many forms, which appeal respectively to the religious and the scientific, the intelligent and the foolish, the curious and the hysterical. The spiritualists appeal to all these types when they tell us that they have solved beyond all doubt the question of the survival of personality after death, and that they can comfort the doubter and the mourner by actual proofs of eye and ear that those who have gone before can still communicate with us. The disciples of the "New" Thought proclaim that man is neglecting potentialities in his nature which, would he but learn to cultivate them, would abolish pain and disease, and bring him success in his life, vigour and poise and power to his whole personality. Mental and spiritual healers, and people possessed of hypnotic power, claim their share with medical science in alleviating the pain and suffering of the world.

And then there is a whole army of clairvoyants, palmists, astrologists, phrenologists, and fortune-tellers, who profess to—and often do—read the secrets of other people's lives, describe their characters with great minuteness, predict their futures, warn them against enemies, advise them as to their conduct—in fact, offer them a general supervision of their most intimate concerns. By these I do not mean only the public professors of occult arts who are frequently in trouble with the police, nor the foreign-looking gentlemen with uncanny eyes who stare at us from the advertisement columns of papers and magazines, inviting us to come—or write—to them, and learn how to make a success of our business, whom and when to marry, &c. Nowadays most of us count among our own friends one at least who is "psychic," and have seen for ourselves incontestable proofs of very remarkable powers.

For the day of scepticism with regard to these things is over. However much fraud and quackery and charlatanism is to be found amongst the professed exponents of occultism (as it always will be found, so long as such powers are made use of for monetary gain) only very ignorant or very prejudiced people can continue to assert that "there is nothing in it." It is just because there is so much in it that it behoves us to go very cautiously—to ask ourselves, whether we

are on the right lines when we strive to harness these mighty, mysterious powers to serve our petty, utilitarian ends, as we harness the forces of steam and electricity.

The modern scientific spirit has brought about an immense reaction from the mediæval view of the "black art." What superstitious people once fled from in terror, scientific ones now seek out and investigate. This is as it should be. But there is always the danger of exploiting the new knowledge for ulterior ends, of indulging in a species of bravado, and pretending a complete mastery over powers which we do not really understand. There may still be something of the untamed beast about our new *protégé*, whose devotees may find that they have put their heads into its mouth for mere vulgar display once too often. What, especially, has religion, in whose name such manifestations were wont to be rigorously condemned, to say to modern occultism? Is it, as some think, a legitimate plank in the platform of the Christian apologist, and may we now re-affirm the old truths with a new certainty born of the discoveries of psychic science and the cult of the supernormal? Or is it, on the other hand, a dangerous and pernicious influence, inimical to the cause of true religion, and redolent of the fumes of that infernal chasm in which Dante found the diviners?

The answer probably lies somewhere between these two extremes. That some attempt should be made to find it appears eminently desirable at a time when the question has become vital for many thinking people. It is proposed in these papers to examine very briefly the loss and gain to the spiritual life involved in the various manifestations of the occult, and to base on the results of such examination some conclusions as to the place which the psychic should occupy in the equipment of the Christian.

We shall consider these manifestations in the following order:—(1) Spiritualism. (2) Mental Healing and New Thought. (3) Clairvoyance and Telepathy.

I.

The proudest boast of the spiritualists is that, whereas the average religious man has to face the problem of a future life upon the slippery and uncertain ground of *faith*, they are firmly planted upon a rock of *fact*. Where he *believes*, they *know*. Where he professes to find comfort for the loss of his dear ones in some such vague assurance as that "the souls of the righteous are in the hand of God, and there shall no evil touch them," they can triumphantly point to the evidence of the senses. They have established communications with the unseen; they have received actual messages from the dead; they can produce spirit-writing and spirit-photographs in proof of their assertions. But, even admitting that they have gained all this—and it is a very large admission—it is permissible to ask, on the other hand, what they have lost.

In this connection, an article by Mr. Charles Ozanne in the *Hibbert Journal* for last October is much to the point. It is an attempt to prove the veracity of spirit communications, not by the ordinary evidential method of citing instances in

which the medium has, while in the trance state, referred to events which he could not possibly have known, but by the non-evidential method of showing, by quotations from the records of the American Society of Psychical Research, how perfectly the messages thus received "correspond with what should reasonably be expected, and with what we know of life here." This is the kind of thing which satisfies the expectations of Mr. Charles Ozzanne, and purports to be genuine spirit utterances from "the other side."—"Difficulties in the way of successful communication are carefully studied." "Caution is used in the work, and new methods are experimented with in the effort to improve communications." "The trouble with this work is that so many get excited over the fact that they can communicate that they want to tell all they know at once, instead of thinking one word at a time." And we are asked to admire the following as the deliverance of trained minds which have been through "the greatest and most startling extension of the field of experience that they have ever known." "All in all I feel rather like the man at the ball in a football game. The interest is different, but the push and pull of mental energy is about the same." "We are far from the gloom of the grave, and I used to think sometimes that it was that human element in the communications which made the religious world balk at their acceptance. If the agonised cries of souls in Purgatory or triumphant strains of saints in Paradise had broken through the blue, the Church would have found its verification and been with us. But the members of the S.P.R. were neither saintly enough to get the Saints to descend nor devilish enough to communicate with the damned, and so there was nothing left but to talk with those whom they had known, just folks, plain folks."

It may be true, as the writer urges, that such messages could not be the fabrications of an ignorant medium. But it is equally plain that they are exactly the kind of thoughts which would be occupying the minds—conscious or subconscious—of the expectant gentlemen assembled to receive the communications; and, to the rank outsider, it seems highly probable that upon the blank, receptive mind of the medium is impressed, not a message from another life of larger knowledge and insight, but merely a crystallisation of the vague theories which are floating about in the brains of the group of able and benevolent investigators who surround her. In any case, we have no guarantee that these phenomena are not empty of all value and significance, scientific or spiritual, that they are not mere impressions left hovering in the atmosphere, and caught back again for a moment into visibility or audibility by the efforts of man:—phenomena from which it is as useless to try and construct any theory of Reality as it would be to argue the nature of a sound from the reverberations in the ear when it has ceased, or of sight from the image left upon the retina when the eye is closed.

Our present purpose, however, is not to offer any theory as to spiritualistic phenomena, but, taking them for the

moment on trust as genuine communications from another world, to determine their spiritual value for man. I venture to think that the ordinary uninitiated reader of these messages will be fain to cry out, Tithonus-like, against so cruel an immortality: that he would prefer the darkness and extinction of the land where all things are forgotten to so weary and uninspiring a continuation of the earth-life, with its struggles and its failures, on the other side of death. But the fact that we do not like a thing is no argument against its truth. What can the non-spiritualist offer on the positive side for the illumination of the after-life? What precious thing does he possess which the spiritualists have had to abandon in their eager looking for that which eye has not seen, and their ceaseless listening for that which ear has not heard? Miss Underhill in her book on *Mysticism* has spoken of "the peculiar temper of mind, the cold intellectual arrogance, the intensely individual point of view which occult studies seem to induce by their conscious quest of exclusive power and knowledge, *their implicit neglect of love.*" Here, perhaps, we may find the answer to our question. For it is at this point that the babes and sucklings enter into their heritage, and gain foothold in a spiritual kingdom into which the most earnest and devoted investigator, *qua* investigator, has forfeited his right of entry. It is not necessary to be a mystic in order to experience a sense of union with the unseen, and with those who have transcended the old unsatisfactory *media* of the earth-life, far more intense than any appeal to eye or ear or touch could possibly induce. To the simple, loving heart, which, under the guidance of love and the religious sense, has known such a union as this, "spiritualism" simply appears the most material thing it has ever come across. To insist upon clinging to the fetters of the senses when there is another and a higher mode of apprehension which it may dimly grasp, and in the full light of which its dear ones live, is a deliberate substitution of the lower for the higher: a dragging back into the soiled and dusty sphere of the material of that which should for ever have superseded it. Tennyson was not voicing any emotion beyond the reach—though doubtless beyond the *expression*—of the average man when he sang of his beloved dead:—

Strange friend, past, present, and to be;
Loved deeper, darklier understood;
Behold, I dream a dream of good,
And mingle all the world with thee.

My love involves the love before;
My love is vaster passion now;
Tho' mix'd with God and nature thou,
I seem to love thee more and more.

In vain the spiritualists may ask, Where is your proof? How do you know that you are not the victims of a pleasing delusion? The man who has never attempted the impossible task of apprehending Reality by the senses replies that he is content to walk by faith and not by sight: that, fleeting and elusive

as his flashes of intuition may have been, he has known

moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the high God a vision.

No mere vulgar wonder-working can compel his allegiance. It has been won long ago by that revelation of the divine which speaks through the experience of humanity. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

V. E. CRAFER.

MAY MEETING MUSINGS.

OLIVER WENDELL HOLMES suggested that the story of Samson slaying a thousand men with the jawbone of an ass was commonly misinterpreted. It was evidently his idea that there was nothing miraculous about it; that it was, indeed, a commonplace transaction going on whenever an audience listened to a plausible but ill-informed speaker. Probably few of those who flock to the May meetings (which have now their genesis in April) will be in the least perturbed at this possibility, yet surely it would be dreadful to contemplate the Recording Angel, now rather old fashioned, taking verbatim reports of all the utterances! Much is written of the extraordinary amount of fiction which flows from English pens during the course of the year; it is a little strange that so few get in the least apprehensive about the volume of oratory which year by year, in season and out of season, assails the ears of long-suffering audiences. Yet the responsibility of the speaker can hardly be less than that of the writer. No doubt the newspaper is the most potent purveyor of opinions, but after the newspaper the public speaker, books being a bad third. Twenty people will listen to a speech to one who will read a book on the subject discussed, and it therefore becomes obvious that the speaker is in the position of a commander of ideas, he is the leader of backward minds into the forward line, and how important therefore it is that he should not pass bad intellectual coin on an easily gullible public like Professors Hankey and Pankey, the pillars of the Erewhonian faith in Samuel Butler's delightful book. Any statement made goes into the hearers' armoury of facts, and will be used to assail the Philistine in any future battle on this particular ground, and if ill chosen may return boomerang-like on the assailant to his discomfiture! W. H. Mallock, in "The New Republic," describes a dinner party at which a menu not only of what was available to go into the month but what was expected to come out of it was prepared, and on one side of it was a list of the dishes and on the other a programme of the topics of conversation! This might certainly be a warning to some of the guests to expect intellectual indigestion, and that we suspect is what many will suffer from at the numerous assemblies which offer tempting morsels for the speech taster during this month of May. For every man who listens to a speaker is

surrounded by a shell, built round his mind, like the shell built by the nautilus, and composed of prejudices and pieces of information inadequately understood, and to pierce this shell is the hardest task of the man on the platform. If his mind were exactly attuned to the minds he was addressing how effectively it might play, but the differences between the minds of those he addresses is such that it must be like a violinist trying to tune his instrument into harmony with a thousand others. He has arrived at his position through various channels, through books, through personal experience, and through interchange of ideas with others; this mental pabulum has been open to very few, and he has to crystallise into about twenty minutes what may have taken him twenty years to discover. Is it surprising that sometimes he fails, and that the speaker who may be the ripest in knowledge may also be something of a bore?

Thanks to the progress of education, however, speakers are becoming more appreciated, and they in their turn are less capable of imposing upon an audience. We do not hear so much of those "wiry old Methuselahs," of stories about the eleventh-hour conversions of "infidels" and the wickedness of the "unbeliever" which were once so popular at May meetings, although Mrs. Bradlaugh Bonner has still occasionally to pursue and demolish some new fiction about her father.

Mark Rutherford has given a characteristic address in this strain in his "Revolution in Tanner's Lane." The Rev. Thomas Broad describes Voltaire as one "who on his death bed cried out in vain for that salvation which he had so impiously refused, and amidst shrieks of despair, which chilled with terror those who stood by him, was carried off by the Enemy of Souls to the lake that burneth with brimstone, where their worm dieth not and the fire is not quenched. (Sensation.)" Mark Rutherford adds that this was a famous paragraph in one of Mr. Broad's sermons preached on great occasions, and particularly when he supplied a metropolitan pulpit. The story had been contradicted twice in a local paper by a Frenchman, but Mr. Broad was content to observe that its author was a Frenchman, and therefore probably an atheist "with no consciousness of moral obligation." Truly did Lecky say that "Calumny is the homage which dogmatism has ever paid to conscience." Edmund Gosse, in his wonderful autobiography of childhood entitled "Father and Son," has a fine description of what was probably a genuine "May meeting." It was a conference, he says, and "the interminable ritual of prayers, hymns, and addresses left no impression on my memory, but my attention was suddenly stung into life by a remark. An elderly man, fat and greasy, with a voice like a bassoon and an imperturbable assurance, was denouncing the spread of infidelity, and the lukewarmness of professing Christians who refrained from battling the wickedness at their doors. They were like the Laodiceans, whom the Angel of the Apocalypse spewed out of his mouth. For instance, who, the orator asked, is now rising to check the outburst of idolatry in

our midst? 'At this very moment,' he went on, 'there is proceeding, unproved, a blasphemous celebration of the birth of Shakespeare, a lost soul now suffering for his sins in Hell.'" To the comfort of the future critic Mr. Gosse, sen., afterwards expressed himself as hopeful, considering "that the light of salvation was widely disseminated in the land during the reign of Queen Elizabeth," that our national bard had, unknown to the world, found salvation before his death!

One thing perhaps will not occur to those who throng these annual gatherings, and that is how comparatively young is the privilege they enjoy. When we meet at election times, or to discuss some religious contention, we seldom recollect that it is not an ancient right. There were no large public meetings to decide the policy of the Parliamentary party in the Civil War, no demonstrations in favour of William of Orange at Tower Hill or Hyde Park! The first political public meeting was not held until 1769, and in 1795 a law was actually passed prohibiting public meetings from taking place unless five days' notice was inserted in a newspaper, giving the time, place, and object of the assembly, the notice had to be signed by householders, and the original notice preserved for the scrutiny of the justices of the peace. Moreover, when the meeting took place any single justice might disperse it if anything were said calculated to bring the Sovereign or Government into contempt, and the penalty of death could be inflicted if more than twelve persisted in remaining after such order had been given! The liberties of public meeting and free speech were hard to win, and they must be retained at all costs.

W. KENT.

THE BOOK SEALED.

THE late S. R. Crockett prefaced one of his stories by a parable of the buried life of man. The news of his passing hence at the age of fifty-three recalls the service in sweetening our outlook on life rendered by the Kailyard school. In days of pessimistic realism, when it was a fashion to paint life all in drabs and greys, Ian Maclaren, J. M. Barrie, and Crockett provided a powerful antidote in the shape of idealised commonplace which is the essence of romance. They furnished pictures of humble peasant life, and steeped them in the glamour of sentiment. They translated the pathos and humour of Burns into the story. We learnt to look at life through a window in Thrums, and caught gleam of eyes beneath a lilac sunbonnet, and listened to lovers' whispers beside the bonnie briar bush. And although James Douglas tried to cure us by presenting Scotch life without romance, as in the "House with the Green Shutters," the general reader has the incurable fault of preferring the light of Eden, even if it is false, to the truth shorn of the gleam. Life is too tangibly mean and sordid in many of its manifestations to permit censure of the artists who present the common human lot as it should be, clothed in poetic charm, etherealised and idealised.

And even then the picture falls short of the imaginative standard.

"There is a certain book of mine, which no publisher has paid royalty upon, which has never yet been confined in spidery lines upon any paper, a book that is, nevertheless, the Book of my youth, of my love, of my heart. In the chill of type there never will be such a book, for it would need the blood of rubies and the life of diamonds crusted on ivory to set the title alone.

"Mostly I see it in the late night-watches, when the twilight verges to the cock-crowing and the universe is silent, stirless, windless, for about the space of one hour. Then the pages of the book are opened a little; and as one that reads hungrily, hastily, at the bookstall of an impatient vendor a book he cannot buy, so I scan the idylls, the epics, the dramas of the life of man written in words which thrill me as I read. Some are fiercely tender, some yearning and unsatisfying, some bitter in the mouth but afterward sweet in the belly. All are expressed in words so fit and chaste and noble, that each is an immortal poem which would give me deathless fame—could I, alas! but remember. . . . Once more I have clutched, and missed, and forgotten. The imagination of my heart is left unto me desolate. And I who saw and heard, must go and sit down to my plain, saltless tale."

Every author has such an ideal book, the book that he has never written, the book that is finer than he can write. It is to such an ideal sermon the preacher sits down every week, but he rises from a desert strewn with platitudes. It is such a picture the artist ever hopes and ever despairs to paint, and his canvases bear witness how he fails. Even the voiceless have their book sealed. The last thing to which the average man would confess is the wicket gate that leads into the wild woods where the fairies hold court. A young poet has died in the heart of every man of forty, it is said. Yet he comes to life every spring and at odd moments when—

. . . . There's a sunset touch,

A fancy from a flower-bell, someone's death,

A chorus-ending from Euripides

To rap and knock and enter in our soul.

Every business man fettered to the grindstone has his *alter ego* camping on the prairies and fishing in distant streams. Every childless woman has in the world of dreams a child of adorable grace, who is her own bonnie wee mannie or girlie. Every ugly crooked man has the imperishable desire of being beloved by an altogether beautiful woman. Who would care to bring up to the light the foolish ambition that will not die, but in this life will never effectuate itself? Why should the victim of a halting utterance glow beneath the vision of holding a crowd enthralled by his tumultuous eloquence? Why should the clumsy-fingered imagine himself playing a violin or piano concerto buoyed up as by a rising tide of melodious waters? Without the slightest artistic deftness, a churl will permit fancies of his picture, his sculpture, his architectural fane, the cynosure of admiring multitudes.

Where does the narrow soul harbour his hosts of angels? The psychological justification relates to what the late Professor Wm. James, of Harvard, claimed to be the greatest discovery made within the last hundred years in the realm of mind. It is the demonstration that human consciousness is only a part of man's whole self; that all we are does not come within the mind's range of activity; that "there is actually and literally more life in our total soul than we are at any time aware of." The humped camel of our more extensive being cannot pass through the needle's eye of the brain. There are bonded stores that never suffer exchange over the counter. Our atmosphere holds in solution more moisture than falls in the daily showers. In reserve, in abeyance may lie the poet and the orator. We all have resources upon which we have never drawn. With what result? With the result that we have a thousand reasons the Reason never knows; that we have moods, longings, ideals which nothing in our common daily life may justify.

For still, from time to time, vague and forlorn,

From the soul's subterranean depth upborne,

As from an infinitely distant land,
Come airs and floating echoes, and convey

A melancholy unto all our day.

Who knows what shrine is hidden in a turn of the mountain road in the estate of the vilest? How may we judge by fragmentary revelations the unplumbed depths of the total being? And in dealing with ourselves, the hardest portion of fate's allotment, have we not to remember in face of our despairing limitations the uncharted domain beyond our ken? Perchance what is but faith here is clear assurance there; what is but instinct here, is memory there; what is but intuition here is there knowledge face to face; and what is but perplexity here is that total understanding there, and total acceptance and acquiescence.

And in the wood beyond the edge of the world perchance our chained powers, having slipped the leash, have pursued and captured the White Hart with the antlers of gold, and the sound we heard a moment ago is the herald of the victor's return.

J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

HOSPITALITY IN WHIT-WEEK.

SIR,—A considerable number of ministers have intimated that they purpose attending the Anniversary Meetings in London in Whit-week, and many of them are applying for hospitality. Mrs. Herbert-Smith, on behalf of the Women's League, has very kindly obtained offers from hostesses; but there are still several ministers unprovided for. It is possible

that this letter may reach the eye of some hostess in or near London who may not otherwise be aware of the need, in which case I shall be greatly obliged if she will communicate with me at Essex Hall.

May I add that in the course of another week, tickets for the Essex Hall Lecture and for the *Conversazione* will be forwarded to all ministers and delegates whose names have reached the office? Members of the Association who desire to attend the Lecture by the Dean of St. Paul's on Wednesday forenoon, June 3, should send a halfpenny-stamped and addressed envelope to the Secretary, Essex Hall, not later than May 25, after which date non-members and the general public may obtain tickets in the order of application.—Yours, &c.,

W. COPELAND BOWIE.

Essex Hall, London, May 14.

BOOKS AND REVIEWS.

VICTORIAN LITERATURE.

Outlines of Victorian Literature. By Hugh Walker, LL.D., and Mrs. Hugh Walker. Cambridge, at the University Press. 3s. net.

WHATEVER influences may have predominated in the literatures of other times, it will hardly be denied that the influence of religion can be most clearly traced in the great Victorian writings. In their "Outlines of Victorian Literature," Professor Hugh Walker and Mrs. Hugh Walker have attempted to depict the authors of the period "not merely as writers, but as men" (see Preface), and the biographical element thus introduced yields a vividness of presentment which is too often absent from literary surveys of the kind. Readers of Professor Walker's exhaustive and brilliant work, "The Literature of the Victorian Era" (1910), on which the present book is based, will recall the unusual amount of attention therein given to philosophical and theological tendencies, as these are reflected in both the prose writers and the poets of the time. The same recognition of speculative aspects is to be found in the smaller work, and any loss of detailed treatment now observable is more than compensated by a greater concentration upon outstanding personalities and movements.

Starting with the introduction of the German spirit into England, our authors give a particularly graphic and well-balanced account of Thomas Carlyle. "No one else," they contend, "did so much to make the literature of his age what it became," since it was he, more than any man, who "naturalised German thought in England." There are some brief but wise allusions to the Carlyle marriage controversy, which certain deciders of the great Chelsea teacher would do well to ponder, while the real force of the Carlylean message is brought out with admirable clearness in a passage which must be quoted in its entirety: "Carlyle's profound belief in strength, as symbolised for him by men like Cromwell and Frederick, has alienated many.

They do not see that the terms 'might' and 'right,' in his use of them are interchangeable. If we give them centuries to try it in, Carlyle holds that we may say indifferently 'might is right' or 'right is might.' The universe is just, and, in the long run, right is bound to triumph. But the triumph must be won by effort. Carlyle kept always before his eyes the need of fighting for justice and truth. These were the chief articles of his faith."

In addition to the Carlyle sketch, the earlier pages of the volume contain some illuminating notes on various theologians, philosophers, and scientists of the period. Dr. Chalmers and John Henry Newman are the chief theologians treated; the first-named "deserves to be remembered for the things he did, rather than for the books he wrote," while the Oxford leader has long been an acknowledged literary genius. It is affirmed that the refinement and strength which we associate with Newman's style must be regarded as attributes of his character also. A theologian of mediæval type, and anti-German to the core, he set himself from the first vehemently to withstand the spread of liberal ideas. In the section devoted to philosophers are to be found some noteworthy remarks on John Stuart Mill, T. H. Green, Edward Caird, and Dr. Martineau. Mills' beauty of character and his zeal for civic liberty are accentuated. Though, on the literary side, he produced in his "System of Logic" a work of far-reaching influence, Mill throughout showed himself impervious to that idea of evolution which was the dominant thought of his century; he wrote as if that idea did not exist. The two Hegelians, Green and Caird, adopted widely different methods of teaching; Green strove to illustrate his point by criticising some philosopher (e.g., Hume) whose thought was at variance with his own, while Caird aimed rather at developing his thesis through the exhibition of similarities between himself and another. Of Caird it is asserted that "he made no converts by violence, but probably no man who understood his lectures failed to be permanently influenced by him." Readers of THE INQUIRER will appreciate the sympathetic allusions, in this same philosophical section, to Dr. Martineau and his writings; not only are Martineau's books specified as establishing him in the front rank, but it is further maintained that "he has a claim for remembrance in his high-mindedness, and in the simple integrity of his life." In the account of scientific leaders, due homage is paid to Herbert Spencer, Darwin, and Huxley. The greatness of his conception of his task marks Spencer as a wonderful man, whatever the limits of his actual achievement. Darwin, the greatest biologist of his age, was not naturally gifted as regards literary expression, but through immense effort he eventually attained, in a wonderful degree, the power of simple attractive narration, Huxley supplemented Darwin on the anatomical side, and was, moreover, the "gladiator-general of science"—using his brilliant powers as an essayist to interpret life and to criticise old theories in the light of modern science.

Coming to the chapter on poetry, we find it mainly concerned, of course, with Tennyson and Browning. It is to these real masters of song that we turn for the poetical expression of nineteenth century religious feeling, rather than to the hymn-writers and nominally religious poets; for, as it is shrewdly observed, "though the spirit of our highest poetry is essentially religious, in our religious verse we do not find the highest poetry." In the very interesting account of Tennyson there are some suggestive remarks upon the vexed question of "The Idylls"; the poet has been censured for borrowing so much from the "Mabinogion" and from Malory's "Morte d'Arthur," but this blame is not just, seeing that "these great stories of romance... are the poetical inheritance of the world," and "have a different message for each generation"; it is "the privilege of new poets to express the message in the language of their times. . . . Shakespeare acted on the same principle as Tennyson, and so did the great Greek tragedians." The excellences of Tennyson are most apparent in his shorter poems, though "In Memoriam" (to name one of his longer ventures) is full of word-jewels and makes an almost universal appeal in the religious sense; never a convert to the strictly realistic method, in old age he "came into much closer contact with the workaday world than in the beginning of his career." Robert Browning's poetical maturity was reached almost at a bound, when, at the age of twenty-three, he issued "Paracelsus"; in later years he never wrote anything more full of genius than this poem with its splendours of thought and diction, while its two principles of love and knowledge (love being given the priority) are the principles that run through the whole of his work. According to our authors it is in "Rabbi Ben Ezra" that the poet most clearly expresses his faith; he wishes us to see that "the purest religion is of any creed or none." As a playwright, Browning was not very successful, but in "dramatic monologue" he discovered a literary form peculiarly adapted to his genius. Among minor poets, Clough and Matthew Arnold are noticed as giving utterance to that vague religious yearning, which, in a particular atmosphere of doubt and questioning, prevailed about the middle of the century.

Conditions of space prevent more than the barest allusion to those later sections of the book which deal with distinguished novel-writers, historians, biographers, and critics. Scattered among the many admirable expositions of individual authors will be found some striking comments on literature in general; to one of these attention may be drawn in concluding this brief notice of a very stimulating volume. Pointing to what certain women novelists of this country have achieved, our authors declare that in no other sphere of literature do women reach the highest place; "there has never been a female Shakespeare, but the famous French critic Scherer finds George Eliot the first of English novelists, and he is not alone in this judgment."

JONATHAN NIELD.

AGAINST ALCOHOL.

THE popular edition of Mr. Guy Hayler's book on "Prohibition Advance in All Lands" (International Prohibition Confederation, 133, Salisbury-square, E.C., price 1s. 6d.), should be added to the working library of all social reformers. They may or may not agree with the policy of total prohibition of trade in alcoholic drinks, but they cannot fail to learn here many facts as to the state of things now existing in the principal countries of the world, or to meet with many valuable suggestions arising from the record of various temperance efforts. The book is not free from misprints, and perhaps a keen critic might detect statistical errors here and there; but it bears evidence of a genuine effort to gather into focus a world-wide movement the importance of which can hardly be over-rated. We can only mention here two or three of its more striking revelations. The progress of total prohibition is greatest, oddly enough, in some of the countries where one might expect more indulgence in "nips to keep out the cold," e.g., Iceland, Greenland, and the Faroe Islands; and Denmark is advancing toward the same line as her dependencies. Again, in Norway, Sweden, and Finland, the tendency is equally evident towards a stringent policy—not forced upon the people by grandmotherly rulers, but often more vigorous in popular demand than in legislative action. A noteworthy resolution was carried in the Russian Duma last year. As readers probably know, the trade in *vodka*, the national alcoholic drink, is a government monopoly in Russia—a position which was no doubt set up, not merely to secure lucrative profits, but in order to combat the worst evils of intemperance; but it has been attended, evidently, with very deplorable results. The Duma resolved that the following label should be placed on all *vodka* bottles: "Man! Although thou hast bought this spirit, yet know that thou drinkest poison which destroys thee. Before it is too late, never buy another bottle. (Signed) Minister of Finance." The Reichsrath—is it strange to say?—over-ruled this proposal, but at last, for very shame, it agreed to remove the arms of the Empire from the labels. Another singular symptom is the boycott of spirits set up from time to time by the Socialists on the Continent, notably in Germany, Austria, and Belgium. How effectual this boycott can be is shown by the fact that in Germany, in five months of 1909-10 the consumption of "Schnapps" fell off by over 31 per cent. That this step was taken merely to embarrass the Exchequer certainly does not lessen its significance; but the very notable fact has to be added, that many of the workmen having for political reasons learned to abstain, continue to abstain for reasons of the better health and welfare generally that resulted from the practice. Last year the Belgian strike, which was practically a general one, was remarkable for the absence of rioting, due to its being a "teetotal" strike of this kind. The condition of affairs in France is an anxious one in many ways, and not least in regard to the enormous increase of alcoholic drinking

that has taken place in recent years, with the inevitable result of increased disease and crime. Our space will not permit of further illustration, we can only commend the work to the careful attention of all good citizens. They simply cannot afford to be indifferent to the appalling evils due to intoxicating drinks, or to the sinister power in the State wielded by those who profit by them.

W. G. T.

THE Duke Litta, whose new novel, "Mon-signor Villarosa," we noticed last week, is a man of keen social sympathies, though his efforts to put certain ideals into practice have not always had the most fortunate results. He is, according to *M. A. B.*, the last member of a historical Lombard family, and some fifteen years ago, after prolonged travels abroad, in the course of which he had frequent intercourse with Bebel and von Wolman and others of German Socialism, he settled down in the ancient castle of his ancestors with the intention of putting his creed of Socialism into practice. He accordingly withdrew all the large estate round his castle from its former tenants and gave it up for cultivation to 137 families of his peasants. At first the experiment gave excellent results, and the economic condition of the labourers improved greatly; but the experiment came to complete failure through, it is said, the influence of the Socialist leaders, who induced the peasants to claim ownership and refuse to work. The Duke was much affected, and acknowledged that his dream had vanished, being persuaded that the peasants' ignorance still made collectivism impossible. What is his present attitude to the agrarian agitation can be seen clearly from the present book.

* * *

ANOTHER book by Dr. Hugo Münsterberg, whose "Psychology and Crime" appeared last year, has just been published by Mr. Fisher Unwin, under the title "Psychology and Social Sanity." Dr. Münsterberg, who was born at Dantzic in 1863, was educated at the Dantzic Gymnasium and at the Universities of Leipzig and Heidelberg. He was then appointed to an assistant professorship at Freiburg, but in 1892 he crossed the Atlantic to take up the duties of Professor of Psychology and Director of the Psychological Laboratory at Harvard University, positions which he still holds.

PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK:—Music in the Church: the Rev. G. Wauchope Stewart, B.D. 1s. 6d. net.

MR. A. C. FIFIELD:—Knowledge as the Door: Dr. James Porter Mills. 1s. net.

MESSRS. HODDER & STOUGHTON:—Pentateuchal Criticism: D. C. Simpson, M.A. 2s. 6d. net.

MR. CHARLES H. KELLY:—Herod's Temple: its New Testament Associations and its Actual Structure: W. Shaw Caldecott. 6s. Outline Lecture on Herod's Temple: W. Shaw Caldecott. 1s.

MESSRS. LONGMAN & Co.:—The Life of Walter Bagehot: Mrs. Russell Barrington.

12s. 6d. net. Bishop Gore's Challenge to Criticism : W. Sanday, D.D. 6d. net.

MESSRS. W. RIDER & SON, LTD. :—Spirit Psychometry. 3s. 6d. net.

MR. T. FISHER UNWIN :—Collected Essays of Rudolf Eucken : Edited and translated by Meyrick Booth. 10s. 6d. net. Psychology and Social Sanity : Hugo Münsterberg. 5s. net.

FOR THE CHILDREN.

THE PARTHENON AT ATHENS.

IV.—THE STORY OF THE BIRTH OF WISDOM.

STORY-TELLING was one of the great gifts possessed by the people of ancient Greece. Nearly all the fairy stories that we love so well had their origin among the people of that far-off time. Even "Jack the Giant-killer" may be traced back to Hermes and his combat with the dragon, and all of our wonder tales have, at any rate, a family connection with the myths of pagan days.

It is to one of these ancient stories that the broken statues of the Parthenon belong. In our day we should scarcely imagine that great art would be used for the purpose of illustrating the stories of the nursery ; but that is because those stories have lost their meaning. In ancient Greece, however, it was different, for the stories were invented in order to illustrate the greatest and highest truths known. If you will remember that Zeus and Athena were the chief figures represented in the Parthenon carvings, you will see how they fit into the following story.

Long, long ago, when men had scarcely learnt how to be wiser than the animals of the field, Zeus, the greatest of gods, was not well. As he sat upon his throne among the clouds a heaviness was upon his brow, for he was worried and in pain. He had a very severe headache, and came to the conclusion that his trouble was due to the fact that his head was too full of wisdom. None of it was shared by the creatures of his universe. Brooding over the situation, he saw that if he could be relieved of some of it his creatures would become a noble race, for they would be sharers of his wisdom and grow out of animal propensities into a divine humanity. So he resolved to devise means whereby his great wisdom should be shared. But he had difficulty in knowing how the operation could be accomplished. We smile as we think of the realistic simplicity of the ancient Greeks in imagining the details of this story. To-day we would never dream of thinking God had anything like a headache. Yet we cannot but admit that the idea was very expressive. Of course, if God is the origin of all things, he alone would be possessed of all the wisdom of the universe before it was given to man ; but we would scarcely be bold enough to carry our thought so far as to imagine all that wisdom reposing within God's head. We know now that we can only think of God having a head like human beings as a figure of speech.

The story went on to say that Zeus bethought him of the god Vulcan, who had performed many deeds for him, for

he was skilled in all kinds of craftsmanship, and, among other things, knew well how to use the axe and hammer. Being the greatest of all gods, Zeus could command the services of all the lesser gods, and accordingly he sent for Vulcan and asked him to open his forehead and so liberate wisdom. Needless to say, Vulcan did not like the task set him to do ; but he had to obey. And the Greeks tell that Vulcan aimed an accurate and steady blow at the head of Zeus, and that when the opening was made Athena came out, fully grown and completely armed. Wisdom was in that way born to the world, according to Greek mythology. And that is why the Greeks called Athena the goddess of wisdom, and erected the great temples like the Parthenon in honour of their wonderful patroness of all wise things.

If ever you are at an exhibition of ancient Greek vases, look out for a quaint design illustrating this strange story. It was frequently painted on the red vases with black figures, touched up with lines of white. Zeus will be seen seated upon his throne, with a woman's head and body emerging from the top of his head. And in front of him will be seen a powerful, bearded figure with an adze in his raised hand. You will then know how the ancient Greeks pictured the coming of wisdom into the world.

A group of figures similar in design to this once stood in the central place of the Parthenon pediment, about which we were thinking in our last talk. But the marble statues are now lost, and we have no copy of them. We can only conclude that they were placed somewhat like the figures on the red vases, which you may find in the British Museum.

It seems very strange, and not altogether pleasing, to think of blows being aimed at the great god. We can scarcely regard them as blows of anger or any kind of viciousness ; for they were invited by Zeus himself. If we think of them as part of Vulcan's ordinary occupation, we are not so surprised, for then they just mean that the great God had asked Vulcan to direct his activities towards the highest he would know. Vulcan would usually be employed making shields and armour ; and we can imagine that he would mostly do this work with no further thought than that of engaging in his daily tasks. But Zeus here tells him to think of the highest god in his efforts ; and when he does so he produces wisdom. That is the thought the whole of this strange myth was worked out to emphasise. Wisdom comes to the world when our activities are directed towards God. It is so easy to go through life, doing our daily tasks without a thought of God. We have to perform those tasks and meet often discouragements and disappointments, and we usually think of them simply as bothers which hinder our doing what we would like to do. If, instead of acting in this way, we were to consider them in the light of God, we should become wise. That is the lesson the Greeks taught the world when they invented this story of the Birth of Athena. The story was first told in the very early days of Greek civilisation, and was treasured by them all through the ages of development, right on to the days of the higher Greek glory. We may think

it crude and perhaps repulsive, but it satisfied them always as representing the only way the world achieves wisdom, namely, by directing all efforts not merely for the immediate purpose at hand, but towards God : in everything that we are called upon to do, to try to find God.

LUCKING TAVENER.

MEMORIAL NOTICES.

MR. RUPERT POTTER.

It is with sincere regret that we chronicle the death of Mr. Rupert Potter at the advanced age of 81 years. From 1848 to 1851 he was a lay student of Manchester New College, then established in Manchester, graduating B.A. in the latter year in the University of London, and coming under the influence of the Rev. John James Tayler and Dr. Martineau, then on its teaching staff. He also attended Mr. Tayler's ministry at the Upper Brook-street Free Church, Manchester, and his own attachment to our church life owed much to that early experience, while, as one of the family of Mr. Edmund Potter, of Dinting, Glossop, he was connected with Hyde Chapel, under the ministry of the Rev. Charles Beard. On being called to the Bar, and settling in London, he found his *Alma Mater* removed there to its new home at University Hall in 1853 ; and it is in the memory of students of Manchester New College, during its tenancy in the Hall, how regularly he kept in touch with it by attending at its debates, and what an earnest part he took in them, speaking with a fluency all his own. He became once more an attendant in Mr. Tayler's services during his joint ministry with Dr. Martineau at Little Portland-street Chapel, retaining to the end close association with it, and being a generous subscriber to its funds and those of the Portland Schools. In later years he was a devoted member of Essex Church. He, at the same time, never severed his early ties with the North County of his birth, which were renewed and strengthened by his marriage to a daughter of Mr. John Leech, of Staly-bridge. He was a contributor to the funds of the Glossop Chapel, built by his father, and a constant supporter of the Stalybridge Chapel and Schools.

A man of leisure, he used his leisure well. One of his favourite occupations was photography, and in this he attained rare excellence. Proofs of it are to be found in the portraits he took. When John Bright and the Rev. William Gaskell used to share his hospitality in the Highlands, and to fish in his salmon river, he made use of the opportunity, and obtained about the very best likenesses of them extant. Moreover, he executed photographic reproductions of many pictures of Sir John Millais (a personal friend and guest of his also in the Highlands), which appear in his son's biography. They are splendidly done with great labour and care. He was well known to some of the first men of the day as their kind host, or at the Reform Club, of which he was one of the oldest members. There was indeed in him

much of what constitutes a true Christian gentleman, with the culture and refinement the words convey. His artistic nature, which in him took form in the beauty of his photographic art, is inherited by his daughter, Mrs. Heelis, best known as Beatrix Potter, whose charming animal books are the delight of untold thousands of children. The funeral took place, on Tuesday at Hyde Chapel, Gee Cross.

H. E. D.

MR. JOSEPH HANCOCK FORRESTER, J.P.

WE regret to record the death on the 5th inst. at his residence, 51, Charlotte-road, Edgbaston, Birmingham, of Mr. J. H. Forrester, J.P., a life-long member of the Old Meeting Church, in whose Sunday school he had received a large part of his early education, and where he had acted for several years as senior warden, and for many years as trustee and member of the church committee. He was an ex-Chairman of the Birmingham Board of Guardians, on which he was first elected in 1884; a co-opted member of the Education Committee of the city; a Justice of the Peace; and was active in numerous offices of philanthropy and mercy. He was also for more than forty years a member of the National Independent Order of Oddfellows, becoming Grand Master in 1881-2, and presiding at the annual meeting which was held at Scarborough that year.

In the unavoidable absence of the minister, the Rev. J. M. Lloyd Thomas, the Rev. H. H. Johnson, formerly minister of Waverley-road Church, Small Heath, Birmingham, and an intimate friend of the deceased, conducted the service on Saturday, the 9th inst., at the Old Meeting Church. In the course of his address to a large congregation of friends and representatives of Birmingham's public life, he remarked: "Few of your public-minded citizens—and Birmingham can have a legitimate pride in having produced a great number, to whom the Old Meeting Church and the Church of the Messiah have contributed a considerable proportion—could have been more prodigal of themselves in good works than was he. He was one of the worthiest men in your city—a quiet, persistent force in all that tended toward civic righteousness. If I were to try to estimate his character I should say that his dominant characteristics were—a most warm heart, a natural good cheer, a sterling veracity, a shrewd common sense, and a never-wearying endeavour to do all the good he could in all possible ways. The last day of his life—aged 75—was typical. In the morning he sat on the Bench at Selly Oak, in the afternoon and early evening he devoted himself to his business; and at 8 p.m. he attended a meeting at St. Luke's Church in connection with his work on the Birmingham Education Committee, having a sudden and fatal seizure shortly after his return home. He died, as he would have wished, in harness. He bids us follow him, to be as worthy citizens as he, and, whether success or failure attend us, to march on breast forward in the sure and certain hope that the souls of the righteous are in the hands of God and that their reward is sure." The interment took place at the Key Hill Cemetery.

MEETINGS AND GENERAL NEWS.

HOPE STREET CHURCH, LIVERPOOL

[FROM A CORRESPONDENT.]

WHEN one revisits scenes after the lapse of long years, and the occasion is of a nature to quicken the emotions, it is natural that there should be a stir of old memories. So it was with the writer last Sunday morning. As the organ pealed, and a congregation of new worshippers assembled, he looked round at the familiar walls, and as his gaze rested on the still empty pulpit it seemed to be occupied by former tenants. There was the genial Charles Wicksteed, smiling blandly through his spectacles. Only one sentence of his many sermons remains in the memory (it was prior to the days of the Higher Criticism). He was speaking of the sin against the Holy Ghost, "which shall not be forgiven of men neither in this world nor in that which is to come." "But," said the preacher, "what of the world after?" It was the originality of this remark which, I suppose, fixed it in the memory. Then came the Rev. E. M. Geldart, whom the congregation took directly from his curacy in the Church of England. One Sunday morning a tall, distinguished looking gentleman, whom no one seemed to know, after morning service expressed a desire to be introduced to the preacher. He proved to be the Rev. E. Everett Hale, of Boston. Among the occasional occupants was the Rev. Robert Collyer. "Now let us all sing this hymn together," said he at the close of his discourse. But, alas for his Methodist fervour! The tune selected was far beyond the reach of any but the choir seated in the organ gallery at the end of the building, so the look of eager fervour gave place to one of abandoned hope. The Revs. R. Suffield and C. Voysey both preached here soon after their secession from their respective communions, and it was from this pulpit that the Rev. C. Bears preached at the first aggregate Sunday School service. Dr. Martineau, who was the first incumbent, we never heard from this pulpit, but he made a remarkable speech in the school-room adjoining. Said the editor of a weekly Liverpool paper to the writer: "Can you follow him? I can't. He seems to begin thinking where others leave off." The other guest on this occasion was a Church of England minister from Cheshire. He made a short speech, and then sat down, explaining that he felt overweighted. "But I can crow on my own dunghill," he added. The subsequent history of the church we know only by report. It included the short but tender ministry of the Rev. C. Perry, and the longer brilliant one of the Rev. R. A. Armstrong. The building itself is unchanged, the only thing to denote the lapse of time being the tablets on the walls, including three marble ones to the memory of Dr. Martineau, the Rev. R. A. Armstrong, and H. W. Meade-King, who have all passed away during the present century.

Now we are present to welcome one of another generation, and perhaps of another

order of thought. The spirit remains the same, but the form changes, as he was shortly to say in a sermon of striking eloquence and fervour. The Rev. Stanley A. Mellor bears a name long familiar in the ministry, and he himself promises to add lustre to it. To readers of THE INQUIRER he is already well known. After a distinguished student's career he settled at Rotherham, and from thence was called to Warrington, where his ministry has apparently been all too short for the congregation there. But their loss is likely to be Liverpool's gain. Speaking from the text, "Where the Spirit of the Lord is there is liberty," Dr. Mellor reminded his hearers of the noble foundation of their Church. Faith in freedom, freedom in faith; and that faith involved a great responsibility. They must be true to the spirit of religion, and that could only be secured by constant living communion with God. Their freedom must be threefold: freedom of the mind, freedom of the soul, freedom from self. Unless self was conquered life was a prison-house, and God could not dwell where base desires and low ambitions had place. Emancipate the self, and existence became changed from dulness to romance; from monotony to adventure; from struggle to daring endeavour with God, and the hierarchy of heaven as witnesses. These are only a few of many striking passages in a sermon which we venture to say promises a fruitful ministry. There were too few young people in the church, but Dr. Mellor will, we think, be able to appeal to these, who, while no less earnest than their forefathers, look on the problems of life with different eyes.

There was a full choir, the singing compared favourably with forty years ago, and at the close of the sermon the anthem, "The Peace of Jerusalem," was beautifully rendered.

WESTERN UNION OF UNITARIAN CHURCHES.

ANNUAL MEETINGS AT ILMINSTER.

THE annual assembly of the Western Union of Unitarian Churches was held at Ilminster on Thursday, May 7, when delegates from all parts of the wide area covered by the Union, extending from Plymouth to Cheltenham, Gloucester, Trowbridge and Bridport, were present. The day's proceedings began with a service in the Old Meeting Chapel conducted by the Rev. E. Stanley Russell. About a hundred delegates and friends attended the luncheon, at which Colonel M. Locke Blake, J.P., C.C., presided. The toast, "Success to the Western Union," having been proposed by the Chairman, and responded to by the Rev. J. McDowell, the Mayor of Wells, Mr. G. W. Wheeler, submitted the toast of "Civil and Religious Liberty." In the course of his speech he made special reference to the great unrest in the civil and religious life of the present time, and to the set-back given by the Kikuyu controversy to the tendency towards a broader Christianity. The Rev. A. Cunliffe Fox, of Bath, in responding, said he trusted that they would esteem civil and religious liberty so highly that they would

put into practice their professions, and be always on the side of the oppressed and of those who had few or no chances to make the best of themselves. The business meeting was held in the afternoon, Mr. C. Harold Goodland presiding. The Chairman congratulated the congregation upon the renovation of the chapel and the installation of the new organ. Much sympathy was expressed for the Rev. H. Austin in the sad loss he had sustained by the death of his son, the Rev. J. Worsley Austin, also regret at the departure from their midst of Sir Edwin Durning-Lawrence, whose generosity they would always remember with gratitude. The Rev. Rudolf Davis, the secretary and district minister, presented the 68th annual report, which recorded the gratifying fact that the response to the appeal for special donations to meet a deficit on the previous year's accounts had been instant and generous, and before the date of the annual assembly a sum of £65 was received, more than enough to ensure the payment in full of all grants to aided churches. During the year the President had visited and conducted service in most of the aided and some of the unaided churches, and this had been found helpful by the various congregations. The financial statement, also presented by the secretary in the absence of Mr. J. Kenrick Champion (hon. treasurer), showed a balance on the year's workings of £5 18s. 4d. The adoption of the reports, moved by the Chairman and seconded by Mr. Henry Lupton, of Torquay, was carried. A resolution recommending the grants to be made for the present year was proposed by the Rev. Dr. Beckh, of Clifton, seconded by Mr. J. Y. Wakeham, Plymouth, and carried. Other resolutions thanking the officers and committee for their work, and re-appointing the Advisory Committee, were also carried, and an invitation was given to the Assembly to visit Trowbridge next year by Mr. F. A. Bullock.

At the evening meeting, when Mr. Harold Goodland presided over a large attendance in the chapel, the Rev. Stanley E. Russell was thanked for his sermon, and a welcome was given to Mr. G. H. Leigh, J.P., C.C., the President of the British and Foreign Unitarian Association. Mr. Goodland thanked the British and Foreign Unitarian Association for the great help it gave them, and also the Rev. J. Harwood for the zealous efforts he had made on behalf of the £50,000 sustentation fund. Referring to Sunday school work, he said he realised that their Unitarian movement, with its disavowal of an authoritative creed, and its adherence to the principle of free inquiry, had been able to adapt itself to changing phases of thought, and to assimilate new ideas from generation to generation; but he knew full well that there were a great many adherents to their congregations who could not explain the principles of their faith, and that a large number of young people who grew up in connection with their churches and Sunday schools had no very clear idea of what Unitarianism was. They wanted the young people to become so imbued with the spirit of their faith that they would realise it was something worth striving for, that the

principles of truth for authority (not authority for truth), reason, and conscience, the guides of truth and conduct; freedom of thought and speech, indispensable to the discovery of truth; perfection of character, the purpose of existence—that these principles formed the basis of their Unitarian faith, and were not to be found in any other ecclesiastical communion. The Rev. A. N. Blatchford seconded the resolution. For the last forty-eight years, he said, he had been in the fighting line, and it was a glorious thing to come face to face with people and bear personal testimony for one's faith. They sometimes thought they were going on rapidly to success, but there was still much opposition and prejudice to overcome. He believed, however, that the old spirit of antagonism was passing away, and that truth and justice would ultimately prevail. The Rev. Stanley Russell said that the world to-day did not want a religion of consolation, but one of appreciation. The world was tired of being consoled, and men no longer believed that it was a sad thing to be alive, and that the human heart was naturally depraved and wicked. The world, which was often spoken of so slightly, was full of the divine, and if they were going outside it to find the Church they were going outside God. God was caring wonderfully for the world, and one day they would have all realised that "to be alive and be yourself" was to be one with the Lord. Mr. G. H. Leigh said the chapel in which they were assembled had associations for him of a peculiarly tender character, and he congratulated the Ilminster congregation most heartily upon the improvements which had been undertaken to make it more beautiful. There were in Great Britain and Ireland from 360 to 370 congregations of their Church, one-half of which were established over 200 years ago. If there should be any differences between the old churches and those of more modern growth they must be put aside, and the common cause upheld by consolidating their position and making it more capable of the higher ideals which they all entertained with regard to their church life and interest.

The Rev. J. Harwood also spoke briefly, and a hearty vote of thanks to the Minister, committee, and congregation of the Old Meeting was proposed by the Rev. R. H. U. Bloor, of Exeter, which was seconded by the Rev. W. H. Burgess, of Plymouth, and carried unanimously, Mr. W. Harvey Blake and the Rev. W. Holmshaw replying on behalf of the congregation.

NATIONAL CONFERENCE GUILDS' UNION. ANNUAL MEETING.

THE thirteenth annual meeting of the Union was held in Manchester on Saturday, April 25. Divine service was held in Cross-street Chapel at 3.0 p.m. The preacher was the Rev. J. M. Lloyd Thomas, of Birmingham. At 4 o'clock the annual business meeting was held at the Lower Mosley-street Schools, the President, the Rev. W. H. Lambelle, being in the chair.

There were also present Mr. H. P. Greg, M.A., treasurer; the Revs. Dendy Agate, J. M. Lloyd Thomas, W. G. Price, E. Thackray, E. L. H. Thomas, L. Short, J. H. Short, J. Ellis, F. Coleman, M. Rowe, H. R. Tavener, G. A. Ferguson, Chas. Smith, and H. Fisher Short, secretary, and representatives of the various guilds.

The Secretary read the Council's report, which extended a hearty welcome to the following Guilds, which have joined the Union since the last annual meeting: (Seniors), Coseley, Park-lane, Dudley, Walsall, Tamworth, Handsworth, Leigh and Hunslet; (Juniors), Uppertorpe, Park-lane, Blackpool (North Shore), Astley and Preston. It congratulated the recently formed Midland Guilds' Union, under the presidency of the Rev. J. M. Lloyd Thomas, and expressed its appreciation of the efforts of Miss Twist, to whom the inauguration was largely due. Miss Twist had also helped to secure a wide circulation among the Guilds of their new magazine *Church, School and Home*, to whose editor, the Rev. J. M. Lloyd Thomas, and secretary, Mr. Lewis Lloyd, thanks were returned for a liberal allowance of space for Guild news and articles. Unfortunately the prize Essay scheme had secured but a small response. The work had been divided into junior and senior sections, and in all only four essays had been sent in. The Rev. John Ellis had examined the junior papers on "The Life and Moral Teaching of James Martineau," and his awards were:—First prize (10s.), Miss M. J. Hodgkins, Walsall; second prize (5s.), Miss F. Smith, Uppertorpe. The senior papers on "The Christian Ideal," were adjudicated by the Rev. Mortimer Rowe, B.A., who divided the second prize (10s.) between Miss M. M. Melland, Hole, and Mr. F. J. Green, Leigh.

The report concluded as follows:—"We are living in critical times, and no church can afford to neglect any real means for the accomplishment of its best aims. Most earnestly, therefore, would we recommend to all our Free Churches the necessity of utilising the far-reaching advantages of the Guild. If only we can win the hearts of our young people for God and the good life, our churches will be richly blessed, and our future big with promise."

The statement of accounts was presented by the Treasurer, who reported that though the expenditure for the year was high—especially in respect of postages—there was a small balance in hand. A letter was read from the Rev. J. J. Wright, vice-president, who is trying to regain his health at Harrogate, and the meeting resolved to send a message of sympathy to him, with best wishes for his speedy recovery. The following officials were elected:—President, the Rev. W. H. Lambelle; vice-presidents, the Revs. J. J. Wright and J. M. Lloyd Thomas; treasurer, Mr. H. P. Greg, M.A.; secretary, the Rev. H. Fisher Short. Council, Miss M. Twist, Miss A. Short, Messrs. R. M. Entwistle and H. Whitaker; the Revs. Neander Anderton, Dr. E. Thackray, Mortimer Rowe, Frank Coleman, John Ellis, E. Morgan, J. Arthur Pearson and W. G. Price.

In the evening the annual young people's rally was held in the large school-room. Thoughtful and stimulating addresses were

given by Mrs. H. Fisher Short, Mr. John Dendy, and the Rev. Mortimer Rowe, interspersed with musical items by Miss Ada Short, Miss Lily Smalley, and Mr. John E. Rhodes, Mr. Geo. Gorton acting as accompanist. On the motion of the Rev. Dendy Agate, seconded by the Rev. W. G. Price, the meeting expressed its gratitude to all who had contributed to the programme.

THE ALLIANCE OF HONOUR.

A GREAT assemblage of some 7,000 men well filling the Royal Albert Hall, took place on April 30 in celebration of the eleventh anniversary of the Alliance of Honour. The Society was founded in 1903 to induce men of England to hold aloft, despite the powerful temptations by which they were surrounded, the nobility and honour of a life unsullied by impurity; and consequently, to maintain a chivalrous regard for the virtue of woman. The vast audience, the larger proportion being members of the Association, gathered from many parts of the country, and it was known that friends just arrived from Barbadoes, British Honduras, and Russia, were present. The question of purity, declared Lord Balfour of Burleigh, who presided, concerned the best interests of the home, the nation, and the Church, and the same standard or morals should be applicable to men and women alike.

Apart altogether from the presentation of a very cheering report of the year's progress, an announcement of deep significance was made, no less than "An All-round-England Purity Campaign," to commence in the autumn of 1915. The project will occupy several years, and it is estimated that the initial cost will be £25,000. During the first session of the actual campaign 800 mass meetings will be planned for the large cities and towns of the country. The following session will be devoted to gatherings in the smaller towns, succeeded by a large series in towns of still less magnitude, the whole being concluded by a "caravan campaign" to reach the outlying districts. It was mentioned that the Archbishop of York hopes to take some part in this projected campaign, and that the Bishop of London, who has already spoken at Alliance of Honour meetings, hopes also to be able to take part; the enterprise has his prayerful sympathy. Dr. Harry Guinness, the President of the Alliance, expects to devote considerable time to the undertaking, and the help of a host of other prominent and well-known speakers is to be secured. That such a campaign is timely there can be no doubt whatever, and it should be warmly supported by all sections of the community.

Supporting the Chairman were the Bishop of Lichfield, Bishop J. Taylor Smith (Chaplain-General to the Forces), the Bishop of Thetford, Lord Channing, General Bramwell Booth, Dr. Harry Guinness, Lord Haddo, Rev. Dinsdale T. Young, Mr. E. Smallwood, J.P., L.C.C., Dr. Heywood Smith, Alderman Dr. Rushbrooke, Messrs. E. E. Bagnall and A. B. Kent (joint acting directors), and others, several of whom delivered speeches of great spiritual power. Some striking sing-

ing by a large male voice choir, composed mainly of members of the Alliance of Honour, added much to the helpfulness of the gathering. Upon an appeal for fresh workers being made, over 500 names were given in.

THE SOCIAL MOVEMENT.

THE REGULARISATION OF EMPLOYMENT.

INTIMATELY bound up with the question of a living wage, which has claimed so large a share of recent discussions, is the problem of the regularisation of employment. The great discovery of the Poor Law Commission of 1909 was that an enormous proportion of our industrial population was suffering from chronic under-employment. The results of this state of affairs it is hardly necessary to indicate, but one of the worst is that so many poor households are kept going—and no stronger language can be used to describe the situation—by the irregular and not over well-paid labour of women, by charring, house-cleaning, &c. There are whole districts in London where this condition of affairs is a marked feature. In some seaside towns, Brighton, for instance, where there are few local industries, homes could not be kept together at all if it were not for the work of the wives. It is hardly necessary to point out that this is bad for the wives, bad for the husbands, bad for the children, and ultimately therefore bad for the whole community. In certain more or less regular industries, also, such as dock labour, it has been pointed out again and again that the supply of workers is always by many thousands greater than the demand. Mr. R. Williams, the northern director of Labour Exchanges, has recently been working out a scheme for the decasualisation of dock labour, which appears to be a thoroughly sound and practicable method, based on the results of actual experience.

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A few years ago also a number of students of the London School of Economics took up the subject of seasonal trades as a topic for investigation. It is commonly supposed that work is slack in the winter and more easily obtainable in the summer, but in reality such is the multiplicity and variety of modern trades, there is no month of the year where there is not some industry at its busiest and some other at its slackest. Moreover, the busy season is often due to mere habit and custom. There is, for instance, no special reason why in certain parts of England nearly every lady in a certain walk of life should have a new hat or a new dress for Whit Sunday. A few weeks before or after this day would not matter very much, but if everybody insists on new apparel for Whit Sunday it means a rush before and a slump afterwards. Whit Sunday is a movable feast, and therefore it is not weather but custom which dictates the demand.

The low rate of unemployment during the past few years, the lowest since statistics began to be compiled, has put the question of unemployment out of sight for the general public, who still stick to the national habit of dealing with things piecemeal, or as difficulties arise—a commendable mental tendency as a rule, though sometimes rather short-sighted. As long ago as the publication of the Minority Report of the Poor Law Commission it was pointed out that something might be done to steady the volume of employment, if public contracts which can often be held over to a more convenient season were given out when private industry tends to be slack. It is good news, therefore, to hear that a Committee has been appointed by the Treasury "to consider whether any, and if so what, steps might be taken with a view to regularising the total demand for labour from year to year and in different seasons by adjusting the distribution of public work conducted or given out by Government Departments and local authorities with reference to the state of employment in the particular trades from time to time." The composition of the Committee, over which Mr. Percy Alden, M.P., is to preside, is admirable. Lord Henry Cavendish-Bentinck, M.P., Mr. G. N. Barnes, M.P., Mr. W. H. Beveridge, Mr. Cyril Jackson are outstanding names on the roll of social workers. We shall look forward, therefore, to a sane, well-informed, and practical report as the result of the labours of the Committee, and hope that the publication of it will take place before the next cycle of unemployment comes upon us.

ANNOUNCEMENTS.

A SALE of work organised by the members of the City Temple in aid of the Pioneer Preachers' Fund (established by the Rev. R. J. Campbell) will be held in the Library and board room of the Memorial Hall, Farringdon-street, on Thursday, May 21. The opening ceremony will be performed at 1.30 by Lady Stapley, the Rev. R. J. Campbell in the chair, and a public luncheon will follow in the board room, at which Mr. Campbell will again preside, supported by Dr. W. Blake Odgers, K.C., the Rev. T. P. Spedding, and others.

THE Child Welfare Housing and Town Planning Exhibition, to be held at the Imperial Institute under the auspices of the Victoria League next week, will be an important contribution to the public knowledge of these subjects. Many of the Colonial Governments will show plans and models of work that is being done overseas, and there will be a full representation of modern housing conditions in the United Kingdom. The Marquis of Salisbury will declare the Exhibition open on Monday, the 18th, and on subsequent days speeches will be delivered by Mrs. Humphry Ward, the Earl of Lytton and Mr. Waldorf Astor, M.P., while singing games and Morris dances will be performed by children from the Hampstead Garden Suburb and the Guild of Play.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham.—The Waverley-road Church, Small Heath, held its George Dawson anniversary service in the Birmingham Town Hall on Sunday last. In spite of very unpropitious weather the hall was crowded. The Rev. Gertrud von Petzold, M.A., preached the sermon, taking for her text St. Matthew xvi. 24. The Gospel of our Lord Jesus Christ, she said, was a Gospel of progress, its central law being the law of self-conquest. She traced the workings of this law through the history of the Christian Church, and ended by applying it both to the individual and national life of our day. Our time is crying out, she said, for men and women willing and able to lead the advance guard of progress for the reconstitution and uplifting of society.

Halifax.—The Sunday school anniversary services were held at Northgate End Chapel, on Sunday, May 10, the sermons being preached by the Rev. Dr. S. H. Mellone, Principal of the Unitarian Home Missionary College, Manchester. In the afternoon a scholars' service was held, when the Rev. W. Lawrence Schroeder delivered an address. The collections, which were in aid of the school funds, amounted to £26 0s. 5d.

Liverpool.—The annual display of the Boys' Own Brigade was held at the Domestic Mission Mill-street, on April 30, the 7th Company (Mill-street), 8th Company (Hamilton-road), 9th Company (Birkenhead), and 11th Company (Bootle) taking part under the command of Captains Norman Hall, Geo. Lane, Lieut. E. W. Willmer, and Captain Geo. Williams, respectively. Under the superintendence of Major A. C. McCann an interesting programme was carried out in an excellent manner. Special mention should be made of the improvement in the bands of the 7th and 8th Companies, and great credit is due to the bandmasters. The Chairman of the battalion, Mr. C. Sydney Jones, C.C., J.P., inspected each company, and afterwards congratulated the officers and boys on the way the work had been done. As an example of the value of training in discipline, and of courage, he referred to the presentation of a certificate by the Liverpool Humane Society to James Metcalfe, a lance-corporal in the Hamilton-road company, for attempting to rescue a little girl from a fire. Mr. F. C. Bowring, C.C., J.P., president of the Mission, proposed a vote of thanks to Major McCann. The attendance (127) was a record for any battalion parade. The battalion treasurer and secretary, Messrs. Laurence D. Holt, C.C., and Laurence Hall, and a number of friends were also present.

London: Dingley-place.—A well-attended course of lectures on "Sick Nursing," given to the members of the Mothers' Meeting at the Domestic Mission, Dingley-place, St. Luke's, has just been concluded. On Sunday there was a church parade of the Boys' Own Brigade when there were present companies from Hackney and Limehouse, comprising about 70 officers and boys. A special hymn, written for the occasion, was sung. The Window Gardening Committee has just met to make preliminary arrangements for the annual flower show.

London: Stamford-street.—The annual gymnastic competition for the Marian Pritchard memorial shield took place at Stamford-street Chapel on April 30. Four companies of the London battalion competed, Nos. 1, 2, 3, and 5, and after a very interesting display the shield was awarded to company No. 3, who gained 662 marks out of a possible 960. The marks

given to the remaining companies were as follows:—No. 1, 646½; No. 2, 648; No. 5, 566.

Sidmouth.—A social gathering was held on April 30, in the Old Meeting school-room, to bid farewell to the Rev. William Agar, on his resignation of the pulpit. A presentation was made to him and Mrs. Agar on behalf of the congregation. While regretting the loss of Mr. Agar as minister, much pleasure was expressed at the announcement that Mr. and Mrs. Agar propose to remain in Sidmouth.

NOTES AND JOTTINGS.

THE ROYAL SOCIETY FOR THE PROTECTION OF BIRDS.

The spring number of *Bird Notes and News*, forming the first part of Vol. vi. of the organ of the Royal Society for the Protection of Birds, is a special Plumage Bill number, and reports at length on the debate on the second reading of the Bill. The attitude of the trade in contesting the further progress of this measure, after the overwhelming majority in its favour, by bringing up amendment after amendment in committee, illustrates the need for the vigilance of the Society and its sympathisers, and the huge quantities of plumes (including many rare birds of Paradise) offered at the London sales recently afford fresh proof of the instant need for such legislation. A list of Plumage Bill literature is supplied for the benefit of those who wish to obtain publications on the subject, and attention is drawn to the fund which it has been necessary to raise in order to extend the campaign against traffickers in plumes. Further donations will be gratefully received at 23, Queen Anne's Gate, London, S.W. It may be mentioned that some 20,000 of the very attractive plumage cards, and over 50,000 campaign leaflets have been individually addressed by post, in addition to hundreds of personal letters sent to influential and interested persons.

TWENTY-FIRST WORLD PEACE CONGRESS.

The twenty-first World Peace Congress, organised by the International Commission of the Berne International Peace Bureau, will take place at Vienna from September 15 to 19. It will mark the completion of a quarter of a century's pacifist work, in the course of which twenty congresses have been held in various countries in addition to several general meetings, and it is fitting that the delegates should meet, at last, in Austria, which is ruled by a monarch who is one of the most determined advocates of peace. The meetings will be held in the Parliament Buildings, and among those whose names appear on the programme which has been drawn up provisionally are M. Emile Arnaud, President of the League of Peace and Liberty, and Vice-President of the Berne International Peace Bureau of Paris; Mr. Carl Heath, Secretary of the National Peace Council, London; Professor Dr. Ludwig Quidde, Member of the Bavarian Diet, Munich; Dr. G. Grosch, Secretary of the German Peace Society, Stuttgart; M. Miljukoff, member of the Duma, St. Petersburg; Dr. James L. Tryon, General Secretary of the American Peace

Society, Boston; Mr. G. H. Perris, and Sir Alfred Turner. At the close of the Congress a trip will be made down the Danube to Budapesth at the invitation of the Hungarian Peace Society.

NEW ENGLAND AS A FACTOR IN THE PEACE MOVEMENT.

Speaking at the Conference of the New England Peace Societies in January, Mr. James L. Tryon reminded his hearers that in New England the American Peace Society made its home for nearly a century, that it supports six State peace societies at the present day, and that, in addition, the World Peace Foundation has its headquarters in Boston. Taking this fact into consideration, together with the important part which the public men of New England have played in the movement for international arbitration, it seems singularly appropriate that the citizens of Massachusetts should co-operate with the citizens of her sister States in the festival of nations which is to be held to mark the anniversary of the signing of the Treaty of Ghent. To this end an address to the people of Massachusetts expressing the hope that they will observe in a suitable way the commemoration of the hundred years of peace has been drawn up and signed by a number of representative American men and women who are interested in this subject.

* * *

"THE sons of Massachusetts," the address points out, "native and adopted, have through all the intercourse of the United States with Great Britain had a conspicuous part both in making peace and preventing war. Benjamin Franklin and John Adams signed the treaty that ended the struggle of the Revolution. John Quincy Adams was chairman of the American commissioners who made the Treaty of Ghent, which ended the War of 1812. Daniel Webster, Secretary of State, appointed from Massachusetts, negotiated with Lord Ashburton the Webster-Ashburton Treaty, which adjusted dangerous difficulties with Great Britain, some of them relating to the Canadian border. Joshua Bates successfully served as umpire in the adjudication of claims between our two countries. Charles Francis Adams was a member of the Geneva tribunal which settled the controversy over the Alabama Claims, the most important of international arbitrations. Eminent members of the Massachusetts bar have participated in nearly all the other great arbitrations which have been held from the time of the Jay Treaty until to-day, including the Alaskan Boundary and the Fisheries Cases. Among the ministers of the United States to Great Britain have been three members of the Adams family, besides Edward Everett, George Bancroft, Abbott Lawrence, John Lothrop Motley, and James Russell Lowell, names which are held in high respect by our people. George Peabody, a common benefactor of both nations, was an ambassador of goodwill between them. The writings of Longfellow, Emerson, Lowell, Hawthorne, Whittier, and Holmes have been potent not only in promoting friendship with Great Britain, but with the world." The address is issued by the Massachusetts Peace Society.

GUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

MAY 16, 1914.

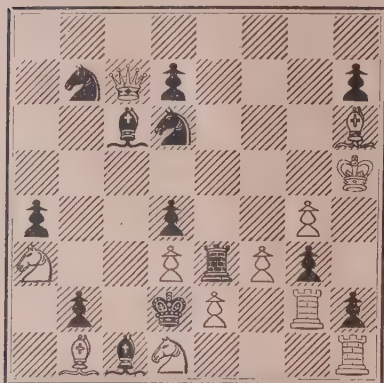
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 57.

By BRIAN HARLEY.

(From The Morning Post.)

BLACK. (13 men.)



WHITE. (12 men.)

White to play and mate in two moves.

SOLUTION OF No. 55.

1. K. K2 (key-move).

Correct solutions have been received from O. Lupton, Geo. Ingledew (and No. 54), E. C. (Highbury), A. S. Rodgers, E. Wright, W. E. Arkell, R. B. D. (Edinburgh), Rev. I. Wrigley, J. W. (Belfast), Rev. B. C. Constable, F. S. M. (Mayfield).

No. 55 has, of course, been given great prominence in the chess press, and has met with universal admiration. The beautiful play when 1...R.R8 is apt to be overlooked by the hasty; yet it leads to one of the best mates. It has not been found particularly difficult by the average solver, but the strategy, taking the fewness of the men into account, is of a very high order. Many accepted critics have said that it is just such a one as Loyd himself would have composed, without being in any sense a plagiarism.

No. 57, by my friend Mr. Brian Harley, gave much pleasure to the solvers in the *Morning Post*. There is rather a crowd of force, but the key, and the complications which ensue after its discovery, are most ingenious and surprising.

I recently saw a two-mover composed by the American champion, F. J. Marshall, which only serves to prove that the typical fine match-player has no leaning towards imaginary positions. It is elementary, and has the attributes of a position composed by a novice. There are a few notable exceptions to this curious phenomenon. Amongst players of the first rank (masters) are to be found Teichmann, Schlechter, Berger—all Germans, who compose first-rate problems. There are a fair number of players who are good solvers and capable critics, but the average match-player's ideas as to a really good problem are quite beside the mark; give him a gem where the relative strength may be out of all proportion (and yet a good problem), he is quite at sea. Lasker himself has composed a few problems, but they would stand no chance whatever in an ordinary tourney.

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LONDON, SATURDAY, MAY 23, 1914.

[ONE PENNY.]

British & Foreign Unitarian Association.

President: G. H. LEIGH, Esq.

ANNIVERSARY MEETINGS.

Tuesday Evening, 2nd June. Religious Service, Unity Church, Upper Street, Islington, 7.30. Preacher: Rev. Alfred Hall, M.A. Collection for the Association.

Wednesday Morning, 3rd June. Essex Hall Lecture, 11.30. The Very Rev. W. R. Inge, D.D., Dean of St. Paul's. "The Religious Philosophy of Plotinus, and some Modern Philosophies of Religion." Admission by Ticket only; send stamped and addressed envelope to Secretary, Essex Hall.

Wednesday Evening, 3rd June. Public Meeting, Essex Hall, 7.30. Four Addresses on "Our Religious Outlook." (1) "Tradition and Inspiration," Rev. R. N. Cross, M.A.; (2) "The Foundation of Truth," Rev. J. Cyril Flower, B.A.; (3) "Human Needs To-day," Rev. Lawrence Clare; (4) "The Gospel of a Free Faith," Rev. E. Stanley Russell, B.A.

Thursday Morning, 4th June. Annual Meeting, Essex Hall, 10.30. Followed by a CONFERENCE on the Work of the Association at Home and Abroad.

Thursday Evening, 4th June. Conversation, Portman Rooms, Baker-street, 8. Music and Refreshments. Tickets, 1s.; on and after 3rd June, 2s. Apply, Book Room, Essex Hall, Essex-street, Strand, W.C.

LONDON DISTRICT UNITARIAN SOCIETY.

THE SIXTY-FOURTH ANNUAL MEETING

will be held at
Essex Hall, Essex Street,
on

WEDNESDAY EVENING, MAY 27.

The Chair will be taken by the President, Mr. A. SAVAGE COOPER, at 8 o'clock.

Speakers: Mr. John Ward, M.P., Rev. D. Basil Martin, Rev. Douglas Robson, Mr. H. O. Montague, Dr. C. Herbert-Smith, Mr. Oscar Dowson and others.

Tea and Coffee at 7.30.

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THE SUNDAY SCHOOL ASSOCIATION,
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ANNIVERSARY MEETINGS, TUESDAY, JUNE 2, 1914.

President:

ION PRITCHARD.

CONFERENCE at 10.45 a.m.,
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LUNCHEON at the Holborn Restaurant
at One o'clock. Tickets 2s. 6d.

At 3 o'clock an Address will be delivered at
Essex Hall by

FRANK ROSCOE, M.A.

(Late Lecturer on Education and Head of the
Training College for Men in the University
of Birmingham), on

"Method in Sunday School Teaching."

President's Address and Business Meeting at 4 p.m.
AFTERNOON TEA AT 5 p.m.

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24. Morning, Rev. JOHN HUNTER, D.D.
Evening, Mr. S. SPENCER, B.A. (of Manchester College).
31. Morning, Rev. JOHN HUNTER, D.D.
Evening, Mr. A. ARUNDEL, B.A. (of Manchester College).

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SUBJECTS for May 24:

Morning: No Finality in Truth-finding.

Evening: The Unequal Fates of Men.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 24.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON Collection for London Domestic Mission.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. FRED COTTIER; 7, Mr. R. W. SORESENSEN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Rev. J. A. PEARSON; 7, Rev. ALEXANDER GORDON, M.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Miss M. FRANCIS.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORESENSEN; 7, Mr. F. G. BARRETT-AYRES.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D.; 7, Mr. S. SPENCER, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15, Mr. HOWARD CANDLER, M.A., F.R.S.L.; 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. A. H. MONCUR SIME.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. H. S. SOLLY, M.A.; 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. J. H. CROOKER, D.D., of Boston, U.S.A.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Mr. J. W. BROWN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. ENFIELD DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. H. DOLPHIN.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. J. C. BALLANTYNE. School Anniversary.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A. Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. R. N. CROSS, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH

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Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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BRUCE.—On May 14, at his residence, Bournemouth, Henry Michael Bruce, eldest son of the late Henry Bruce, of London, after a long illness borne with patient courage.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress

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NOTES OF THE WEEK.

THE Welsh Church Bill passed its third reading in the House of Commons on Tuesday evening by a majority of 77, and will in the natural course of things receive the Royal Assent at the close of the present session of Parliament. We can understand the sentimental objections to the measure which are felt strongly by many people, who regard the present recognition of the Church of England by the State almost as part of the natural order of things. But it is difficult to suppose that the able men in the House of Commons, who have denounced it as an attack upon religion inspired by jealousy and vindictiveness or as a final separation between politics and Christianity, can really have examined the meaning of their own words. We never think of establishing one form of Christian worship in any of our colonies, and he would be a bold man who would tell high-minded Australians or Canadians that in consequence of this omission spiritual forces have no influence in public affairs. It is astonishing how insular we remain, in spite of our swelling imperial sentiments, in our attitude to many of our home problems.

* * *

It has been the policy of the opponents of the Bill hitherto to offer uncompromising opposition to the Disendowment clauses. But the situation will change rapidly in the course of the next few weeks, and the easy task will be undertaken of making good the loss. All the talk about

crippling the activities of the Church for lack of means held in reserve the certainty that the members of the Church of England, with their command of great wealth, will never allow anything of the kind to happen. The whole case for Disendowment is one upon which good men may differ. It is not a clear and simple question of right and wrong. Speaking for ourselves, there seems to us to be a clear distinction between the property belonging to a private person or denomination and the endowments enjoyed by a national body which is subject to parliamentary control. Such endowments are "public" or "national" in a sense in which these terms cannot be applied to other forms of property. For this reason Parliament may vary their use without any infringement of the rights of ownership. In the case of the Welsh Bill a clear distinction has been drawn between these ancient national endowments and the gifts which were made at a later date by private donors for specific purposes.

* * *

THERE was a curious article by "Artifex" in the *Manchester Guardian* on Thursday, in which he tries to minimise the importance of Dr. Sanday's pamphlet, to which we called attention last week. He sees in it an honourable desire on the part of Dr. Sanday to take his stand by the side of men whom he feels to have been unfairly attacked, and to preserve the comprehensiveness and breadth of the Church of England at a moment of crisis; but after all, such is the soothing discovery, "his latest pamphlet is not really a departure from the position he took up in his earlier writings." Now this is a plain contradiction of what Dr. Sanday himself says. He tells us, in language so simple and clear that we should have

thought no one could possibly misunderstand it, that his mind has grown and changed in certain directions and that he finds himself now unable to accept certain miracles which he formerly defended. What is the use of trying to explain away this salient fact in the situation? We know that it will be deeply disturbing to many people. We shall not be surprised if it is quietly and politely ignored in the very quarters which rang with denunciations of Mr. J. M. Thompson's book on Miracles. But does any man in his senses really believe that the situation can be saved by mushy thinking and a refusal to face the live issues of criticism and thought? Evidently Dr. Sanday does not think so, and that is one reason why we are so deeply grateful to him for his candour.

* * *

THE National Peace Council celebrated Peace Day on Monday in what may fairly be described as a jubilant mood. Mr. Gordon Harvey said that the movement towards international peace was "full of happy auguries." Mr. Moscheles said that man must now learn to be "a law-abiding citizen of the world." And Sir Edward Boyle referred with great satisfaction to the momentous statement of Sir Edward Grey, to the effect that the delegates of the approaching International Conference could be instructed to consider, with a view to making it agreeable to the sentiment of this country, the proposal for the immunity of private property in time of war, which pacifists had continually supported.

* * *

At the annual meeting of the Social Welfare Association for London, which was held at the Mansion House on Monday afternoon, Mr. Herbert Samuel spoke hopefully of the growing co-operation

between Government departments and philanthropic associations. In this respect a change had come over the whole spirit of Government. The Social Welfare Association, with the aid of the Local Government Board officials and the police, had grappled with the question of the homeless poor of London, and had succeeded in bringing together all the societies which were devoted to that problem. In 1912 that committee developed into an official committee under the control of the Local Government Board and the police. As a result there had been a great decline in the number of those who wandered about the streets of London at night. Many of those poor creatures had been placed upon the right road to self-emancipation; and the Embankment, which was for so many years a national scandal, had been entirely cleared of the vagrants who had previously made it their Mecca after nightfall. But by far the most important work which the Social Welfare Association had set itself was the problem of the vagrant child. That poor helpless little victim, who was offered neither moral protection nor education, would shortly be legislated for by Parliament; and the money to help it would be provided from a central fund.

* * *

THE resignation of the pulpit of the King's Weigh House Church by the Rev. E. W. Lewis, and the few sentences of explanation from his letter to his congregation which have been given to the world, will cause little surprise to those who have read some of his recent articles in our columns with sympathetic understanding, or have had other opportunities of insight into the workings of his mind.

"I have often asked myself at the close of a Sunday whether I myself were prepared to do what in my sermon I had been urging you to do. . . .

"I have felt for some time the incongruity between the position of being a man of God and the position of being a comparatively highly-salaried, comfortably-conditioned official in organised religion. . . .

"I am seeking personal poverty and the simplest kind of life, and also an unorganised and irregular form of preaching, a kind of wayside sowing of the seed."

These words need no adornment either of comment or criticism. Mr. Lewis has made the difficult choice and cut himself free from the entanglements, which he felt were hindering his best life. He may be wise or foolish as the world measures such things. That is not the question. It is not prosperity or the praise of men which matters supremely to him, but the life of the soul and the vision of God. He may succeed or he may fail in his quest. But who will dare to pity him, or even wish to call him back as he goes forth on his great adventure?

CITIZENSHIP AND THE PULPIT.

—*—

SIR EDWARD RUSSELL, of the *Liverpool Daily Post*, is one of the people who has learned the art of combining real breadth of mind with perfect naturalness. He is a Churchman without a trace of patronage for Nonconformists. He belongs to that large and vague group of people known as orthodox, and he can associate on easy and happy terms with heretics without self-consciousness or a word of apology. The gift is sufficiently rare to be worthy of remark. Some people may account for it by the fact that he is a journalist, whose business it is to be all things to all men. We prefer to attribute it to the deeper cause, that he is a Christian who has the wisdom to look below the surface. In a speech at the meeting held recently to welcome the Rev. S. A. MELLOR to the ministry of Hope-street Church, he expressed himself with a cordiality which must have given all the greater pleasure because it was so obviously not the language of mere compliment. "Ordinary sentimental assurances of goodwill," he said, "between persons of different denominations in this country do not, I confess, deeply interest me. They are generally very jejune; I have known them to be somewhat insincere; at all events they are not definite enough in their treatment of differences, and in their treatment of agreements, to be of great utility. My own opinion is that every denomination in this country makes special contributions to the general stock of spiritual good." A man who adopts this point of view with complete sincerity can appear in any company without the risk of misunderstanding. Indeed, it will never occur to him to regard misunderstanding as a possibility with which he has to reckon in the fulfilment of simple human relationships with other good men.

But the speech of Sir EDWARD RUSSELL was devoted chiefly to the great tasks of citizenship and the function of the pulpit in regard to them. He welcomed a new personality among the ministers of Liverpool as a fresh centre of moral idealism, from which the conscience of the community would be able to draw stimulus and guidance. At this point, however,

he proceeded to draw a distinction, which the reformer in his impatience with wrong often forgets, between the function of the educator of conscience and the maker of programmes. The minister, according to Sir EDWARD RUSSELL, who intrudes too scientific or too economic social discussions upon his hearers disturbs the balance of his preaching. "The first business of a minister of religion is religion; not only his first business but it is his one hope of doing any business or any good that can possibly be done." That this is not a method of shelving the whole question is seen very clearly in the tone of approval with which he referred a little later on to the resolution in favour of a living wage which was passed recently by the bishops of the Northern Province. Here, if we understand the position rightly, is an affirmation of principle, a minimum social demand which must be brought right into the front of Christian thought and action, and Christian teachers must speak upon it with no uncertain voice, though the shaping of practical measures must be left to the calm deliberation of the legislator and the economist. We must, in other words, guard not only against the crimes of supine indifference, but also against the disasters of fervent advocacy and hasty generalisations without adequate thought. The minister of religion ought to speak quite clearly and with all the force at his command about the invincible claims of justice and right-living upon every member of the community; he ought to be a reservoir of moral power and to exert a revolutionary influence upon the callous comfort and the cruel indifference all around him. Christianity is intended to turn the world upside down. Let him realise that statement in all its disturbing significance for himself and for others, or let him give up the pretence of being a preacher. But at the same time he should be quite candid about his limitations; and one of them is this, that neither his training nor his subsequent experience have, as a rule, qualified him to act as an expert adviser in business or politics. There are wide departments of human activity where the clear calculating brain or the scientific precision of the trained investigator are as needful for the service of God and the welfare of his people as the more fervent methods of the pulpit.

We know how easy it is for the eager advocate, who believes in the power of hot words to blaze a straight pathway into

the kingdom of God, to dismiss what we have just written as timid conservatism or hollow indifference. But charges of this kind do not wound us, for we know too well the pain of the world and the injustice that is done under the sun, ever to be satisfied with things as they are, or to blame those who are sometimes mastered by their indignation. The difference is not one of ultimate aim, but rather of method. There is need of much closer co-operation than exists to-day between the teachers of religion and the mass of lay-reformers, and this co-operation can be achieved best by a frank recognition of some division of function. And here the minister has no ground to complain that the more interesting part of the work must often be left to others. It is a greater work to create the spiritual conditions which make reform possible than to rush into the fray with some hasty scheme of our own. If it is harder, certainly it is not less necessary, to make men really anxious to do justly and to love mercy than to provide them with a complete programme of their duties. We do not mean that the minister of religion should not take his place with other students and workers, so far as he has time and opportunity; but he is first and foremost a sustainer of the enfeebled spiritual forces of the world, a creator of new conditions in the human heart. It is here that he ought to speak with authority, because he knows, with a note of conviction which has no trace of doubt or weak compromise about it. And in so far as he is able to do this he is serving the need of the present hour in the most practical way. For it is spiritual power alone which moves the world. It is because men do not love enough that tens of thousands rot in misery in our great cities, and hundreds at the other end of the scale drag out a useless daily existence in the midst of luxury, which is a more bitter curse to their souls than poverty can ever be. If only they could discover what life really means; if only they could see in a flash of heavenly light the meaning of the Cross of CHRIST and the judgment it passes daily on their lives, the end of this present social order would have come, for the new earth would be born. This is the preacher's task, to give new force and direction to creative love in the world. His strength will never be equal to it. But to this he must give himself, laying aside every weight, with complete dedication of heart, every day and all his days to the end.

THE PIONEER PREACHERS.

—2-2—

THE opening of the new and more commodious hostel for the Pioneer Preachers last week marks a step forward in the direction of stability and settled life. It is intended that the movement shall no longer be regarded as experimental, for it has entered into possession of a permanent home. We hope that we shall be forgiven if we say that the occasion is one for careful and candid thought on the part of those who are chiefly responsible for its control. Hitherto there has been some indefiniteness of ideal and vagueness of aim, and the public imagination has hardly been stirred by the advent of a new and original force in religious work. What is the future policy to be? In his speech at the opening of the new Hostel the Rev. R. J. CAMPBELL recalled his original idea, and almost took for granted that it is still the paramount aim. The Pioneer Preachers of his dream were to represent a new form of liberal evangelism. They were to be free from the hundred and one cares which beset the life of the ordinary minister, and to go forth in the joy of poverty as wandering preachers of the word. As a matter of fact a large part of their work is that of the ordinary ministry in settled congregations, and the figures quoted at the meeting show that they are immersed, almost to the point of intellectual and spiritual suffocation, in precisely the kind of work of distracting detail which Mr. CAMPBELL deprecated.

It will undoubtedly be the line of least resistance for the latter kind of work to go on, and in this way there will be a steady flow of men into the regular ministry without University training or the high and exacting mental discipline, which is needful for the preacher who is to speak with knowledge and power at the present time. We believe that such a course will soon cease to command public respect, and can only end in failure and disillusion. But in spite of these temporary drawbacks the movement has in it rich possibilities of good, if it is rightly guided. It should be under the direct personal control of a man of fine mental gifts and dedicated life, who would lead the activities of the community and himself share in all its daily work. It should make it its aim to attract men after their college course is over rather than before, and enlist them at least for a period of years in the service

of its ideals. It is no use for liberal Christianity to encourage community life and an order of preachers, unless it leaves no stone unturned to recruit for this new form of service men at least as able and as richly endowed both by nature and education as those who join the Cowley Fathers or the Community of the Resurrection. Here no second-best will serve.

In saying this do not let us be misunderstood. We have the highest regard for the little group of Pioneer Preachers, and the earnest and self-sacrificing work in which they are engaged. They are doing their best and that best is good. But the whole movement is still in its initial stages, and we are thinking about it from the point of view of public policy, not merely as a matter of to-day and tomorrow, but also of the far-away future. Nor is there the faintest shadow of snobbery in our mind. We think that the men with the requisite simplicity of character and clearness of aim and capacity for self-sacrifice will be found among the very poor. We hope that it will be so. But the detachment from worldly ambitions and the social sympathy, which are often found combined with real moral greatness in the poor man, are not enough, essential as these qualifications undoubtedly are. He needs knowledge and discipline of thought and some sense of a vast historical background to his own life. Then, when he is trained, when he has really opened his eyes and begun to see, let him avoid the tempting snares of a more settled ministry and join the little community of pioneers and go forth as a preacher of the new evangelism.

RELIGION AND THE SUPERNORMAL.

II.

WE have seen that, as regards the phenomena of spiritualism, the attempt to make them a basis for the apprehension of the Infinite has resulted in a de-spiritualising process very far from the goal of religion. Let us turn now to such manifestations as Mental Healing and New Thought philosophy.

The various cults which claim the dominion of man over physical ill, whether through the cultivation of the will, the power of prayer, or the flat denial of the fact that pain and disease exist at all, are extremely popular in these pain-shunning days. Some base themselves upon Christianity, regarding its founder as "the Master-Healer," others repudiate

all connection with religion; some ally themselves with medical science, others directly oppose it. But all agree in asserting the supremacy of mind over matter, and in condemning the almost criminal *laissez faire* with which—as it seems to them—men acquiesce in the continuance of suffering whilst all the time possessed of latent powers, the exertion and cultivation of which might abolish it altogether. The disciples of these cults devote themselves to publishing abroad what they regard as a new and revolutionising discovery. They have found, they think, a key to the riddle of the universe; they are the benefactors of their kind; they have a glorious gospel to proclaim to suffering humanity—a gospel of Health and Healing and Happiness. And bound up with this view of the world's pain is the "Joy Philosophy" of the New Thought school. We have but to train our wills and the world is at our feet. Moral perfection as well as physical is within our reach. Utter concentration of purpose and desire, absolute and unquestioning faith in our power to do so, will wring from the iron hand of circumstance inevitable surrender. All good gifts, whether they be moral qualities such as courage and perseverance, or material advantages such as an increased income and a handsome motor car, are ours by right. We have but to demand them with sufficient firmness, and they are bound to come. "The Church of Silent Demand," in which we may all concentrate upon the things we covet, is the imposing edifice which crowns one writer's presentment of these truths. (Prentice Mulford, Essays.) But, setting aside the obvious exaggerations in this particular branch of the psychic, let us consider the relation of its main positions to Christianity, and see how far the practice of its arts may be a part of the Christian scheme.

Immediately two things present themselves to our minds. First, the "miracles" of healing which Jesus undoubtedly practised: the curing of diseases, the alleviation of suffering, the casting out of devils, and the continuance of that power in the lives of the saints, presenting a remarkable parallel with the cures effected at the present day—especially upon nervous ailments—by mental or spiritual control; the efficacy, too, which He assigned to faith, and his words about its power to remove mountains. But almost at the same moment we are conscious of the second thing—a vision of the Man of Sorrows submitting himself to the law of suffering which he had proved himself able to transcend in the case of others, and conquering the world from the Cross of his pain and humiliation. He had foreseen the cry of "Physician, heal thyself," and in his last hour the taunt flung at the pain-wracked sufferer was, "If thou be Christ, save thyself, and come down from the Cross."

Nineteen hundred years have passed since that victory was won, and men and women with the light of joyful discovery in their eyes are hugging to their bosoms a new-found panacea for "the old woe o' the world." And as they hurry hither and thither spreading the knowledge of this new balm for the wounds of humanity, they pause for an instant at the foot of

that Cross, which was once "to the Jews a stumbling-block, and to the Greeks foolishness." And they, too, are impatient that the suffering figure still hangs there, mutely spurning, by his calm endurance, the glorious gifts they hold. Into the battle with weakness and pain they will follow him gladly, going forth conquering and to conquer in the strength of powers they share with him. But into this dark place of failure and defeat how, they ask, can it be expected that they will enter? Are they deliberately to lay aside those shining, newly polished weapons which have already done such valiant service, to bear in meek submission the thrust of nail and spear? So they turn away from the victory of Love, to seek once more the path of Power. They have missed the meaning of the paradox upon which Christianity—and human life itself—is built, the paradox of dying to live, of losing to find. To them, the mystics speak an unknown language when they tell of the mingled agony and ecstasy of the pilgrims of Love; when they say, as Catherine of Siena did, that if they could "have joy in this life and joy eternal beside, they do not want it, because they delight so greatly in conforming themselves to Christ crucified; nay, they want to live rather by the way of the Cross and pain, than without pain."

This twofold realisation, of these hidden potentialities of our nature known and used by Jesus for others, and his abandonment of them for his own need, should give us the age-long reply of Christianity to the challenge of the occult. No new discoveries have been made. The control of mind over matter has always been an element in Christianity. At times we have ignored it altogether, at times we have adjudged it to bring discredit on the whole religion; at others, again, we have brought it forward as the most precious treasure it contains. Let it be the task of our own day to put it into its right place, as a permanent element in Christianity, but one which is subservient to others. So-called "occult" powers are the inevitable accompaniment of intense spirituality. They assert themselves wherever there is a tendency to feed spirit at the expense of matter. But they are not to be sought as ends in themselves. We are missing a greater glory in isolating them as we do. As far as Christianity as a whole is concerned, they are merely its by-products—things to be added to us as an inevitable consequence of having first sought the Kingdom of God and His righteousness. The power of the human will and the necessity for its cultivation are undoubted facts; but the aim of the Christian is not to strengthen it till he can force destiny to breaking point, but rather to *purity* it till it is in perfect harmony with the will of God; till, like Dante, he is crowned king and bishop of himself, all his passions and desires stilled within the oneness of the divine will.

How great is the temptation to overestimate the importance of psychic gifts, and to pervert them to unworthy uses, is exemplified for the Christian in the mysterious struggle of his Master in the wilderness. There two distinct claims to supremacy were made on behalf of psychic

powers, and met by two distinct refusals to use them for ends which were inherently selfish or trivial, and one at least of which could have had no worthier motive than that of "showing off." (See Matt. iv. 5, 6.) The whole danger of the temptations lay, not in the possibility that the tests proposed would fail, but in the certainty that they would succeed. To yield to the first two would inevitably have been to yield to the third; for where the human will has defied the divine, evil has already received its homage—the kingdoms of the world are swayed by the hard, metallic, empty voice of Power, and the tender accents of self-sacrificing Love are for ever hushed.

It is not only in the example of Jesus, however, but also in his direct teaching, that we may find guidance as to our use of these mental powers. The burden of Matt. vii. is "by their fruits ye shall know them"; it is an assertion—almost vehement in its earnestness—of the truth that the supreme test of every man is not what he professes, but what he *does*, not his belief, but his *life*. "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Taken by itself, the statement is simple and practical enough, but it is followed immediately by a concrete instance of which the implications are significant indeed. "Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?' And then will I profess to them, 'I never knew you; depart from me, ye that work iniquity.'" The inference is obvious. To make use of occult knowledge, to heal the afflicted, to work marvels, to proclaim these things the business of the Christian life, is not to do the will of the Father; it is—or rather it may be, in certain circumstances—to "work iniquity." One recalls another occasion upon which Jesus, with an inclusiveness and tolerance which shocked his disciples, forbade them to rebuke a man who was employing gifts of healing without any reference to Christ. "He that is not against us is on our part." One imagines that this man, though the words "Lord, Lord," were not upon his lips, was actuated by purer motives than those in the hypothetical case of Christ. There, under the shelter of the Master's name, lurked the insidious love of display, of showing off powers which, though they may originally have been the outcome of exceptional spirituality, were now being exploited for mere self-aggrandisement. The man who followed not the Master outwardly may yet have been full of his spirit, and was using his powers for the sheer love of the suffering human beings whom he found himself able to relieve.

So we see that Christ's teaching on this subject contains no contradiction. The command to "Heal the sick, cleanse the lepers, cast out devils" is binding upon his followers still. Freely we may yet receive of these powers; freely we are to give. But it must indeed be a giving—a full and free self-spending, our hearts afire with love for the Giver, and for the least of his little ones who suffer.

But directly the thought of self creeps in, directly we take delight in exhibiting our supernatural powers to the common herd, and become like Moses, smiting the rock in arrogance and pride—then the sweet works of mercy are turned to bitterness, and have earned, not the warm friendship of the Master's heart, but the cold disavowal that He has ever known us.

Since the above was written, the Report of the Committee on "Spiritual Healing" has appeared, and no contribution to the discussion of the subject would now be complete without some reference to it. Its conclusions have already been summarised in THE INQUIRER, and its main position will be seen to be very largely that of the present article. That Religion and Science should have combined to produce such a Report is a fact fraught with significance at this time of unrest and transition. Hitherto, in the unhappy controversies of our day, Religion has generally been allied with the supernatural, Science with reason. And because reason and the supernatural have an inherent antipathy to each other Religion and Science have too often been divided into separate camps, where superstition and materialism have respectively held sway. But now we seem to catch glimpses of the dawning of a new day, in which those warring elements shall be replaced by one to which Religion and Science shall both pay homage. The dim spectre of supernaturalism—that lazy, labour-saving "press-the-button" device for shirking the responsibilities of religion—is disappearing. So is the hard and rigid outline which is all the pitiless light of reason ever shows us. And we are recognising a mightier power which shall ultimately change our strife to peace, laying bare, and glorifying with a new radiance the purely natural process by which apparently unnatural or "miraculous" results are obtained. From the ancient treasure of the Christian gospel a new message is being unfolded. It is inspiring the utterances alike of the man of science and of the mystic. "Everywhere," said Max Müller, "the natural is divine; the supernatural or miraculous is human." "Therefore God becomes as we are that we may be as He is," said William Blake.

We may thank God that at last we are making reverent acknowledgment of the potency of this factor in the healing of the world's dis-ease—that the Church on the one hand is embracing with her Master's inclusiveness the scientist and the "mental" healer, and that Science, on the other, is hastening to join hands with a spiritual force which can penetrate to deeper depths, soar to giddier heights, than reason alone could ever touch.

V. E. CRAFER.

In reference to the article, "A Book Sealed," by J. T. D., which appeared last week, a correspondent writes:—Honour to whom honour is due. The author of the striking novel, "The House with the Green Shutters," was not James Douglas, but the late George Douglas, whose premature death was a sad loss to Scottish fiction.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DISESTABLISHMENT AND DISENDOWMENT.

SIR,—The Third Reading of the Welsh Disestablishment Bill seems an appropriate occasion for the restatement of the general principles underlying this question, which have, perhaps inevitably, been somewhat obscured in the dust of conflict.

Religion, it must be remembered always, is a private, personal matter between man and his Maker. It is, therefore, the duty of the State to leave it alone, save when, under the guise of religion, practices which are inimical to the welfare of the community, such as *suttee* in India, are carried on. In other words, the State must give each Church a fair field and no favour. It is a breach of this obligation if one particular church receive the special recognition of the State, for that is tantamount to bestowing a special hall-mark of authenticity on the principles of the denomination in question. Of course, persons attracted thus are of no particular use to a church, but had they, before joining one, to exercise their power of judgment by reason of all denominations standing on the same legal footing, they might be.

The non-recognition by the State of any particular church does not mean any diminution in the religious strength of the nation, for that can consist only of the sum of the religious strength of the individuals composing the nation. Nor does it necessarily mean the neglect of religious observances on official occasions if the same be thought desirable. There are no established churches in the United States, yet the Legislature there, like our House of Commons, has its Chaplain, with the not unimportant difference that the most suitable man from any denomination may be appointed; while here, the choice is limited to a man professing certain prescribed tenets. It is hardly necessary, however, to argue the case for disestablishment, when even a stalwart like Mr. F. E. Smith admits himself as being in favour of it. Let me rather point out to those good people who favour Disestablishment, but not Disendowment, why the conjunction of the two is just and inevitable.

It is pertinent, in the first place, to observe that Disendowment is limited to ancient endowments, *i.e.*, those prior to 1662, the Church being given the benefit of the doubt where it is impossible to say whether an endowment be ancient or modern. (Many people would seem to be singularly unaware of this limitation.) All modern endowments have, obviously, been given to the Anglican Church as a distinct denomination, and, therefore, are rightly retained by it. Ancient endowments, however, stand on a very different footing. They were given to the Church at a time when all English people—or,

at any rate, all English Protestants, which, legally, comes to the same thing, Roman Catholicism being then proscribed—thought for all practical purposes alike in religious matters, so that obviously the donors (whether individuals or, as in the case of tithe, the State) intended the endowments for the use of the nation as a whole, and, as most people know, anyone who cares to do so is entitled to benefit by the endowments by availing himself of the ministrations of the clergy of the State Church. When, therefore, the identity between the Church and the nation ceases in name, as it has already ceased in fact, it is the proper thing to apply the ancient endowments to national (or municipal) purposes, so that the whole people, or, at least, all the inhabitants of a particular locality, may benefit from them once again, as was originally intended.

Let us look at it another way. The mediæval Church, as Mr. C. F. G. Masterman (himself a Churchman) has put it, discharged the functions appertaining to the modern Poor Law, the modern hospital, and the modern school. Now that the Church has ceased to discharge those functions, what can be fairer than that property given to her when she did discharge them should be handed over to authorities which are doing that work to-day? One word in conclusion. Unitarians (or, if the term be preferred, Liberal Christians) desire, perhaps, more than others intercourse with the Church of England, and, as things stand, are more excluded from it. Disestablishment, by promoting religious equality, will tend to an alteration here.—Yours, &c.,

FREDK. G. JACKSON,

Hon. Local Sec., Liberation Society.
8, Park-lane, Leeds, May 20, 1914.

BOOKS AND REVIEWS.

A NEW "GOLDEN TREASURY."

The New Golden Treasury of Songs and Lyrics. Edited by Ernest Rhys. London: J. M. Dent and Sons. 1s. net.

PALGRAVE'S "Golden Treasury" has long taken rank among the precious books in our literature as an anthology of English poetry almost perfect within its limits, but there have been many anthologies since 1861, when it was first published, and clearly, so long as the springs from which they are drawn flow on undiminished, there are bound to be many more. Only those who have attempted such a task can estimate, as Mr. Rhys says in his introduction to the "New Golden Treasury," "what the lyric wealth of our poetry actually is, or how many exquisite songs and poems, which to-day we are in danger of forgetting, still await their selection"; and this leaves out of account the rich harvest that lies close to hand in contemporary poetry. This little companion volume to the familiar "Golden Treasury" will, however, serve our turn for some time to come. Though it traverses much of the ground covered by Mr. Palgrave,

it ranges both farther back and further forward in point of time, so as to include, at the beginning, some of Chaucer's poems and the spring-like, early songs written before or during his period, and, at the end, selections from poets long since dead, for the most part, who yet seem to belong to our own time. There is no overlapping, and although the same names frequently appear, of necessity, in both books, they are not represented by the same poems, and in many cases a better selection appears to have been made. In the "New Golden Treasury," for instance, Vaughan's "Beauteous Death" ("They are all gone into the realms of light"), and "The World" appear—a notable addition. Spenser's "Epithalamion" (which Mr. Palgrave did not consider in harmony with mid-Victorian manners!) is again left out, presumably on account of its great length. The book is further enriched by several songs of Campion, and some of his anonymous contemporaries, which have only come to light since the "Golden Treasury" was first published, and a cluster of Tennyson's perfect lyrics. Tennyson, it will be remembered, gave considerable assistance to Palgrave, but only on condition that he himself was left out. Now Blake has also been included, and the Brownings, Matthew Arnold, D. G. and Christina Rossetti, George Meredith, Jean Ingelow, Emily Brontë, A. H. Clough, Coventry Patmore, Swinburne, Lewis Morris, William Morris, R. Louis Stevenson, Wm. Sharp, John Davidson, and Francis Thompson—a sufficient indication of the wider scope of the "New Golden Treasury." Some of these poets are but meagrely represented, evidently for want of space, and there are still some names left out which some of us would like to see—W. E. Henley, for instance, E. Cracroft Lefroy, J. A. Symonds, Philip Bourke Marston, Eugene Lee Hamilton, and Frederick Myers—but we may well receive the good things that have been bestowed upon us with quiet joy and wait patiently for a further instalment.

L. G. A.

THE CORNER STONE OF EDUCATION. An Essay on the Home Training of Children. By Edward Lyttelton, D.D. London: G. P. Putnam's Sons. 5s. net.

THE Head-Master of Eton has an excellent subject, and one upon which he can speak with authority. Our disappointment is all the greater, that somehow his book seems to miss fire. Was it written in odd moments snatched from a busy life? or did he commit the fatal error of beginning without any clear plan in his mind? Be the reason what it may, we fear the book must be pronounced formless and dull, and it is likely in consequence to have the least effect upon just the people who need its teaching most. But having said this, as we felt in duty bound to do, let us hasten to assure parents and others who are concerned with the training of young children that there is here a personal point of view, which deserves their earnest consideration, and a large

store of acute observation. Dr. Lyttelton gives the full weight of his large experience to the conclusion that it is the earliest years in the home with its parents that fix the prevailing characteristics of a child's nature, and give it a lasting moral bias towards simple honesty and unselfishness or towards secretiveness and the prudential care for self. He is also firmly convinced that home training cannot yield its best fruit except in an atmosphere of personal religion. He urges parents "to exhibit continually to the child a life devoted not to self but to the service of God (which inevitably takes the form of labouring to increase the happiness of our fellow men), combined with such teaching as shall explain the motive of such life and its hope." Without any careful analysis of the substitutes for his own very definite form of Christianity, he dismisses them as quite inadequate from the point of view of motive. "What alternative," he writes, "an agnostic parent is to adopt I confess I do not know. There appears to be no programme naturally fitted for the years when personality begins to assert itself, except the story, taught by a Society, of a personal Creator and Father, humanly revealed. Where the daily home-life presents this truth to the young they are fed by an inward happiness which lifts them on to virtue and love of their own kind and kills the workings of sin within them. When we have set ourselves patiently to understand the message we cannot wonder at its perfect congruity with the deepest needs of every child, nor fret any longer at the fact that there is no other secret of training fit to be set beside it."

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & CO., LTD.:—Dr. Ivor's Wife: Mary Kernahan. 6s.

MESSRS. G. BELL & SONS, LTD.:—Minimum Rates in the Chainmaking Industry: R. H. Tawney. 1s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—Elementary Logic: Alfred Sidgwick. 3s. 6d. net. The British Revolution: R. A. P. Hill. 2s. net.

MESSRS. CHAPMAN & HALL:—Liberal Orthodoxy: H. W. Clark, D.D. 7s. 6d. net.

MESSRS. T. & T. CLARK:—Jesus and His Parables: George Murray, B.D. 4s. 6d. net.

MESSRS. CONSTABLE & CO.:—Misalliance: Bernard Shaw. 6s.

MESSRS. W. HEFFER & SONS, LTD.:—Co-Education in Practice: J. H. Badley, M.A. 1s. net.

MESSRS. HEADLEY BROS.:—The Historic and Inward Christ: Edward Grubb. 1s. net. Gleanings from the Writings of George Fox: Dorothy M. Richardson. 1s. net.

MESSRS. MACMILLAN & CO.:—Highways and Byways in Shakespeare's Country: W. H. Hutton. 5s. net. Mysticism and the Creed: W. F. Cobb, D.D. 10s. 6d. net. "Chitra," a Play: Rabindranath Tagore. 2s. 6d. net.

MR. T. FISHER UNWIN:—Original Records of Early Nonconformity under Persecution and Indulgence: Edited by Professor G. Lyon Turner, M.A. Vol. III., £1 5s. net.

THE YEAR BOOK PRESS:—The Directory of Women Teachers, 1914. 7s. 6d. net.

FOR THE CHILDREN.

ONE PERFORMING PUPPY.

Most people who may chance to read about me here must have heard what has been said lately about performing animals, that is, animals that earn money for their masters by going through various tricks. These same tricks are sometimes very pretty, and even wonderful, so that you humans, particularly young humans, crowd to see them.

But what has been said is that performing animals are always taught by cruelty, through fear.

Now, I am such a little dog, and such a young dog, being not yet a year old, that maybe I have no right to give one single bark about this thing. And too well I know the truth—that many unhappy horses and monkeys, and dogs, not to speak of the poor bears, do suffer the most horrible ill-treatment from their owners. Why, I heard a man who loves horses tell me—well, my friend, for that's what my owner is—that he used to be very fond of going to a certain fine circus to watch the horses going through their performances. One day he asked the owner how the horses were trained.

"As far as I know, always by cruelty," was the answer. And our friend said, "This needn't be! I have had horses that would do simply anything they could to please me, once they knew it. Why, my old harness-mare would yoke herself, only for the buckles!"

"Well," said my friend, "you teach your horses by love, and for love. The circus people teach them by cruelty, and for money."

"That's it!" said the horse-lover, "the love of money is the root of all evil. But I don't go to a circus now." This is what I want to say. We dogs and other animals, too, can learn by kindness. Then we enjoy going through our performances, almost as much as you who watch us. Why, I simply swell and stiffen with pride when I am asked to go through my tricks for a visitor. But there must be a lot of patience as well as love on both sides.

Now what happened with me was this. When I was simply a blundering, awkward puppy, I managed by some strange accident to break my leg.

"Both bones!" I heard my friend say, as he carried me, most carefully, into his surgery.

(Did I tell you he is a doctor?)

Oh yes! he was very careful, but the pain! It was terrible. I moaned and howled till, as he said, the next thing would be a visit from the police.

In my agony, I caught the hand that was hurting me so dreadfully between my jaws. And if my friend has told the story once, he has twenty times, that even then I didn't bite him; even then I remembered what a kind, gentle hand it had always been.

And he understood.

"Poor Weeny Man!" he said, "you want something to chew on, don't you?" And he gave me a stick. I met my teeth through it. It was a comfort. The pain

didn't seem so bad then. Bad or not, that broken leg—which by the way is as good as new now—that leg taught me what a man can be to a dog. How we love one another! I want nothing else when I have my friend. I would do anything in the world to please him. And this is how I learned to do lots of things for him, quite easily. People think them very wonderful. I don't. I want to do them. Sometimes he says, just as if he was speaking to his young brother, "I've got to go out to a patient—I wonder if any dog could find me my hat?" Off I go, and bring it.

Then, "I think my cap would be better!" and I get it, and so with his gloves, his stick, his bunch of keys. I know them all apart. I even know the *Lancet* from the *British Medical*. And I'm learning more things every day—to drill, walking on my hind legs across the room, to wipe my muddy paws on the mat—Oh, there's no end to the things he means to teach me, and that I am determined to learn, just because I love him. I know my right paw from the left; I smile when he tells me; I sing, as well as I can; and sure, the best can do no more!

Now don't, don't for a moment imagine I mean this as a defence for the hateful practice of making us animals do tricks for money, because most of what looks to you humans so amusing is starved and beaten into us. We seem clever; we are almost always cowed and terrified. But what I do want to show is the strength and beauty of the friendship that may exist between the human and the animal he owns. If this could only be realised, how much better it would be all round! The humans might get lots of fun out of it; tricks would be just pleasure, for us as well as them. And ah! what willing, eager service we would give! how happy we should be!

K. F. PURDON.

MEETINGS AND GENERAL NEWS.

HOPE STREET CHURCH, LIVERPOOL. WELCOME TO THE REV. S. A. MELLOR.

A NUMEROUS company of members of the congregation and friends of the Hope-street Church assembled in the Yamen Restaurant, Bold-street, Liverpool, on Friday evening, May 8, for the purpose of welcoming the Rev. Stanley A. Mellor, B.A., Ph.D., who has been appointed minister of the church in succession to the Rev. H. D. Roberts. Mr. R. H. Armstrong, chairman of the committee of the church, presided, and was supported on the platform by members of the congregation and many leading Liverpool citizens, including the Lord Mayor and Sir Edward Russell, editor of the *Daily Post*. The chairman said he had received several letters of apology for unavoidable absence: among the writers were Mr. Walter Holland, Mrs. George Holt and Miss Holt, and Sir John Brunner. In offering a welcome to the Rev. S. A.

Mellor as their new minister he referred to the confidence with which those who had been responsible for the choice looked forward to the future. At Hope-street Church they were not numerically strong, and he could not promise their new minister at first a large congregation, but he could promise him a few devoted, self-sacrificing adherents on all occasions, of whose support and confidence any minister might be proud. He believed that Dr. Mellor would make a place for himself in the life of Liverpool which would reflect honour on himself and honour on the church.

The Lord Mayor remarked that he need hardly say that it was a very real pleasure to him to be amongst them that night, and to be able to participate in that gathering. Dr. Mellor would require all his enthusiasm and ability if he were to continue successfully the great traditions that had been established by his predecessors. He reminded them that Dr. Martineau was for many years minister of Hope-street Church, and that among his successors had been the Rev. Charles Wicksteed and the Rev. R. A. Armstrong. Not only did the congregation gain much from Mr. Armstrong's vigorous personality and his sterling, rugged Christianity, if he might use the term, which seemed to impress everybody with its manliness and straightforwardness, but the whole of Liverpool was benefited by having such a man resident amongst them. Then they must not forget the Rev. H. D. Roberts, who was present that night, and whose cheery optimism they would always remember with pleasure. Speaking of the scepticism in regard to the influence of sermons which was prevalent in some quarters to-day, he remarked that if a list of the citizens who had done the greatest service for Liverpool were made, it would be found that a surprising number of them had been influenced and inspired by the sermons of the Rev. John Hamilton Thom and the Rev. Charles Beard. He hoped that these high traditions which had been established by the ministers to whom he had referred would be worthily maintained by Dr. Mellor. He concluded with a short story, and the object of his telling it would, he thought, be evident to all. There was a Scotch minister who had been recently appointed. A meeting was held to welcome him at the commencement of his ministry. There was a prayer meeting, and the different members of the congregation in offering up their prayers took an opportunity of expressing the doubts which they felt as to the particular point on which the minister might perhaps prove a little weak. So one said, "O Lord, O Lord, give him introspection," another, "O Lord, O Lord, give him true humility and meekness of spirit," or "O Lord, O Lord, give him understanding of the scriptures." This went on for a long time, until at last a sardonic voice from the back of the congregation said, "O Lord, O Lord, give him time."

Sir Edward Russell said that every generous heart must sympathise with the man who is stepping out to a great task which under high impulses he had adopted. There was, he felt, an immense value to a city in the presence of ministers of religion within it. There was too much of an idea at the present day that the best

sort of ministry now was one of quiet, unostentatious and sedulous work. No one would underrate that, or think it unimportant, but they might depend upon it they also wanted leadership, distinction, imagination, and the bringing out of those doctrines and principles which were characteristic of our religion, and without which any amount of industrious devotion in smaller matters would not produce the great results which religion ought to produce. After a passing reference to the distinguished Nonconformist ministers in Liverpool when he, the speaker, settled there—Hugh McNeill, Dr. Raffles, John Kelly, Stowell Brown, Charles Birrell, John Hamilton Thom, a very little earlier Dr. Martineau, and a very little later Dr. Beard, and then Mr. Channing—Sir Edward Russell continued:—

Ordinary sentimental assurances of goodwill between persons of different denominations in this country, do not, I confess, deeply interest men. They are generally very *jejune*; I have known them to be somewhat insincere; at all events they are not definite enough in their treatment of differences, and in their treatment of agreement, to be of great utility. My own opinion is that every denomination in this country makes special contributions to the general stock of spiritual good. I dare say it might be possible to prove that Trinitarians could give lessons to Unitarians; I am sure it could be proved that Unitarians could give lessons to Trinitarians, Baptists, Congregationalists, Churchmen, and the Society of Friends. All these, depend upon it, have something in their essence and character which could, as it were, and may be, clubbed together for the general spiritual good of the community. If I ask myself what the Unitarians have contributed, it might make a very long story to exhaust that theme, but certainly there are three things that are self-evident. One is they have contributed a greater disposition, and a greater expansion of free thought than has been usually contributed by other denominations. Other denominations, more or less, emulate this free thought. I believe they emulate it and desire to attain it more and more every day. That will do no harm to the Unitarians, and it will do a great deal of good to all other sections of religious thought; but a far more distinct and visible and uncontroversial contribution to the common good even than that is the assertion of public ethics by the Unitarian denomination, in which they have never been excelled, or even equalled. The history of Liverpool, of Liverpool progress, and of Liverpool improvement, and the history of any avoidance of bigotry and illiberality which have been achieved by Liverpool is very largely the history of the Unitarian denomination, and that ought to be recognised by every other denomination as a distinctive and characteristic contribution to the common spiritual good of this city. The third thing is the excellence and success in domestic philanthropy. The Unitarian denomination began that in Liverpool. We know that the Domestic Mission when it was founded was an immense practical advance upon anything previously done, except in the way of ordinary religious services. The founders

of that mission, and its many friends among you and your co-religionists, have been masters and teachers of the science of philanthropy in this city. Those are three very great factors on behalf of the denomination in which Dr. Mellor is going to serve, and in which we all hope he will be extremely successful. It is not too much to say that although there have been many distinguished men in connection with Hope-street Church, the traditions of that Church, at all events the modern traditions, have been set by Richard Armstrong. If ever there was a man who convinced all his fellows of the holiness of his mind, and the devotion of his heart, and the absence from his judgment of all ordinary confusions and misleadings, Richard Armstrong was the man. Like others who have impressed their fellows by their saintliness, Richard Armstrong was indeed a saint. He carried his qualities into the world around him; he dared the utmost reproach, he dared the ridicule of those among whom he lived, he confronted the fiercest opposition, and he sacrificed himself, I believe, to his best endeavours for the improvement of society in this city. In all this he had the warm sympathy of his Hope-street congregation. Dr. Mellor can hope for nothing better than to achieve some of the qualities which Mr. Armstrong achieved, and to conduct his ministry in the spirit from which Mr. Armstrong never departed, and never could depart. My own feeling is that the arrival of a really worthy minister with the capacity for eminence and leading might be described as an importation of conscience into a great community. We need conscience, every great community has a large and a valuable reserve of conscience. But that reserve of conscience is liable to diminish, not by expenditure, for the more you expend conscience and the more you use conscience the more it fructifies and reproduces itself, and the more conscience there will exist. But sometimes there are periods of lassitude and circumstances of discouragement and distraction of various follies and self-interest. If a great man comes amongst us bringing with him his own fund of conscience, and that far better and greater fund which he derives from the religion which he professes, then we go on, as it were, with a restored fund of conscience upon which we may draw as a corrective of every error, and as an inspiration and an impulse for every good. As a preacher we hear that Dr. Mellor is distinguished by great fervour. We know that that is the spirit in which we desire him to enter upon his work here, and in which, in our judgment, he will enter upon it. We also know, which is not a matter so entirely away from controversy, that he is a man who is likely to, and probably will, take a very clear line of his own on social reforms and social questions. There is a query on this, because the pulpit has not been quite made free of political or social discussion. There are a great many who believe that it will not be well that the pulpit should participate more largely than it does in such topics and such controversies. But I hold that at all events so far as the Christian conscience inspires an entrance upon this field it must be extremely useful

in laying down such clear principles as are apparent to Christian minds, and in keeping up of reverent academic discussions of such points of philanthropic and social science as it is fit that Christians should consider together. If Dr. Mellor were to intrude too scientific or too economic social discussions upon his hearers, so as to disturb the balance of his preaching, I should say it would be a misfortune to Hope-street, because the first business of a minister of religion is religion; not only his first business but it is his one hope of doing any business, or any good that can possibly be done by a man in his position. We have here a man of honoured parentage, academically-educated in three countries, of zealous study, of good pulpit experience, and of social earnestness, and I say from these anticipations we may well look forward to very great ministerial success. A little bird has whispered another thing to me, and that is that Dr. Mellor has sometimes been called a revolutionary. That is a circumstance that does not seem to be regarded by Mr. Roberts otherwise than cheerfully. None of us quite like the word "Revolutionary." There is a very great difference between the adjective and the substantive. I, for one, like revolution. I am ready for a great many revolutions, and I should be very glad to see them come, and so would all of you. But when you say "revolutionary" you bring in the element of a little undue haste, and undue haste is very often accompanied with irritation, with too rapid judgment, and very often by needless offence, which unnecessarily impedes the process of convincing others. So that I like "revolution" much better than "revolutionary," and I think revolutions are much more natural in their contributions to progress than any revolutionary feeling, or any revolutionary manner. Dr. Mellor will doubtless know how to draw the line. We are all recognising with great gratitude the distinct advance that is being taken not only by your Denomination but by others in this particular line of thought and of exertion. In to-day's newspapers you have two things which—how long ago shall I say? well, I believe fifteen years ago, perhaps five years ago, could never have happened. One is the passing by the bishops, upon the motion of our own bishop, Dr. Chavasse, of a resolution in favour of the living wage. Another thing is the passing of a very similar resolution, practically identical, by the English Presbyterian Synod. I believe both those resolutions to be justified, because they do not go too far into details in matters which, very rightly, should be left to experts, but they do bring right into the front of the programme of Christian action that fact and canon of Christian duty, the extension of justice to all, and especially to the poor and to the afflicted. So that it is not necessary for Christians, however scrupulous they may be in not encroaching on the secular province, to confine themselves to charity and philanthropy of the conventional kind. They will do more both to encourage and increase philanthropy and to improve the condition of the country, if they recognise the duty of Christian principle of which many examples may be found in the teachings of Jesus Christ himself when he was on

earth, the teachings of social justice, and the fruitful seed of justice in its application to human affairs. I hope most earnestly that Dr. Mellor will in every department of his work lead well amongst us as an eminent and influential Christian minister, and I hope that none the less he will show how natural and simple it is for Christianity to inspire secular affairs with the Christian spirit. He will keep religion first, there is no doubt, but he will show us that religion can lead in the march of progress, and that he can implore and probably bring out, and certainly can increase in effect, the blessing of God upon all the efforts of good men.

Further speeches of welcome were made by Sir William B. Bowring, who spoke as the oldest member of the congregation, with memories reaching back to the days when as a small child he was taken to Paradise-street Chapel, during the ministry of Dr. Martineau; by Miss McConnell, who referred to the freedom which had always marked the Hope-street pulpit, and concluded by offering a few words of special welcome to Mrs. Mellor on behalf of the ladies of the congregation; and by the Rev. H. D. Roberts, who emphasised the fact that there was work for their new minister to do, both in the particular religious sphere and also as a citizen. He admitted that sometimes it was difficult to know where to make a distinction between religion and its application; but rather overstep the line towards application than understep it, was his advice to the new minister, although he did not know that the new minister needed that advice. He looked forward to his civic work in Liverpool not merely with very great hope, but with the utmost confidence. Mr. F. W. Monks, of Warrington, brought cordial greetings from the Cairo-street congregation, in spite of the fact that the Hope-street Church had been engaged in the work of robbing them of the services of a minister whom they greatly valued. The Rev. J. Collins Odgers added a few words on behalf of the ministers of the district.

The Rev. S. A. Mellor, in the course of a short reply to all the expressions of encouragement and goodwill, said that he fully realised the high and serious character of the work to which they had called him. No one could be more alive than he to the splendid and sacred traditions of Hope-street Church. This all meant serious obligations demanding loyalty and high spiritual effort and endeavour. Hope-street Church was the home of free religion, a place set apart for the expression of the deepest personal needs of the human soul. It would be his great privilege to order their common devotional life within the church that the whisperings of eternity might be always about them, and the radiance of heaven find entrance to their lives. It had been said frequently that the labour of religion, and especially of free religion, was hard, and no doubt in many respects it was hard, but on the other hand he did not think there was ever a more favourable opportunity in the world for genuine religion than there was at that moment. Men and women needed religion, and slowly but surely they were beginning to know and to feel their need, and to know and to feel also that the need must be satisfied. Perhaps they did not

feel this as yet to any great extent, but he was convinced that before many more years were over they would feel it, and they would feel it especially in those places where religion is free and unfettered, and finds its source wholly in the inner personal life.

The Lord Mayor, in proposing a vote of thanks which was accorded to the chairman, said it was a real joy and pleasure to them to see a son of the late Rev. R. A. Armstrong in the chair that night.

MRS. BESANT AT QUEEN'S HALL. OPENING LECTURE ON MYSTICISM.

MRS. BESANT delivered the first of a series of lectures on "Mysticism" before a crowded audience at Queen's Hall on Sunday, May 17. There was no doubt, she said, that a wave of mysticism was passing over the world at the present time. Men and women everywhere were turning away from external truth towards inner realisation, and beginning to feel that an authority from within, not an authority from without, ought to be the guiding force of life. The Dean of St. Paul's statement, that "mysticism is the most scientific form of religion," was true, for mysticism, like all science, depends upon the testimony of consciousness, the only sure testimony we possess as to the facts of existence at all. Consciousness responds to the impacts made upon it by the external world by means of the senses, the emotions, and the mind, but there is another part of the consciousness which does not belong to the body or the emotions or the mind, but which yet responds to certain impressions of a kind which cannot be included in the three manifestations of consciousness just named. We have a sense of something greater than ourselves, a Presence which in our quietest, and purest, and noblest moments is more perceptible than amid the world's turmoil and unrest, and which, while it is felt to be overwhelmingly great, fills us with joy and comfort. Dimly and gropingly, as when the eye was developing in the body, the spirit in man gropes towards this supreme reality, though at first we may not realise what it means intellectually. This groping of man, and the answer to the groping, is what we mean by religion, and when we look back over the long history of the past, and find religion everywhere, in the soul of the savage as in the illuminated spirit of man at his noblest, then we realise that this testimony of the consciousness on the higher plane is as reliable as its testimony on the lower levels of sense and emotion, though it answers to another class of impressions altogether.

Mysticism, however, is not to be confused with *psychism*, a rather clumsy word which means the development of certain powers by which observations are carried on in the worlds of matter subtler than the physical, where impacts are made upon the consciousness to which the ordinary body is insensitive. Here we are still in the domain of the senses rather than of the spirit, and psychic phenomena no more belong to the spiritual world than the external objects we behold every

day. Neither is mysticism *allegory* or *symbolism*, an intellectual process by which great truths are interpreted as St. Paul interprets them in the Epistle to the Galatians. Origen, in dealing with the Bible, speaks of the historical meaning, intended for the "carnal-minded and ignorant," then of the allegorical meaning, which a man is forced to use when he comes across absurdities that he cannot accept literally, and finally of the spiritual meaning, below the other two, which can only be understood by the spiritual man in whom God dwells. There he touches upon the realm of mysticism which lies at the basis of all that is worthy to be called knowledge. Faith you may have, and speculation you may have, but knowledge that is born of the spirit can alone, because of its identity of nature, truly know the universal Spirit whence it has come forth. Mysticism, then, is the direct knowledge of God, and of the facts of the spiritual world, which are partly embodied in religious truths given out from time to time in the history of humanity in forms suited to the time and nation and type of men who first perceived them. All religions have testified to this direct knowledge of God. Hinduism distinguishes between the lower knowledge and the knowledge of the eternal, though it excludes God from nothing, and therefore all knowledge is, in a sense, God-knowledge. Christ declared that the knowledge of God was "eternal life," a present possession, and not a future experience on the other side of death.

Mysticism, Mrs. Besant continued, also proclaims a method by which that knowledge may be obtained, but narrow is the path that leadeth unto life, and few there be that find it. The Roman Catholics have always kept a knowledge of this path, the end of which is called nothing less than *deification*—man becoming God. The Hindu and the Buddhist call it *liberation* from matter which has blinded us. The meaning is the same, the method the same, the end the same, and, as we study them, we realise that in the realm of the spirit there are none of those divisions that mark off religions from one another in this world of diversity. Whether in the language of the Methodist, or the great saints of the Roman Catholic Church, or of the East, the mystic asserts his direct consciousness of union with God, a reality which transcends all other certainties, and which no argument can shake nor strengthen. He does not trouble very much about the Scriptures, as the Dean of St. Paul's had pointed out, and for the same reason that is given by the Hindu, who says "The Vedas are as useful to the enlightened Brahmin as a tank in a country that is all covered with water." A man into whom the knowledge of God, the origin of all that is, is constantly flowing, has little need of the written word, and so we find that a struggle has always gone on between the priests and the mystic, the former clinging to dogma, the latter proclaiming the higher truths that lie behind them. Dogmas are necessary at a certain stage in human progress, and the priest, who has to teach the ignorant masses of men, has rightly upheld the tradition and authority of the church; but when dogmas are outgrown and become obstacles in the eternal

search for truth they have to be broken. The mystic is also one who has ceased to be enslaved by the senses, the emotions, or the intellect. These he does not seek to crush or kill, but he disciplines them so that they may be subservient to the spirit, and only when the lower vehicles are thus mastered does a man begin to tread the higher path, and use his powers to help the world. Only then does he become the strongest type of man—the man who is most formidable because most powerful—the practical mystic. For him no difficulties exist, because he has the inner knowledge of God which gives him the victory. He sees God in everything, and therefore, he is content whether joy or pain comes to him, for the same great purpose lies behind both. He sees God in everyone, therefore he does not desire to control his fellow men but to draw out the divinity which is in each one of us. He is calm under all conditions, because these are but the manifestations of the indwelling Life, and because he is part of the eternal which time cannot change nor destroy. His judgment is better than the judgment of the man of the world, because it is not warped by those personal or national motives, prejudices, and desires which sway the ordinary individual. Towards this type we are all climbing, and already we realise something of its vast possibilities as we live out the truth we know.

"If you do not live out the truth you know," Mrs. Besant said in conclusion, "the higher truths will be locked to you. Never pretend to believe a truth which you are not willing to act out in the world. Let your religion be small in beliefs unless it is pregnant in action. Truth is only truth for you when you have learnt to live it, and to the man who has learnt to live one fragment of truth, Truth herself comes with open arms."

THE LIBERAL CHRISTIAN LEAGUE MEETINGS IN LIVERPOOL.

[FROM OUR OWN CORRESPONDENT.]

THE meetings of the Liberal Christian League in Liverpool have been characterised by a certain freshness of tone and outlook, and the free mingling of divers persons and divers views has made for an unwonted buoyancy and alertness. There is room in our multifold religious and social agencies for an association which succeeds in bringing together Anglican, orthodox Nonconformist and Unitarian into friendly but frank intercourse. The programme of events was admirably drawn up, treated of living issues, and was successfully carried out both formally at the meetings and informally at the "Teatable Conferences." Pembroke Chapel hospitably housed the gatherings; and its minister, the Rev. Donald Fraser, possesses exactly the characteristics most likely to contribute to the success of these free and, from the ecclesiastical point of view, unconventional proceedings.

The work of the gathering opened on Monday afternoon with a prayer meeting, which was prefaced by some outspoken remarks by Mr. Fraser, following his custom of sincere and candid expression.

He confessed that he seldom put his prayer into words, and felt that it was rather for him an atmosphere, a mystical lying open to the Divine influences, than an explicit verbal utterance. The meeting was presided over by the Rev. A. J. Humphreys, vicar of St. Paul's, Accrington, who defended the continued verbal expression of prayer. We were, he said, in danger of losing the feeling of devotion if we lost the utterance of it. The Church of England avoided the danger of undue obtrusiveness of living personality or peculiarity by conserving the value of old, time-honoured words of prayer—the long utterance of the deepest things by the entire Church and all its disciples in the fellowship of saints. This was, he said, bringing the sacramental idea into social life: a definite focussing of the thought and spirit behind. The prayers that followed were remarkably mystical in tone, and included some beautiful aspirations. Yet probably the utterance by the Rev. A. J. Humphreys of the closing collect: *Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, brought home to his hearers as seldom before the simple beauty of that age-long and submissive human cry.*

The Rev. Dr. Drummond, as President of the League, preached in the evening at Pembroke Chapel. This stands in the angle of an intersection of tram lines, and the constant rumbling of cars must, one fears, have somewhat distressed the venerable preacher. His address was of that dignified, scholarly and highly spiritual description always expected from him, and always given. He dealt with the principle of liberty as related to the intellect, to the moral sphere, and to spiritual religion. Dr. Drummond was careful to show that freedom was valuable only in proportion as it caused, "the god-like qualities of the mind to be used for god-like ends, and substituted for human coercion a sense of responsibility to God." Freedom did not consist in a violent opposition to antiquity. The knock-down of traditional beliefs with an air of superiority might himself be a slave to narrowness. True freedom involved a largeness of human sympathy and treated no sincere belief, associated with man's holiest hours, with contempt.

A conference on "The Social Demands of Religion" was held on Tuesday afternoon. Mr. F. J. Marquis, of the University Settlement, emphasised the demand of modern youth for the direction of its activities in right social avenues. Youth was looking upon the old parsonic régime as a failure, and was seeking for religious spheres outside clerical control. Co-ordinated scientific treatment of the social problem was as necessary as the present medical treatment of disease. The challenge was made to the whole body of our thought. The Rev. H. D. Roberts, speaking on "Religion and the Ethics of Employing," instanced the fine work on casual labour begun by William Rathbone, carried out on the side of the employer by Mr. Lawrence D. Holt, himself of the same liberal faith. This was now in action at the Liverpool Docks. The speaker referred to the recent eight-hour agreement in the engineering and shipbuilding enterprise of the port as a result of the custom of the firm of Alfred Holt. It did not count for

nothing that the President of the Steamship Owners' Federation was Mr. C. Sydney Jones, a partner in Alfred Holt, and a member of a free liberal faith. Here was definite social betterment achieved by Liberal Christians or Unitarians—the name mattered little. Mrs. Cousins, with Irish pathos and a seriousness which deprecated laughter at her own humour, dwelt on the future work of women in the churches. She pleaded for a fuller expansion of soul in the organised vehicles of religion. Miss Alleyne, Hon. Sec. of the League, described the actual work done by the League in London for mothers. The work was quite unsectarian, but spiritual food was common to all.

If a vote were taken as to the comparative popularity of addresses given, it would probably go in favour of Dr. Orchard's on Tuesday evening, on "The Significance of Jesus in Modern Life." This was marked by a passionate eloquence and original beauty of expression which could hardly fail to touch even those who did not find themselves in agreement with his intellectual positions. It was evident that he carried the bulk of his large audience with him. A faint attempt at applause at the conclusion of his last thrilling words was immediately hushed as incongruous. Dr. Orchard confessed himself an unqualified worshipper of Jesus. The modern temper, he declared, wanted this subject of the place of Jesus re-opened so that it might find the highest significance of Jesus along modern lines. There was now a passion for reality, for intelligibility; men wanted now, not merely persons' opinions, but to begin where the Apostles began, unoppressed by ancient or modern dogma. They wanted to get back to the actual experience out of which all great religion had grown. The speaker enumerated and commented upon the difficulties of the modern mind with regard to Jesus, ranging from his deification as omniscient and omnipotent to the latest assertion of his non-existence as a historical person; and showed that neither the affirmative nor the negative position satisfied. We must, he said, think out our whole problem of divinity and humanity over again. Taking a wide sweep, he reviewed the position of Jesus in history: "All history," he cried, "hinges about his name." He enumerated, with impassioned fervour, the destructions Jesus had outlived, and pictured his position in religion. "Would Unitarians say," he asked, "that the deification of Jesus had done any harm to the idea of God? Had it not brought God near to those who could not find Him in any other way? Had it not transformed personality in the most amazing way? Had it not given something to humanity it could not do without?" In a tender and vivid way he touched on the "unusual powers," the "moral glory," the "unusual consciousness penetrating other lives," the "powers of healing due to his compassion," the strange assertions not deliberately made, but, as it were, slipping out of his lips in moments of passion, like the voice of the Eternal breaking into life. He suggested the term "Sacramental" as conveying something of the significance of Jesus; the conveyance by him of something not material, so that by loving

Jesus men got an experience of God. And that was what they needed. Dr. Orchard concluded by a fine peroration on Jesus as "the first person in the world," which obviously went to the hearts of many of his hearers.

The fairness and toleration of the gathering were manifested when the Rev. Dr. Rattray essayed the somewhat ungrateful task of putting the Unitarian view. He considered certain of Dr. Orchard's points, criticised some of his positions, gave his personal idea of the influence of Jesus, and concluded by thanking Dr. Orchard for his magnificent address. Mr. Fraser said he was proud to be in a place where such divergent statements were possible, while each man was respected for the sincere utterance of his inmost thoughts.

The chairman of the afternoon session on "God in Modern Thought" was the Rev. M. F. Bovenizer, an Irishman who delighted his hearers with the raciness of his appeal for "Modernity." Many people like "Antiquity" because Antiquity gives them no trouble; the God worshipped in dead forms comes near to being a "dead God." Jesus, he considered, gave his great word not to the submerged, but to the "emerging" people of his time. Dr. Mellor opened on "God in Modern Thought" from the point of view of Theoretic Philosophy. The importance of the subject was evident from the direct influence of any philosophy upon practical action. We had cast behind us the materialistic philosophy of the 19th century. Absolute idealism has now won on the theoretic field, but though we are freed from the materialistic theory we are likely to be engaged for generations in blotting out the records of materialistic practice. There is a full recognition to-day of the significance of valid personal values. The speaker quoted the statement of Dr. Ward on "Pluralism," and agreed with Dr. Ward in belief in the underlying unity. The root problem lay in the relation of God to ourselves as centres of human souls. For himself there were the two poles—the Absolute and human personalities. Here lay the ultimate paradox of life and soul. Jesus felt himself possessed of power, and also lost himself in God. Human experience assures man (as the Mystics have declared) of a sense of oneness, which floods the world with unutterable harmony. Mr. Humphreys traced the history of the conception of God in Christianity, and stated the effects of Arianism, Manichæism and Augustinianism, the Thomists, and the Scotists. There was a danger in the doctrine of Immanence, men need to supplement the Immanence by the Transcendence of God. He asserted that just as men may vary in their manifestations of themselves, so God could focus His whole being into one person—Jesus. He could not agree with Dr. Mellor as to the valid choice of any other person than Jesus as a symbol of the Supreme. But there was a Spirit-Impulse urging all men onward. Mr. Fraser trenchantly declared that he had no concern with Antiquity. No such combination as he himself, for instance, had ever occurred before in world history. Therefore, being the man he found himself, he must face these problems for himself. He believed in one Spirit,

which is absolute universal Life. All that is, is God. God is the sum of all values plus x . Individuals are formal, not real. "I am God, I share in one Identity. 'Being' is absolute. Persons are but forms of expression." But the special claim made for Jesus could not be maintained.

The meeting over, private questions abounded. Why "form"? What is the method and value of "form"? At tea, the philosophers, professional and otherwise, formed the centre of stimulating and probing discussion. Some would define the absolute; others would not agree. The battle ragged, and interested knots of listeners crowded round the philosophic quarters to the detriment, possibly, of the after-tea conference, which was on the programme. Your correspondent was obliged to leave in order to make "copy"; and the exigencies of time compel him to omit any reference other than that of a postscriptum regarding the public evening meeting. For the programme and its efficient realisation the greatest credit is due to Miss Alleyne, the general secretary of the League, Mr. Capleton, the treasurer, and the local members of the League; and hearty thanks were accorded the ladies of Pembroke Chapel for their deft and genial hospitality.

At the evening meeting the Lord Mayor (Mr. Herbert Rathbone) presided, and the speakers on the subject "The Religion and the State the Age Needs," were the Rev. A. J. Humphreys, Mrs. H. D. Roberts, Mr. Lawrence D. Holt, and the Rev. M. F. Bovenizer. The attendance was almost if not quite as good as on Tuesday evening, and the speeches excellent. I am told that the after-tea conference was most vigorous. The three philosophers were heckled for an hour and a half.

THE PIONEER PREACHERS. OPENING OF THE NEW HOSTEL AT HIGHBURY.

THE new hostel for the Pioneer Preachers at 23, Highbury-place, N., was opened on Thursday afternoon, May 14, by Mr. John F. L. Brunner, M.P. Previous to the meeting friends and supporters of the movement who were present were shown over the building, which has been admirably adapted for its present purpose by Mr. Arnold Tayler, A.R.I.B.A. Several of the larger rooms on the first floor have been divided into two, thus giving a total of twelve bedrooms, all of which are furnished with extreme simplicity, and arranged so as to serve the double purpose of bedroom and study. On the same floor a small room is fitted up as a chapel, but later on it is intended to prepare a disused building at the end of the garden for this purpose. The house, which is next door but one to the home in which Mr. Joseph Chamberlain lived as a boy, faces Highbury Fields. It is said to be 150 years old, and has a pleasant garden, where the visitors on Thursday assembled for the opening ceremony, the speeches being made from the library window. The building, freehold and alterations have cost £1,340, and £150 is still required, also several articles of furniture, a list of which has

been drawn up for the use of anyone who would like to have it.

The proceedings opened with the singing of a hymn, and prayer was offered by the Rev. W. G. Tarrant. The President, Dr. W. Blake Odgers, K.C., who was in the chair, then gave a cordial welcome to all present. Referring to the objects of the movement for which the Pioneer Preachers stood, he said there were men who were intellectually lazy, and wished to be led in matters of religion rather than to inquire for themselves. They themselves were of a different sort, and believed that they were bound to use the reason which God had given them in all directions, as much in questions relating to religion as in politics, science, or business. Each man or woman, they felt, ought to inquire what they ought to believe, and then believe it with their whole heart and soul. At the same time, everyone must leave to others the same liberty that he claimed for himself. The present day was full of terrible perplexities and anxieties and social unrest. Would liberal Christianity help men to meet these perplexities and anxieties? He believed it would, if only it was properly understood. There were many who scoffed at Christianity who did not know anything in the world about it. It was to these that the Pioneer Preachers would address themselves. They would give to these people what they believed to be the real and true version of Christ's Gospel, first of all reading and studying for themselves, and then expounding what they had learnt, but not with any desire merely to destroy. Some things must be explained away, but at least they would never teach anything that was not true for themselves. They must get these people to listen, and teach them to believe in Christianity and assimilate it into their lives.

Mr. Brunner then declared the Hostel open, expressing his pleasure at being there to help on a movement of which he very heartily approved. He congratulated everyone concerned on the success with which their scheme had been carried out. During the year 1913, he continued, according to the report, the Pioneer Preachers conducted 400 Sunday services and 73 Sunday-school services. They held 999 week-day meetings of various kinds, and in addition 240 open-air services and meetings. This gave a total of nearly 2,000 services and meetings held during the year. They paid 1,120 home visits among members of their congregations, and 300 homes outside the congregations were systematically visited, while every fortnight church notices were distributed from house to house in their district. There were last year only six students in residence, and he could not understand how these men, who had to study as well as conduct services and visit people in their homes, could have done so much work in the time.

The Rev. T. P. Spedding, secretary, after reading a long list of names of friends who were unable to be present but sent cordial greetings, presented the report, and briefly alluded to the financial statement and to the present needs of the Hostel. In asking for some articles of furniture which were still required to make the rooms more comfortable, he wished it to be understood that there was

no desire to make things too luxurious for men who must be trained to endurance, but they need not confuse endurance with physical discomfort. It had been the desire of the Society to give effect to the ideas that were in the mind of the founder of the Institution, the Rev. R. J. Campbell, and they appreciated more than anything else the interest which had always been shown in it by Mr. Campbell.

The Rev. R. J. Campbell said that it was with peculiar pleasure that he found himself a member of that gathering. The idea to which he began to give effect in 1910 had been in his mind for a number of years. He believed that there was a large untouched public which might be reached by a better type of evangelicalism than that with which most of them were familiar. It was commonly thought that the evangelical preacher must be a less highly trained man than the preacher in the pulpit, but almost the reverse should be the case. Too much rested upon the shoulders of the average minister at present. He was the president of a small republic—his energies were so greatly overtaxed that he had little time for quiet study and preparation. This was not good for the minister, nor did it tend to raise the quality of his preaching, therefore they needed a band of men who were free to go, if necessary, through the length and breadth of the land with a liberal evangel. He thought four years ago that there was an opening for this kind of work, and events had proved that he was right. But his idea was not original. The pioneer of it, he believed, was Professor Eliot, of Harvard, who, soon after the Pioneer Preachers were established, sent a message congratulating him on realising one of his dreams, and it had been adumbrated also by Professor Jacks. The Pioneer Preachers formed a delightful little community, continued Mr. Campbell. They had frankly taken a leaf out of the Roman Catholic's book, and why not? It was a good thing to have the community life. When a few years ago he was warned that he must sever himself from all outside societies and save his health for his work as minister of the City Temple, the step he found hardest to take was separating himself from the Pioneer Preachers. In effect he had not done so, although he had since that time had the joy of seeing other people doing the work.

THE SUNDAY SCHOOL ASSOCIATION.

MR. FRANK ROSCOE, who has kindly agreed to give the annual meeting paper for the Sunday School Association on Tuesday, June 2, was formerly in charge of the University Training College at Oxford, and until recently of the one at Birmingham. His splendid work for education in Birmingham is well known. He was a member of the Education Committee and also president of the Birmingham Debating Society and the Birmingham Shakespeare Club. Mr. Roscoe possesses that rare faculty of making his subject clear and attractive not merely to the members of the profession, but also to those who are only teachers on occasion, and to the general public. Sunday-school

teachers may be sure that they will go away from this lecture feeling indeed the importance and the difficulty of the art of teaching, but also that they have learned in countless ways how to overcome those difficulties. He has had much experience in lecturing to Sunday-school teachers, and carried out at Birmingham successfully an experiment of which the organisers and he himself may well be proud.

In 1909 he was invited by the Sunday School Forward Movements Committee, a committee representing all shades of religious opinion, to lecture to Sunday-school teachers on "The Art and Method of Teaching." The lectures were an unqualified success in every way. The course was repeated, and still many were disappointed in not being able to secure tickets. Other courses of lectures followed, and it was found that Mr. Roscoe's ability to deal with the question could not be over-rated. He not only theorised, but had classes of children before his audiences, giving practical demonstration of the subject matter of the lectures. His confident eloquence captivated all who heard him. He has also lectured to Sunday-school teachers in Nottingham and Derby. It is hoped that the delegates to the Whit-week meetings will take full advantage of this opportunity, and that the teachers from the London schools will make a point of attending so as to qualify themselves for their sacred work.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ballyhemlin : The late James McCullough.

On Sunday, May 17, the funeral took place of Mr. James McCullough, the aged sexton of Ballyhemlin Meeting House, when a large number of people attended to pay tribute to the memory of a simple, quiet, good life. The first part of the service was held in the Meeting House, the funeral taking place in the ancient cemetery of Ballyhalbert, close to the seashore, two miles away.

Cambridge.—The Sunday morning services at Cambridge, begun in 1904, and held during the University terms in the Assembly Hall, Downing-street, are being conducted this month by the Rev. J. H. Crooker, D.D., who for many years was minister at Ann Arbor and other University centres in America. The Rev. E. W. Lummis, who had been in charge of the movement since 1910, resigned in April owing to his retirement from the Unitarian ministry. The Rev. Dr. Carpenter will preach at Cambridge on Sunday, June 7.

Horsham.—A lecture on "Matthew Caffyn" was given in connection with the Book Society of the Free Christian Church on Wednesday evening, May 13, by Miss E. Kensett. The chair was taken by Mr. J. B. Price, who is one, among many, of Matthew Caffyn's surviving descendants. The main facts in the life of this hero of Commonwealth times were recorded. The bi-centenary of Matthew Caffyn's death, after a pastorate of nearly 70 years, occurs this year, as does also the

centenary of John Dendys, and it has been decided to renovate the organ and rebuild the Haylor cottages in commemoration of these events. The Treasurer is appealing for help towards both these objects. The committee will be especially glad to welcome a large number of friends from a distance to their forthcoming Whitsunday anniversary.

Leeds : Mill Hill Chapel.—On the morning of the 17th inst. (Empire Sunday), the Rev. R. Nicol Cross, M.A., preached on "Empire : What is it ?" He introduced the word and the theme because there was some need that the qualities of "Empire" should be invested with their highest aims and interests; that a great word should be rescued from the degradation in which it was sometimes nearly smothered. Their Empire, in the sense in which he used the word, was the overflow of their people, the fruit of their vitality spreading into all quarters of the earth. Let them recollect that had only been possible by their having more vitality than they could find a theatre for in these little islands. Therefore the time was ripe for asking what sort of people were they filling the world with? Did they remember that what they were the emigrants who populated that same Empire were or would be? Were they worthy of their mission? To redeem their land, to save it for the highest, was to go a long way towards saving the world. The Empire was not land nor territory, but just souls, not to be measured by area but by achievement. It consisted of all on whom the nation stamped its own mind and personality. He did not understand those who told them that the Empires of Greece and Rome had passed away into ruins. Had the Empires which those races set up really vanished? Surely not the Empires of thought and feeling, of law, poetry, and art? Those were the true Empires, and there were no others. These great Empires were still stamping their culture on the modern world. So for Britain. When all their military splendour had vanished on land and been blotted out on sea, this country would still live and conquer through its writers and its poets.

London : Deptford.—On Sunday afternoon last, the 17th inst., over 125 of the Deptford scholars attended a united service at Lewisham, in response to the kind invitation of Mr. Pope. The elder children assembled in the Deptford Church, and marched in procession to Lewisham, headed by the Boy Scouts, with their drums and bugles. Most interesting addresses were given by Mr. E. A. Carlier, Mr. Pope, and a Lewisham Church member respectively, while the hearty singing of the hymns proved a feature worthy of special notice.

London : Hampstead.—The Rev. Henry Gow, who has recently been appointed vice-chairman of the Hampstead Board of Guardians, after serving four years as chairman, was cordially thanked for his services at the last fortnightly meeting of the Board. Mr. E. S. Payne, the new chairman, said that during the past four years they had been presided over by a gentleman of great ability, and he thought it was due to Mr. Gow that he (the chairman) should say publicly, what they had all been saying privately, that he had done most excellent work in that room for the parish, and that at a time when there had been a considerable amount of movement, to say the least, in Poor Law affairs—he would go further, and say that there had been a considerable amount of development—they had been ably guided by Mr. Gow. He would like also to say (what had been to them a source of great satisfaction) that in social affairs, for which Hampstead was pretty well famous, Mr. Gow had represented them in a most creditable manner. He recollected being at a meeting of the Hampstead Council of Social Welfare recently at which Mr. Gow made a most excellent speech, one of those speeches

which, while they praised, also discriminated in a way which men of less courage would not care to do. During Mr. Gow's chairmanship they had not had a disturbance of any kind, nor any difficulty with any of the applicants who appeared before them. None of them had ever left that room in dudgeon or with a grievance. In all those matters Mr. Gow had been a most excellent chairman. He deserved their sincerest thanks, and he (Mr. Payne) was only too pleased to say that he, for one, was very thankful that they would continue to have the services and advice of Mr. Gow. He moved that their sincerest thanks be given to Mr. Gow. Colonel Sheffield seconded the motion, and it was warmly supported by every gentleman member of the Board present, each one paying an earnest tribute to Mr. Gow's work. Mr. Preston also expressed thanks on behalf of the staff for Mr. Gow's unvarying kindness and courtesy to them. The motion was carried with acclamation, the Board standing. The Rev. H. Gow said the motion was absolutely unexpected, and very overwhelming. It was perfectly impossible for him to make any kind of adequate response for the most kind, he ventured to say affectionate words, that could only come from a kindness of heart which overlooked many disabilities of which he was most conscious. Looking back on the last four years, generally speaking, he felt that the office of chairman was one of hard work, but it was very interesting, and it had been on the whole a very happy time. He would always look back upon it with feelings of gratitude to all the members of the Board and the officers. The more he worked with them the more he had a deepening affection and respect for every member. He thanked Mr. Payne especially for his gracious and kind words.

London : Islington.—On May 14, in the lecture hall of Unity Church, Islington, Dr. Tudor Jones delivered the last of a long and interesting course of lectures on the "Philosophy of Religion." During the winter Dr. Jones has delivered two courses, one on the "English Thinkers and Teachers of the Nineteenth Century," and the other on a book of his own, "The Interpretation of Eucken's Philosophy." These classes have been remarkably well attended, and a good average attendance has been maintained during the two entire courses, though consisting of no less than 30 lectures. After the close of the lecture a social gathering took place, and a well-attended meeting was held, over which the Rev. D. Davis presided. The chairman said that in all his experience of educational lectures he had never met anything which surprised him so much as the large and regular attendances at Dr. Jones' lectures on philosophy. Every member in the class felt deeply indebted to Dr. Jones for his devotion and the great labour which he expended in the preparation and delivery of these lectures, and there was a deep and unanimous feeling that there should be an expression in some form of gratitude for his labours. One of the lady members, Mrs. Bull, in presenting to Dr. Jones an important volume, "Essays on Truth and Reality," by F. H. Bradley, said the book was a small token, in which all joined, of gratitude and appreciation. Mr. Stuart testified to the excellence of the work done by Dr. Jones, and to his clear, instructive and pleasant manner in dealing with matters usually felt to be so difficult and uninviting. Miss Pesci, the secretary of the society, and Mr. Chalk expressed their high appreciation of the lectures. Dr. Jones acknowledged the compliment paid to him, and said he felt himself amply repaid for his services, and was highly gratified by the many hearty acknowledgments made to him. Miss Giddens and Miss Waters each contributed to the pleasure of the evening by their singing.

Rawtenstall.—Sunday school anniversary services were held on Sunday, May 10, the

preacher being the Rev. J. E. Jenkins, of Birkenhead. The collection realised £47.

Stockton-on-Tees.—A quarterly meeting was held in the schoolroom of the Unitarian Church on Wednesday, May 6, when encouraging reports were presented by the Treasurer and Secretary. During the evening a presentation was made to the ex-treasurer, Mr. W. J. Watson, J.P., by Mr. T. H. Wright, on behalf of the subscribers, as a sign of their appreciation of his valuable services during the past 32 years in the offices of treasurer, secretary, and chairman of the Church Committee. Mr. Watson, in replying, said that his work for the church had been one of love, and it was only his advanced years and necessarily less robust health that made him wish to be relieved of the office which it had been so great a personal pleasure to him to fill.

Taunton.—Mr. George S. Woods, of Manchester College, Oxford, has received and accepted an invitation to become minister of the Mary-street Chapel.

West Bromwich.—On Sunday, May 17, the 40th anniversary of the founding of the Lodge-road Unitarian Church, and the 39th anniversary of the opening of the building itself, was celebrated by the re-opening of the church, which has been closed for a considerable period for the purpose of renovation and redecoration. A new heating apparatus, a new system of ventilation, and the electric light have been installed, the organ improved, and alterations made in connection with the schools, the whole necessitating an expenditure of nearly £600, which has been raised by the generous help of many friends and the efforts of the congregation. The Rev. F. A. Homer, minister, preached morning and evening, and in the course of his sermon at the morning service pleaded for a broader and wider conception of Christianity among all sections of the Christian Church. On Monday an entertainment was given by the Lodge-road Dramatic Society in aid of the West Bromwich, Oldbury and District Branch of the National Society for the Prevention of Cruelty to Children.

NOTES AND JOTTINGS.

A UNITARIAN HYMNIST.

In his address at the funeral service of the late Silvester Horne, Principal Forsyth quoted from some verses which had been found among Mr. Horne's papers in his own handwriting, though there was nothing to show whether he had himself composed them or not. The last verse ran:

I know not what beyond may lie,
But look in humble faith
Into a larger life to die—
And find new birth in death.

In reference to this the Rev. W. G. Tarrant writes to the *Daily News and Leader* as follows: "It is evident from the verse quoted by Principal Forsyth at the funeral of the Rev. C. Silvester Horne that the manuscript in which it was found was a copy of a hymn by the Rev. Frederick Lucian Hosmer, an American Unitarian writer. The hymn, as it appears in Unitarian hymnals, begins, 'I little see, I little know, yet can I fear no ill.' Mr. Hosmer, who was born in 1840, is undoubtedly the greatest living hymnist among the Unitarians. Over twenty of his hymns will be found in the Rev. John Hunter's collection, 'Hymns of Faith and Life' (1896), including the poem referred to."

A MINISTRY OF HEALTH.

Increasing attention is being given to the needs and rights of the mother, no less than to those of the child, whom Bernard Shaw describes in his recently published treatise as "an experiment, a fresh attempt to produce the just man made perfect: that is, to make humanity divine." At a conference held under the auspices of the National Committee for the Prevention of Destitution, over which Mrs. Sidney Webb presided, the need of a greater recognition by the State of the importance of motherhood was urged by many speakers, and Miss Margaret Bondfield (Women's Co-operative Guild) said that a progressive and enlightened Government department was needed, a Ministry of Health, in which there should be a special department to deal with maternity and infant life, with a woman at the head, staffed by women, and served by a number of qualified women inspectors. Dr. Saleeby, who has just published a book on "The Progress of Eugenics," spoke strongly on the necessity for protecting the child from the racial poison to which so many ills in early life can be traced, and the question of the need for baby clinics was discussed at the afternoon session, papers being read by Dr. Ethel Bentham and Dr. Helen Campbell.

THE BODLEIAN LIBRARY.

The curators of the Bodleian Library are appealing for a capital sum of £50,000 for the purpose of increasing their income by £2,000 a year more than it is at present, without which, they warn us, they will be obliged to enter upon a course of drastic retrenchment which will curtail the usefulness of the library and impair its reputation. There is, they point out, no surplus for expenditure upon the purchase of MSS., foreign books and periodicals, nor of such English publications as do not come into the library under the Copyright Act. Money is also required for the completion and printing of the catalogue, and for furnishing with book-cases the new underground bookstore. Mr. Asquith, Lord Salisbury, Lord Milner, Lord Balfour of Burleigh, and Sir W. R. Anson, the trustees of the Oxford University Endowment Fund, with the concurrence of the Archbishop of York, Lord Lansdowne, Lord Halsbury, Lord Morley, and Lord Bryce, on behalf of the Bodleian Library, call attention to the appeal. Donations should be sent to the Librarian, or to the Secretary of the Oxford Endowment Fund, 49, Sloane-square, S.W.

RELICS OF JOHN WESLEY.

A collection of Wesleyana, formed by the late Mr. Joseph G. Wright, of Bourne-mouth, has recently been sold. According to *Public Opinion*, the most important Wesley material lies at the Wesleyan Conference offices in the City-road, where there are the diaries, letters, and other manuscripts, and much is also possessed by the Drew College in America, which recently acquired by purchase all that had been gathered by the late Mr. R. Thursfield Smith, of Whitechurch, Shropshire. A good many private collections are also in existence, those, for example,

of Mr. Hendrix in America, and Mr. Stampe, of Grimsby, and that made by the late Mr. Richard Green, Governor of Didsbury College, which is still intact. Mr. Wright's collection was composed largely of portraits, and in one "lot" alone there were 450 engraved portraits, including practically a complete series of John Wesley's. This brought £42. Another "lot," comprising sixteen autograph letters of John Wesley, besides several of Charles and other members of the family, went to the same purchaser.

THE FIGHT FOR THE BIRDS.

The *Humanitarian*, commenting on recent discussions about the plumage Bill, says: "We were amused to see a recent remark in the Press that the passage of the Bill would give satisfaction to Mr. Galsworthy. It will give well-deserved satisfaction not only to Mr. Galsworthy, but to other persons who have worked for it, and where a result is obtained by the labours of many minds this tendency to lionise one individual is rather ludicrous. In the present instance it is peculiarly so; for, as a matter of fact, if the personal question must be raised at all, it is quite certain that the man who has done most for the passage of a Plumage Bill (and for a better Bill than the present one) is Mr. James Buckland. Nothing, we are sure, has been finer, in the history of the humanitarian movement, than the way in which Mr. and Mrs. Buckland have forced this question to the front, and while we fully congratulate everyone concerned, it is they who (next to the birds themselves) will have our first and warmest congratulations."

THE THEISTIC ENDEAVOUR SOCIETY.

Two new pamphlets have just reached us, "Some Aspects of a Moral Life," and "Awake! Arise!" an address to the young men of India by Mr. Satis Chandra Chakravarti, published by the Theistic Endeavour Society in Madras. This Society, which was nominally started in 1912, but did not begin its definite work till August, 1913, is doing good work for the moral and spiritual well-being of young men and students by organising lectures and debates, holding religious services, and aiding in every possible way the spread of liberal ideas on theology and social relations. It has established a home at Madras which is gradually becoming a centre for undenominational and educational activities, has begun to form a library, attached to which is a free reading room, and started a publishing section which issues monthly such tracts as those above-mentioned for free distribution among earnest inquirers. In addition to all this, efforts are made to give financial help to families rendered destitute by the death of a member, and to deserving students, especially in cases where some suffering has been entailed by conscientious adherence to the principles of a liberal faith instead of the commonly accepted religious dogmas. Mission work, naturally, forms a great part of the Society's activities, and special days of national importance are marked by suitable functions, such as *Nagar Sankirtan*, preaching in the open air, and public meetings.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

MAY 23, 1914.

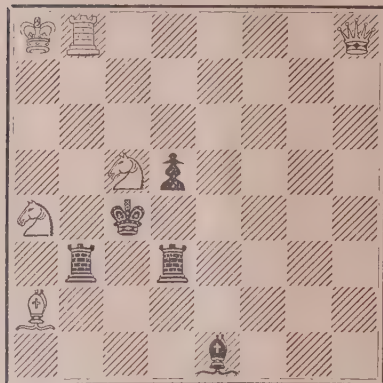
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 58.

By COMINS MANSFIELD

(Witheridge, Somerset).

BLACK. (5 men.)



WHITE. (6 men.)

White to play and mate in two moves.

SOLUTION OF No. 56.

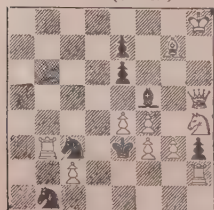
1. K. Kt6 (key-move).

Correct solutions have been received from E. Wright, W. T. M. (Sunderland), Rev. B. C. Constable, A. Mielziner, F. S. M. (Mayfield), E. W. E. (Finchley), W. E. Arkell, Geo. Ingledew, H. T. (Belfast). Of No. 55 from W. T. M. (Sunderland) and E. W. E. (Finchley).

In reference to my note on No. 56 last week, I made a clerical error in stating the omission of a black P at QR3—I should have said KR3. Without the latter, there would be two solutions besides the author's, viz.: B. Kt6 and B. Kt5, ch!

Our No. 58 won premier honours in a monthly competition instituted by an American problem pamphlet called "The Problem," which caters exclusively for problemists. It is quite an innovation in chess journalism, and is the official organ of a club of problem-composers of all nationalities. I was invited to contribute to its pages, and secured first

No. 58A.
By PHILIP H. WILLIAMS.
BLACK (7 men).



WHITE (11 men).

Two-mover.

very difficult, as it is most skilfully constructed; it is the work of a new English composer—a young man scarcely out of his "teens," who has already won several prizes.

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Wednesday Morning, 3rd June. Essex Hall Lecture, 11.30. The Very Rev. W. R. Inge, D.D., Dean of St. Paul's. "The Religious Philosophy of Plotinus, and some Modern Philosophies of Religion." Admission by Ticket only; send stamped and addressed envelope to Secretary, Essex Hall

Wednesday Evening, 3rd June. Public Meeting, Essex Hall, 7.30. Four Addresses on "Our Religious Outlook." (1) "Tradition and Inspiration," Rev. R. N. Cross, M.A.; (2) "The Foundation of Truth," Rev. J. Cyril Flower, B.A.; (3) "Human Needs To-day," Rev. Lawrence Clare; (4) "The Gospel of a Free Faith," Rev. E. Stanley Russell, B.A.

Thursday Morning, 4th June. Annual Meeting, Essex Hall, 10.30. Followed by a CONFERENCE on the Work of the Association at Home and Abroad.

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President's Address and Business Meeting at 4 p.m.

AFTERNOON TEA AT 5 p.m.

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The Hyde Chapel Congregation and School are about to place in the Chapel a stained glass window as a memorial to the late William Woolley. A subscription list is now open, and donations, limited to a sum not exceeding five shillings for each person, are welcome from those who may desire to join in this memorial. The list will be closed on August 31st, but early replies will be appreciated. Donations may be sent to either of the Treasurers:

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In the Large Hall, ESSEX HALL, at 5 p.m.

The President, the REV. H. ENFIELD DOWSON, B.A., will take the Chair.

Dr. A. J. CARLYLE, of Oxford, has kindly promised to speak on "Some Lessons of our recent Industrial Troubles."

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Evening, Mr. A. ARUNDEL, B.A. (of Manchester College).

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Morning: A Friend of God.

Evening: Contrasted Destinies of Men

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 31.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. FRANK K. FREESTON.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. I. PIPKIN; 7, Mr. F. G. BARRETT-AYLES.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. W. H. BURGESS, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. J. KINSMAN.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. A. J. HEALE.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 7, Mr. P. CHALK.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D.; 7, Mr. A. ARUNDEL, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbeldon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON. Farewell services.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
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BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. J. H. CROOKER, D.D., of Boston, U.S.A.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
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 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N. W.*

NOTES OF THE WEEK.

THE debate on the Weekly Rest Day Bill last week revealed many cross-currents of opinion in the House of Commons. Ultimately the Bill was rejected by a majority of twelve. Probably this result was due largely to faults in drafting and the curious schedule of exemptions, which offered many points for attack. Mr. W. H. Dickinson, who seconded the motion for its adoption, said he did so for utilitarian rather than Sabbatarian reasons. In his opinion, it was justified by human need. As the democracy grew in power it was more and more desirous of insisting that a weekly rest day should be assured to them, and the Bill would thus meet a popular demand. He proceeded to criticise shipowners, as among the greatest offenders in the matter of Sunday labour.

* * *

MR. ELLIS GRIFFITH, speaking on behalf of the Government, referred with approval to the two principles contained in the Bill, one that there must be a day of rest in seven, and the other that the normal day should be Sunday; but he said that he could only give his vote for the second reading if the supporters of the measure were willing to refer it to a Select Committee for inquiry and report. We regret very much that this suggestion was not accepted. The growth of Sunday labour in our great cities is on a scale to fill people with any power of imagination with grave alarm. Continually more and more men are drawn in to satisfy new demands of pleasure and luxury, while the speeding up of business has made the docks and the railways busier than they ever were before. We believe that we are

right in saying that the lift-men in the London tubes, who work long and exhausting hours on Sunday, do not get a whole day off *every* week; and they are simply typical of masses of labour all over the country. Whatever happens we must insist on the weekly rest-day for all as an elementary human right. Anything else means physical deterioration and moral disaster.

* * *

THE game of ecclesiastical diplomacy which is being played between the Church of Scotland and the United Free Church is becoming so protracted that public interest in it has grown rather languid. The General Assemblies of both churches came to the formal decision on Monday to go on with the negotiations; but the debates revealed strong elements of opposition on questions of principle. It is hard to see how any new formula is to be found which will emphasise the State connection and at the same time secure complete spiritual freedom. At the United Free Church Assembly, Dr. Whitelaw, of Kilmarnock, moved an amendment, which was lost, to the effect that the Assembly reappoint the Committee, instructing it to make clear to the Church of Scotland Committee that any plan of union, to be just and satisfactory to the United Free Church, must provide not only for the complete spiritual freedom of the Church, but also for the equality of all Churches before the civil law. Perhaps the words were too blunt and decisive for an atmosphere of negotiation, but they reveal the essential difficulty of modifying traditional arrangements in the modern State without relinquishing the principle of establishment altogether.

* * *

THE annual report of the National Society for the Prevention of Cruelty to Children was presented to the Council meeting on Tuesday. It is, as usual, a

record of hard and unflagging work, controlled by consummate patience and skill, to mitigate terrible wrong and remove one of the foulest blots upon our civilisation. In the year covered by the report the number of cases dealt with was 54,772. Prosecutions were instituted in 2,349 cases, and only 51, or 2·2 per cent., were dismissed for lack of evidence. Unfortunately the cases of neglect and starvation were more numerous than in any previous year. On the other hand, actual cruelty and brutality has decreased, and the Society may take no small share of the credit for this happy result. Twenty years ago, out of a total of 15,679 complaints, there were 3,283 coming under the description of ill-treatment and assault, or 20·9 per cent. Last year, with 54,772 complaints, the cruelty of violence was confined to 3,991 cases, or 7·3 per cent.

* * *

In his Ascension Day sermon Dean Inge spoke very plainly of the failure of the traditional teaching about heaven and the hereafter to appeal to the modern mind. Heaven, he said, had been too often pictured by Christians in such a way as to deprive it of its religious and spiritual value. Many Christians were far too materialistic in their religion, and they tried to make heaven a geographical expression and to put Eternity within the framework of Time. Eternity for them was simply an endless succession of moments, a series slipped off at one end and not at the other. In that second edition of the world in space all the injustice of the first edition was to be rectified and the righteous were to enjoy themselves in a more refined way. If they put their beliefs in such a crude and materialistic form they were little better than a fairy tale. But the average man thought for himself, and wanted to know what evidence there was for the existence of such a place, and he knew enough astronomy to feel the

absurdity of placing it either inside or outside the solar system. Many of the clergy were perplexed themselves, and said as little about Heaven as they decently could. The time had gone by when people were best taught by gaudy coloured dogmatic picture-books. They would rather the clergy said that they did not know than have crude symbols given as literal facts.

* * *

AN important criticism of the recent report of the Royal Commission on the Civil Service so far as it affects the employment of women has been issued by the committee of the Association of Head Mistresses. "We gladly welcome," they say, "some of the recommendations of the Commission in regard to this important matter. We recognise that the suggestions of a special inquiry as to the higher posts in the service suitable to women; of the appointment of women on the staffs of the Civil Service Commission and of the national museums and libraries; of the elimination of the girl clerk and of some improvements in the salaries of women typists, mark a distinct advance on the treatment hitherto accorded to women in the service. We are, moreover, glad to see that some recognition is given to the principle of equal pay for equal work in the cases of men and women, that it is admitted that the Civil Service examinations should be adapted to the education given in our secondary schools, and that an important minority of the Commissioners advocate the appointment of a woman on the staff of the proposed new section of the Treasury."

* * *

ON the other hand, the committee express their deep regret that the majority of the Commissioners should have committed themselves to general statements regarding the work of women, which are unsupported by the mass of evidence based on direct experience. They deplore the recommendation that the present segregation of men and women in Government offices should be continued, as contrary to the practice of modern universities, of many Government offices in other countries, and of many great houses of business, as unduly restricting employment, and as tending to withhold from women the opportunity of becoming acquainted with the whole routine of a department. Further, the committee deplore the failure to recommend any admission of women to higher posts in the Civil Service by the Class I. examination. "No reason," they say, "is assigned for this, and we feel that the entrance of women to the higher posts through selection only is open to grave and regrettable accusations of favouritism, and will tend to bar women already in the

service from promotion to high administrative posts. We do not hold that competitive examination is the only, or even the best, method of appointment to responsible posts. But so long as it remains the usual rule for men we believe that public opinion will be justified in disapproving differential treatment for women candidates."

* * *

THERE will no doubt be some adverse criticism in orthodox circles of the Dean of St. Paul's, when he delivers the Essex Hall Lecture next week. But his acceptance of the invitation is just what might have been expected from a man of his strength and independence of mind. As a scholar he knows that knowledge on religious subjects is not confined in denominational compartments. As a broad-minded Christian he can recognise common interests and aims amid diversities of ritual and belief. It is quite time that the rather stupid boycott of Unitarians should be brought to an end. Three-fourths of it is a concession to ignorant prejudice and rests on no clear principle. The vast area of modern scholarship is common ground. The practical aims of religion as expressed in worship and character and the service of human need impart a common spiritual quality to life. Men of open mind recognise no closed territories in which they are forbidden to wander lest they should incur the taint of heresy or forfeit the Christian name. All this makes for co-operation and friendship and cordial mutual respect, and is gradually enlarging the area where the edicts of the orthodox censor and the denominational wire-puller cease to run.

* * *

It always seems to us singularly fatuous and short-sighted that a teacher of religion should allow himself to be debarred from fresh opportunities of speaking his word on account of what other people may possibly think or say about him. The true man ought to feel at home in any company, where no restriction except that of considerateness and good manners is placed upon his freedom of speech. It would have fared ill with early Christianity if St. Paul had refused to address the Stoics and Epicureans and mingle freely with them in common debate, for the same reasons which keep many orthodox Churchmen closely confined to their own set at the present day. Even men of liberal opinions hesitate sometimes to appear on agnostic or secular platforms lest their action should be misunderstood. A man of robust faith accepts misunderstanding as part of the risk of being alive and does these things quite naturally, without a touch of self-consciousness or bravado.

THE DAY OF PENTECOST.

—*—

THE Day of Pentecost is the festival of religious experience. In this sense it is the day in the Christian calendar which makes the most direct appeal to the modern mind. Whatever difficulties the strange narrative in the Book of Acts may present to us, its inner significance is clear. It marks the moment of complete consciousness that God is dwelling in the soul. It was the fire of love in the heart. It was power from on high entering in and taking possession of human lives. It was the recovery of daily companionship with CHRIST, no longer in his bodily presence, but as a spirit within, over which time and death have no power. In other words, it was experience, so direct and convincing that everything else paled into insignificance before it; and it is the authentic note of experience which makes it one of the supreme moments in the spiritual history of the race.

For at that moment the first disciples bridged the gulf between the outer and the inner world, and linked history and personal experience in inseparable unity. For us, more reflective and less inspired, the gulf remains. Through the Christian centuries men have oscillated uncertainly between trust in recorded facts and confidence in the inner light, and have seldom found themselves able to do equal justice to both. At the present time the prevailing emphasis upon experience is due, in no small degree, to the spirit of criticism and denial which has invaded the whole domain of history. It is impossible, so we argue, that God's dealings with the soul can depend in any way upon the doubtful records of the past. What can events, which took place two thousand years ago, and which, at the best, we only dimly apprehend, have to do with the immediate action of the HOLY SPIRIT upon our own hearts? It seems to be logically necessary, even when we can claim no very original insight of our own, to throw history to the winds, and to make every soul an independent centre of inward illumination. The spiritual life is thus detached from its ancestry and surroundings, and personal emotion tends to grow in vagueness as it loses the richness of colour and clearness of aim which are stamped upon religion by corporate memories and loyalty to a common spirit.

We have here touched upon one of the most difficult problems of modern religion.

Probably, in their effort to recover the reality of experience, men will go even further than they have done already in revolt against the association of religion with records and memorials of the past. But they cannot travel very far in this direction without discovering that the only way of salvation is to bring history and personal life into close alliance once again. The attempt to divorce them can only produce a deep schism in the soul. It is not only the fact that history supplies much of the most valuable material upon which emotion has to work; it is also the chief means at our disposal for the discipline of feeling and its guidance into fruitful channels. The vague response of the heart to the invitations of truth and loveliness is something quite different from the devotion of the conscience to the standards of Christian goodness. The one hovers continually upon the border-line of sentimentalism and is compatible with much idle dreaming and self-indulgence; the other consumes the base things of character in its fervent heat and concentrates the whole force of its illuminated moments upon urgent practical tasks. This is the deeply significant thing about the experience of Pentecost. Just at the moment when the word and memory of CHRIST were beginning to slip away into the irrecoverable past, it gave them back to the heart with quickening power; and henceforth they could never seem distant or strange, for they were within, a redeeming energy of love, which changed the whole personality and made men good in the very definite sense in which Christianity uses the word goodness.

It is this experience which is repeated from age to age. The Christian generations are linked each to each and all to God by this intimate mingling of what is personal and historical. The fact that things happened long ago is no hindrance to an immediacy of spiritual appeal, which annuls all barriers of time and place. The truth that the HOLY SPIRIT is always with us as our teacher and guide in no way cancels our dependence upon the things of CHRIST. To the simple heart it all seems so natural that there is no problem or difficulty at all. In his recent Swarthmore Lecture on the Historic and the Inward CHRIST, Mr. EDWARD GRUBB quotes the following passage from one of the early companions of GEORGE FOX:

"And this I declare to all the inhabitants of England, and all that dwell upon the earth, that God alone is the Teacher of his people, and hath given to everyone a measure of Grace, which is

the Light that comes from CHRIST. . . . And this I witness to all the sons of men, that the knowledge of Eternal Life I came not to by the letter of Scripture, nor hearing men speak of the name of God; I came to the true knowledge of the Scripture, and the eternal rest, by the inspiration of the Spirit of JESUS CHRIST."

This confession of Christian experience, at once personal and general, in which there is no sense of conflict between private insight and the language of historical religion, expresses with unusual directness the lesson of the Day of Pentecost which we chiefly need amid our present religious discontents.

RELIGION AND THE SUPERNORMAL.

III.

THE next division of the psychic which claims our attention is that which includes the phenomena of clairvoyance and telepathy. These are distinguished from spiritualism and all forms of mental control by the fact that their manifestations are not entirely dependent upon the human will. We either see with some inward vision people and events which are invisible to the bodily sight, or we do not see them. We either feel that which is afar (the real significance of the word *telepathy*), or we do not feel it. The greater part of mankind do not possess these powers at all, but those who do cannot wholly ignore them, any more than we ordinary people can ignore the messages brought us, whether we will or no, by the medium of the five normal senses. Clairvoyance, however, is not always beyond the control of the will. It often needs such aids as the handling of external objects, crystal-gazing, or the induction of the trance-state, to set it, as it were, in motion, and thus lays itself open to all the dangers of a special cult. It is one of the weaknesses of human nature that curiosity about the future is often strong enough to over-ride worthier instincts. Hence, it comes about that there is no branch of the psychic which has been subjected to such diligent cultivation, supplemented by so much fraud, and, one may add, prostituted to such base uses. The evil that is wrought by the unscrupulous use of this power upon foolish and susceptible people, from the ignorant nursery-maid who submits her hand to the old gypsy woman, to the fashionable lady who frequents the consulting room of the latest society fortune-teller, is too patent to need emphasising. We have seen the danger of cultivating these powers for their own sake, and are more concerned with the type of clairvoyance—or clairaudience—which asserts itself irrespective of the will of the owner, making him possessed of knowledge which, perhaps, he would prefer to be without by what sometimes appears to him a backstairs method savouring of dishonour. Should

he try to turn this knowledge to any account, either for himself or others? Or should he treat it with inviolate secrecy, as he would a private conversation inadvertently overheard? In a word, should he regard it as a gift of God or a gift of the devil?

The problem which faces the clairvoyant who would fain bring his "second sight" into harmony with his religion is no easy one. A friend who, from the time she was a young girl, has been conscious of this power to an extraordinary degree, tells me that, in meeting strangers, so much knowledge of their most intimate concerns crowds in upon her that she feels it to be unlawful to admit it, and has to force it back, as it were, from the threshold of her consciousness by concentrating her mind on other things. Only in the case of her own friends, where it seems likely that some definite good may be accomplished through her knowledge, does she deliberately work upon it. This is a sound principle, but how enormously complicated does life become, and how overwhelming its temptations to one so gifted! Indeed, one is tempted to think that only the saints of the earth should be entrusted with a power so vast. For they alone live in the constant realisation of a pull in another direction sufficiently strong to prevent their being drawn into by-paths (which too often turn out to be blind alleys), in obedience to the insistence of the psychic.

Let us glance for a moment at the way in which Christ and his closest followers have used this power—for all the saints seem to have possessed and employed it. The fact that they have done so, and the teaching of Christ, both explicit and implicit, sufficiently disposes of the suggestion that its source is evil.

To take but one instance from the Gospels: we are told that Jesus betrayed a knowledge of Nathaniel and his doings, which could not have been obtained by the ordinary channels. (John i. 48.) But the tendency to gape at this as a marvel, and regard it as a proof of Messiahship, is immediately checked. "Because I said unto thee, 'I saw thee under the fig tree,' believest thou? Thou shalt see greater things than these." The teaching of Christ invariably points us on to something higher than mere vulgar wonder-working, and discourages on every occasion the eagerness of men to make psychic manifestations the ground of faith.

Of St. Francis of Assisi his biographers record numerous instances of clairvoyant power, which are too much of a piece with our increased knowledge of the psychic to be readily discredited. "He seemed," says St. Bonaventura, "to have approached unto the mirror of eternal light to gaze therein; and by its wondrous radiance the sight of his mind surely perceived things that were absent in bodily form, even as though they were present." His gift, however, though he accepted and used it as simply and naturally as he did all the other great things that came to him, was a source of perplexity, even to him, and we find him on one occasion "groaning bitterly" in the struggle to decide whether or not to reveal that which he had seen.

To sum up, then, we must conclude, even more emphatically than in the case of mental control, that in any way to isolate clairvoyant power, or deliberately to seek it out, is harmful to both subject and object. To submit oneself to even the most highly principled clairvoyant is a proceeding fraught with danger to the spiritual life, because it tampers with the sacredness of free will; whilst those who exercise their power over others to any considerable extent expose themselves to dangers so subtle that few are able entirely to withstand them. The secret of using such gifts sanely and wisely lies, for the Christian, in thinking about them as little as possible. And this is only to be achieved by having a mind so set upon the advancement of the kingdom that all other considerations are simply crowded out until they, too, can be used to help forward the great consummation.

Turning now to the consideration of that most potent of psychic forces, telepathy, we are immediately conscious of a subtle difference between it and the other phenomena we have dealt with. Unlike clairvoyance, it is *wholly*, not merely partially, independent of the will. And it possesses a spiritual quality which lifts it above the plane where such abuses as we have been considering are possible. Indeed, whereas it has been somewhat of a problem to fit mental healing, clairvoyance, and the rest into their right places in the religious life, telepathy seems to find its niche at once—and that not far from the heart of Christianity. For it is nearly allied to love, and cannot manifest itself at all in natures which are cold and self-contained, and lack the warm, living sympathy necessary to throw themselves into other people's lives. Maternal love, the most self-forgetful of all, is often telepathic; and numerous instances are on record in which mothers have known of danger or death approaching their far-away children at the very moment of the crisis. But this intuitive knowledge of events in the lives, and even of thoughts in the minds, of those who are dear to us is really the culminating point in a sympathy so intense that it triumphs over barriers of time and space. Christ and his followers alike were wont to disconcert their disciples by replying to their unspoken thoughts. In Mark ix. we are told how, the disciples having been disputing among themselves by the way as to who should be the greatest, the Master, when they had arrived at their destination, questioned them as to the subject of their conversation. Their somewhat guilty and crestfallen silence is met by the startling words, "If any man desire to be first, the same shall be last of all and servant of all." And in the Legend of St. Bonaventura we have the charming story of how St. Francis, worn out and weary, returning from a long journey with Brother Leonard of Assisi, was riding upon an ass. "His companion, as he followed him—himself no little wearied—began to say within himself, with a touch of human weakness, 'This man's family was not of equal standing with mine own. And now, look you, he rideth, and I on foot lead his ass.' Even as he thus reasoned, the holy man forthwith dismounted from the ass, saying,

'It is not fitting, Brother, that I should ride, and thou walk afoot, for that in the world thou wert of nobler birth and more standing than I.' Then the Brother was dumb with amazement, and blushed for shame, and, perceiving his fault, fell at the other's feet, which he bedewed with tears, and laid bare what had been his thought, and implored pardon."

Another beautiful Franciscan story reminds us that telepathy often achieves without effort results which the most earnest devotees of "menticulture" are powerless to produce, and that there are many people in the world to-day united by such close bonds of love and sympathy that the one instinctively feels and obeys some mysterious summons of the soul when the other needs him. We are told in the Fioretti that St. Francis being assured of his approaching death, longed for the presence and the ministrations of the Lady Jacoba di Settesoli. As he was dictating a letter to one of the Brethren, asking her to come immediately, and to bring with her "the things she was wont to give him when he was sick, and the things that would be needed for his burial," he became aware that she had already arrived, and, stopping the astonished amanuensis, sent the porter to admit her. The yearning of the Saint in Assisi for her presence had reached her while praying in Rome one night, and, irresistibly drawn by the sheer force of his love and longing, she appeared at his bedside, bringing with her all that he had desired.

Telepathy, then, is a mysterious and potent force which will not allow itself to be bound with any of the strictures which we have seen that the claims of the spiritual life may exact from other manifestations of the psychic. Rather it is possible to regard it in its highest manifestations as a part of that intuition by which alone, as Bergson tells us, we may grasp Reality: as the clue to the secret which the mystics have discovered—the secret of rapturous and inviolate union between the human and the divine.

In accordance with our original project we have attempted, however, inadequately in the space at our disposal, some adjustment of the respective claims of psychic and spiritual forces. We have found that the former only become a danger to the latter when they are brought into undue prominence, and made an object in themselves, instead of a means to something higher yet. The whole distinction between the two has been so admirably summed up by Miss Underhill in "Mysticism" that I venture to conclude with her words. It will be noted that her distinction is between *magic* and *mysticism*; but, having regard to the fact that she defines magic as "all forms of self-seeking transcendentalism," and mysticism as the search after and union with Reality, it can hardly be urged that her analysis falls wide of the mark we have set ourselves in these papers.

"The fundamental difference between the two is," she says, "that magic wants to get, mysticism wants to give." "Magic stands for that form of transcendentalism which does abnormal things, but does not lead anywhere; and we are likely to fall victims to some kind of magic the

moment that the declaration 'I want to know' ousts the declaration 'I want to be' from the chief place in our consciousness. At bottom, every student of occultism is striving towards a point at which he may be able to 'touch the button' and rely on the transcendental world springing to do the rest. In this hard-earned acquirement of power over the Many, he tends to forget the One."

"It matters little...whether the end proposed be the evocation of an angel, the power of transcending circumstance, or the healing of disease. The object of the thing is always the same; the deliberate exaltation of the will, till it transcends its usual limitations and obtains for the self or group of selves something which it or they did not previously possess. It is an individualistic and acquisitive science; in all its forms an activity of the intellect, seeking Reality for its own purposes, or for those of humanity at large."

But it is impossible to "extract finality from a method which does not really seek after ultimate things. This method may, and does, teach men goodness, gives them happiness and health. It can even induce in them a certain exaltation in which they become aware, at any rate for a moment, of the existence of a transcendental world—a stupendous achievement. But it will never of itself make them citizens of that world: give to them the freedom of Reality."

V. E. CRAFER.

CORRESPONDENCE.

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RELIGION AND THE SUPERNORMAL.

SIR,—Miss Crafer's article in your issue of the 16th instant appears to me to have been written with but a slight personal knowledge of the Spiritualist movement. Her assumptions are not fair, or based on fact even, for whoever heard of "anyone striving to harness these mighty mysterious powers to serve our petty utilitarian ends as we harness the forces of steam or electricity," and, again, "a dragging back into the soiled and dusty sphere of the material of that which should for ever have superseded it"? The effect of the Spiritualist movement has no place in Miss Crafer's article. Thirty years ago there was a powerful National Secular Society with three weekly papers supported by their movement, now I think only one paper remains, and their halls in London are gone. Mrs. Besant, formerly a vice-president of the N.S.S., has for more than 20 years been labouring in a spiritual field that was, I believe, in the first instance, opened to her mind by an inquiry into the claims of the Spiritualists. During the period is there any religious denomination that has not felt the effect of the Spiritualist propaganda, members being no longer satisfied with the dogmas and creeds, but seeking truth and a broader

view of things spiritual? Admitting the phenomena, is it not a field for inquiry by all truth seekers? All the evidence must be personal in order to say "I know," and there are many thousands that do know. The quotation in inverted commas, "their implicit neglect of love," is absolutely at variance with the teaching, for harmony and love and charity are the fundamental basis of their teaching.

I would, against Miss Crafer's view, give that of a speaker who in London a few weeks back concluded his lecture with the following:—"Spiritualism approached in a proper frame of mind, and considered as a religion of a high order, must become the greatest blessing of those who pursue it. It prepares us for the day when we must quit our physical body and proceed to higher rungs of the ladder of evolution. We need not pay the slightest attention to the mockers and scoffers. The followers of all religions in the past have had to bear the 'whips and scorns of time,' and it rather shows the strength of our faith and its solid foundation that we stand together and face the ridicule that the world always showers on those whose ideas it cannot share, and of whose truths it has had no experience."—Yours, &c.,

THOS. L. RIX.

Finchley.

HELP FOR THE BLIND.

SIR,—It would be idle to imagine that the magnificent scheme of Mr. C. A. Pearson for cheapening the price and increasing the supply of embossed literature for the blind meets with the entire approval of the experts and the authorities who have devoted their earnest labours to the solution of the best means of providing for the welfare of this afflicted class. In the majority of cases, this project has failed to gain the warmest support and the most grateful recognition of the blind themselves. It is felt that, if a hundred thousand pounds can be raised for this disabled section of the community, then this large sum might be expended in other ways much more to their advantage. One who was formerly a superintendent of a very large industrial institution for the training of the blind holds that the only ultimate benefit from this scheme will be found in the awakening and the stimulation of a greater common sympathy in the great cause of the welfare of the blind. He says that if he were at any time to have called together the fifty men employed at his institution and to have announced to them that henceforth any book in Braille could be purchased for a penny, this announcement would have been received by his blind workers without the slightest enthusiasm. Another, who had also been the superintendent of a similar institution, stating that the blind are very rarely fond of reading, doubts the statistics provided by Mr. Pearson as to those who are totally and those who are only partially blind, calls the whole affair a crazy scheme, and says that the only people who will benefit will be those eloquent orators who are to be engaged in stumping the country in favour of the project. Work will be found for un-

employed curates and ministers and briefless barristers. On the other hand, whilst there may be such a thing as a Papal and a Spiritual Infallibility, in common human and material affairs, the history of the expert mind reveals the fact that, like all transitory powers, it may make mistakes. When, now nearly fifty years ago, the experts rushed to Kimberley, they failed to find the richest diamond mines in the world. It may be that the experts in the present position are not able to perceive the hidden treasures of the help forthcoming ultimately for the blind from this heroic project nobly undertaken by Mr. C. A. Pearson, who has a genius for organisation, and appears to be one of those powerful personalities who can command success.—Yours, &c.,

LANG BUCKLAND.

Derby, May 21, 1914.

THE RIGHT USE OF WORDS.

SIR,—One ought not, I suppose, to judge from the fragment of an address as reported, with only a sentence or two quoted verbatim, but I confess that your Liverpool correspondent's report of the Rev. Donald Fraser's contribution to the discussion on "God in Modern Thought," at the Liberal Christian League meeting, awakened in me a strong desire for protest. I wonder whether it is he, or only your correspondent, describing his position, who uses the expression, "God is the sum of all values plus x." But Mr. Fraser is quoted as declaring, "I am God, I share in one Identity. 'Being' is absolute. Persons are but forms of expression"—which recalls Mr. Campbell's "Jesus was God, but so are we," in the New Theology book. It is a mode of expression which, from the point of view of religion, has always seemed to me mischievous and untrue.

Whether we, as living beings, who think and feel for ourselves, with individual, personal experience, are merely "forms of expression" or not, whatever that may mean, we are here now, aware that our life, with all the mystery of it, is not of ourselves alone. And if we know anything, we know that we are *not* the Absolute Being, the One who is in all and over all. This One is the God in whom we trust, as the Source of our being, in whose eternal life our individual lives find their meaning and their confidence. We look up to God, aware of the claims of righteousness and truth, as his eternal purpose of good, our Father's will, which we are learning to understand and to do. We know the joy and the strength of surrender to those high claims. It is the strength of the Eternal that quickens us in our obedience. We give ourselves to God, and with the knowledge of his will there comes to us a growing trust in the Eternal Goodness and the vision of the Love that wakens in us the immortal hope and joy unutterable. Through the darkness and the light, "in his will is our peace."

God is the deepest reality of our life, for we rest in him. How can a man who feels that, and in simplicity of heart prays to God, makes confession and asks forgiveness, and knows the great peace of the

dawning thought of the perfect love of God—how is it possible for him to say, "I am God"? It appears to me that he ought to find some other word for that of which he speaks. Let me add the suggestion of a very helpful thought from the article on "Divine Immanence" by Professor Henry Jones, in the *Hibbert Journal* of July, 1907. "I am tempted to believe," he says, "that there is a higher for man and a greater for God than absorption . . . His love is not less, nor His light nor His power, if they are reflected back upon Him from spirits that in devoting themselves, regain themselves, and in giving themselves to His service have, without end, ever greater selves to give."—Yours, &c.,

V. D. DAVIS.

Bournemouth, May 25, 1914.

AN EXPERIMENT IN CHURCH MEMBERSHIP.

SIR,—The question of church membership is a difficult one, and one which is exercising the minds of thoughtful people in more than one denomination. The great sacerdotal churches, in which membership has chiefly to do with the reception of sacraments, and involves no power of church government, are not much concerned by it. But with such communities as the Free Churches it is very different, especially with those churches which are congregational in government.

Where the congregation governs it is very desirable to know what constitutes such membership as will confer voting power, and this is a matter about which there is considerable diversity and confusion.

In our own churches the vote is usually confined to those who pay a pew rent, or a subscription, though I believe there are some churches in which all power is really confined to the trustees. The pew rent has been very generally abandoned, and a subscription which gives the right to a pew or sitting adopted in place of it. It has not the fixity of a pew rent, nor quite the same security, but it comes to very much the same thing. Voting power is confined to the subscribers, as formerly to the pew renters. Now this limitation of voting power to those who pay a subscription or a pew rent has been objected to for the reason that it disfranchises the poor, who are not able to do more than contribute to the collections, though they may be regular attendants; and the young or dependent, who use the pews paid for by the head of the family.

Efforts to enlarge the franchise by giving membership with voting power for a nominal registration fee of a shilling have been made, and not with satisfactory results. The danger of such a proceeding is that it creates a class of small subscribers who pay the registration fee for the sake of getting the vote, and use it to outvote the real supporters of the church. This is no mere imaginary peril, and any fixed small payment is open to the objection. But there is another direction in which the franchise might be enlarged without the hazard of such an abuse—the direction of service.

The personnel of churches may be

roughly divided into the workers and those who do not work. Some of the workers are subscribers, but by no means all of them. In most churches there are those who have worked for years in the Sunday school, in the choir, and other departments, but who have never been recognised as members and allowed voting power, because they are not subscribers. They are not subscribers chiefly owing to the fact that they are not heads of households. Some of them are occupied with home duties to which no salary is attached. Some, it may be, are serving an apprenticeship or studying for a profession. They give their service, their zeal, their devotion, but they are unable to subscribe. Would it not be well to recognise such service by giving them the privileges and responsibilities of church membership? The writer having brought this matter before his church committee, it was unanimously recommended that five young people, all tried and efficient workers, should be received into full church membership, and at its annual meeting the church unanimously agreed to the proposal, and cards of membership were given to each of them. I have called this an experiment in church membership, and I believe it is, as yet, an untried one in our group of churches, though a short time ago a Congregational Church, I believe for the first time, accorded church recognition to its Sunday school teachers as such. It is with the hope that other churches may be moved to try the experiment, and so gain the strength which may be derived from the interest and co-operation of the young, that I have been induced to narrate it.—Yours, &c.,

CLEMENT E. PIKE.

Bridgwater, May, 1914.

BOOKS AND REVIEWS.

THE LARGER LIFE.

The Larger Life: a Way through Experience towards the Truth. By John Dendy. London: The Sunday School Association, 1914.

THIS is a really helpful book, dealing, in a spirit of broad, generous, thoughtful optimism, with the great questions which are involved in the foundations of Religion and Morality. The author expresses his indebtedness to the Gifford Lectures of Mr. R. B. (now Lord) Haldane, and Professor James Ward, and to the Psychology of the late William James. These references indicate a general point of view; and it is scarcely necessary to add that the book is totally free from academic pedantry in thought or expression. Part of its attractiveness consists in the fact that it is like the "thinking aloud" of a man of mature and wide experience of life. The scope of the author's inquiries may be indicated by reference to the titles of his central chapters: "Mind and Body," "The Creative Power of Mind," "The Freedom of the Mind," "Minds and Things," "The Thought of God," "Nature and God," "Nature and Man," "God and Man," "Man and Men." One of the primary convictions underlying

his whole treatment is expressed in the following quotation:—

"We are like dwellers in the interior of an island, born with the sound of the distant sea faintly in our ears. At first we do not recognise this sound for what it is, though its mystery attracts us and pervades our life. As we push our way outwards in any direction, along paths often difficult and tedious, the sound grows in volume and distinctness, until at last from some hilltop we see the mighty and mysterious ocean from which it comes. So it is that, given an open mind and loving heart, the paths of human experience are all leading us outward from the little centre of self into the ocean of being by which we are surrounded, and which we are learning to recognise more and more as a manifestation of God—not to be lost there but to share in a greatness which is our destiny. Let us then go on our way in a reasonable confidence—confidence in ourselves and our destiny—confidence in the Supreme Being from whom we sprang, towards whom we move. In great Literature, in Science, in Art, in the lessons of History on the great scale, and of individual experience on the small scale, in whatever line of experience we choose to follow, God is being made more and more manifest to us, wherever the Best comes to light and takes its proper place."

The author expresses the modest hope that the book "may be of use in directing the attention of younger people, who have not become set in their habits of thought, to a way of looking at life and the world in which they find themselves, which the ordinary school education does not give." We believe that ministers and teachers will find the book useful and helpful in suggesting the best ways of bringing these great subjects before senior and adult classes, and that such a treatment of such subjects, by a thoughtful layman, will be useful even to the minister in his pulpit work.

S. H. MELLONE.

PROFESSOR EUCKEN'S ESSAYS.

Collected Essays of Rudolf Eucken. Edited and translated by Meyrick Booth, B.Sc., Ph.D. (Jena). London: T. Fisher Unwin. 10s. 6d. net.

A LONG time ago the students of a certain theological college used, during the summer vacations, to take their turn in conducting the services for a series of Sundays at a chapel in a little country town. The last regular minister had retired, owing to old age, but he continued to reside in the town, and was an honoured member of the congregation; and it was his pleasant custom to invite the student who was officiating for the time being to have a walk with him on a week-day afternoon. During those walks the conversation always turned on philosophy, in which the old gentleman was interested, and in which he assumed that every student was an expert; and to each one he invariably put the question: "Would you, Mr. So-and-so, tell me, in a few words, what is the essence of the Hegelian philosophy?" If he were alive now, and the present students of the college

were to walk with him, it is possible that he would ask them, not about Hegel's philosophy, but about Eucken's. Anyhow, it is in the latter that the religious mind of to-day is specially interested. Eucken has set forth his philosophy in many treatises, some of which are lengthy and not always easy to understand; and welcome, therefore, to many readers are the clear and concise expositions of his teaching which able disciples have given. But even those who are babes in philosophy will find his "Collected Essays" well within their comprehension. Several of the essays illustrate particularly the religious aspects of his teaching, such as those entitled "Religion and Civilisation," "Philosophy and the Religious Movement," and "The Modern Man and Religion." Indeed, the religious element predominates throughout; and naturally, for Eucken is even more a prophet than an abstract thinker; his, as he claims, is a philosophy of life or action, it is not merely a system of speculation. Among the essays of more general interest is the very brilliant one in which he answers the question: "Are the Germans still Thinkers?" It helps to explain the widespread popularity which he enjoys among his own countrymen. Never surely have their national characteristics, as revealed in history, been more finely suggested. The lecture on "Goethe in his Relation to Philosophy" is another admirable piece of work. Those who can appreciate the "Collected Essays" will be fain to believe that whenever Eucken becomes unintelligible to them he has but ascended a higher height than they yet have reached, and has visions of truth and reality that are still hidden from them. He occupies so distinctive a point of view that the great problems of the world and life have acquired through him a new setting; and the notable feature of this volume is that several of these problems receive in it illuminating treatment. Eucken is ever a fighter. He is out against principalities and powers in the shape of naturalism, intellectualism, pessimism, and anything else that seems to him to deny or destroy the spiritual nature of man. What he says in concluding the essay "In Memory of Kant" is very true of himself: "He will lend us invaluable assistance in our endeavour to win a meaning and a spiritual content for human existence."

J. M. C.

IN SHAKESPEARE LAND.

Highways and Byways in Shakespeare's Country. By W. H. Hutton, with Illustrations by Edmund H. New. London: Macmillan & Co. 5s. net.

As a pleasant task, with a light and happy heart, Archdeacon Hutton tells us in his preface, he undertook to write this book, having known and loved the Shakespeare country for nearly forty years; and with his added skill as a historian he proves a very pleasant guide through the country. He makes us sharers in his keen appreciation of its great memories and its natural beauties, as the heart of England, nor does he disdain at times to beguile the way with amusing gossip. He is happy also in his artist companion. We have

long been familiar with Mr. Edmund New's drawings of the Shakespeare house and Stratford Church, Anne Hathaway's Cottage and Warwick Castle, the Evesham bell-tower and Coventry spires, Charlecote and Compton-Wynyates, as they were published in Methuen's "Little Guide" to Shakespeare's country fifteen years ago, and there is another little book on Evesham, which Mr. New both wrote and illustrated in the series of "Temple Topographies." It is a well-deserved tribute to his gifts as a native artist of the district that he should have been chosen to illustrate this new book also. Some of the pictures are inevitably almost exactly repeated or with very slight alteration in the point of view, but the larger page gives more scope for the drawing, and so we have a complete view of Compton Wynyates, one of the most beautiful of Tudor houses, as frontispiece, and there are a great many more pictures throughout the book.

Author and artist are at one in their admiration for the noble castles and great houses of the district, but no less in their delight over the charm of the villages and little country towns, such as Chipping Campden. "Perhaps the loveliest thing of its kind in England," Archdeacon Hutton says of Campden High-street, and he writes eloquently of the history associated with Warwick Castle and Kenilworth. But Shakespeare himself is, of course, the central interest. There is due appreciation of what Benson has done for Stratford through his devotion to the great dramatist, and we gladly recognise in this book as a whole another tribute not unworthily offered by the author "to the memory of the poet who has been his greatest friend for nearly fifty years, in the hope that 'never anything can be amiss, when simpleness and duty tender it.'"

V. D. D.

PUBLICATIONS RECEIVED.

MESSRS. LONGMANS & Co. :—Lay Views by Six Clergy. 3s. 6d. net. The Bishop of Oxford's Open Letter. An Open Letter in Reply : H. M. Gwatkin, M.A.

MESSRS. MACMILLAN & Co. :—Re-statement and Reunion : B. H. Streeter. 2s. 6d. net. Law and Opinion in England : A. V. Dicey. 10s. 6d. net. Spiritual Reformers in the 16th and 17th Century : Rufus M. Jones. 10s. 6d. net.

MR. T. FISHER UNWIN :—Woman and Labour : Olive Schreiner (new edition). 2s. 6d. net.

MISCELLANEOUS.

Cornhill Magazine, Expository Times.

FOR THE CHILDREN.

THE MAGIC RING OF BLACK HOLLOW.

It was, indeed, a black hollow, a great big, deep hole in the hills, full of dark trees and gloom. The people who lived in it were gloomy, too; the darkness all round seemed to make a darkness on their faces and in their lives. The stranger who

came travelling through the hollow with the magic ring on his finger thought he had never seen so gloomy and sad a set of folks. "Dear me," thought he, as a dull, vacant stare met him from every hut he passed, "where shall I find a bright, happy home in which to spend the night?" Luckily his eye lit on a small hut perched on a ledge above the forest; the sun was shining brightly on its window, and this caught his eye. "The man who lives there," he thought, "ought to be a cheerful fellow; he is above the gloom of the forest, and the sun makes all the difference; it is worth the climb." So up he scrambled through the tree trunks and roots and stones to the ledge, and knocked at the door. A stalwart woodcutter opened it; one glance at his face was enough. The stranger asked if he might spend the night there, it was too far across the hills to the next town, and the sun would soon set.

"Certainly, certainly," said the woodcutter, and took him in.

"You are a sad-faced folk here," said the stranger next day, as he was departing, "have you all lost heart?"

"Most of us," was the reply, "the hollow is dark, you see, with the trees, and the sun cannot get through."

"But there is sunshine on this ledge," said the stranger.

"Oh, yes," said the woodcutter; "but then, they won't climb."

"Well," said the stranger, drawing off his ring, "let us see if we can mend matters. I cannot pay you for your kindness except in this way. I am journeying over the hills, but I shall be back this way in three months. If you care to do as I say with this ring, I think you may bring great happiness to the hollow."

The woodcutter examined the ring; it had a beautiful stone in it, and being bright and polished, shone like a star. His eyes lit up as he looked at it.

"Yes, it is bright," said the stranger, "and if you will leave it outside on your window-sill so that it can catch the sun it will give light to the whole hollow. No one can steal it, it is a magic ring. All you must do is to remember my order:

Wet or fine,
Let it shine."

"But the dust and the rain," began the woodcutter.

"They won't matter," was the reply. "You must rub the ring from time to time to keep it bright"—and he was gone.

The woodcutter put the ring on his window-sill, and as the sun shone on it, it sparkled so that the light shone right down into the hollow. The gloomy people came out of their huts to stare at it; one or two thought it must be a new star. At last one who was more curious than the rest crept up the pathway to the ledge, and examined it as it lay in the sun.

"That is a very bright ring you have," he said to the woodcutter.

The woodcutter whistled and laughed. "Ah, ah," he said, "it is a magic ring, that ring; it makes the whole house full of light."

"It is much brighter than mine," said the newcomer enviously. He had a dull gold ring on one finger, and he held

it close to the magic ring to compare it. "Look," he said, "how dull my ring looks."

"It could do with a polish now and again, I expect," said the woodcutter. "This one is bright enough, it is true, but I have to polish it just the same when the dust and rain are upon it."

The newcomer looked at his ring sadly. "No, polish won't do," he said, "mine is too old, I suppose."

Without thinking he put his ring close to the magic ring once again, and this time his hand shook and the rings touched. As they did so, his own dull ring leaped into brightness; it shone almost as brightly as the magic ring.

"I say," he said, in a new keen tone of voice, "look at this; what a change."

The woodcutter looked and was surprised. "That is the magic, no doubt," he said after a pause. "Rub your ring up when you get home, and it will look as good as new."

The man was gone like a shot, and so wonderfully did his ring shine that his neighbours wondered at the brightness which had suddenly come into his home. He showed them the ring, and told them of his visit to the ledge, and all day long, and for weeks after, the men and women of the Black Hollow crept up the path to the woodcutter's hut, and made their own old dull rings bright again with a touch of the magic ring. And so the Black Hollow seemed to change from darkness to light. Every hut was now full of laughter and love; wherever a ring shone the home seemed full of light.

But the woodcutter grew envious. As the people's rings became bright, his own magic ring seemed to lose some of its brightness. Everybody else's ring was now as bright as his own; one or two of them even seemed to have magic properties caught from his. He grew jealous and angry. At last he determined to put his ring away; nobody should see it any more, nobody else's ring should regain its brightness at the expense of his own ring's beauty. So he locked it up in a drawer, and became gloomy and sad. He was the most miserable man in the hollow by the time the stranger returned. The stranger noticed it at once.

"Where is my ring?" he said, sharply, for he could see that it was not on the window-sill.

"Your ring?" repeated the woodcutter, surprised; he had forgotten that the ring was not his own.

"Yes, my ring," said the stranger. "I bade you keep it safely till I returned, and, above all things, you were to put it in the sunshine, and wet or fine let it shine."

The woodcutter unlocked the drawer and took it out; it was dull and dusty.

"Excuse me," he said, and began to polish it with a cloth; but it was still as dull as ever.

"That is because it is not in the sun," said the stranger.

"No," replied the woodcutter, "it is because all the rings in the hollow have been made bright by touching this one. The magic power has all gone out of it."

The stranger picked up the ring, and set it on the window-sill in the sun; it shone as brightly as ever.

"Nothing is bright when the heart of the owner is not bright," he said, shortly; "the magic is not in the ring alone, it is only present when the sun shines on the ring. You had forgotten that this ring was mine, and so you had allowed a cloud of envy to cover your heart because you thought the rings in the Hollow were brighter than your own. The cloud kept the sunshine from the ring, and it could not shine. A magic ring is like a heart, a gift from God; let it live in the sunshine every day, and all hearts around it take fire and shine, too; let it hide behind a cloud, and all the magic is gone."

"I am sorry," said the woodcutter, humbly, "I ought to have known."

"You know now," was the reply. "I shall leave you the ring for your own, and bid you good-bye."

He turned and was gone.

The woodcutter looked after him in the sunshine that streamed down through the trees. "And it's good-bye to Black Hollow, too," he said with a smile. "We must call it the Valley of the Magic Ring now, thanks to him."

A. H. BIGGS.

MEETINGS AND GENERAL NEWS.

MRS. BESANT AT QUEEN'S HALL. THE GOD-IDEA.

MRS. BESANT delivered the second of the series of lectures on "Mysticism" at the Queen's Hall on Sunday evening, her subject being "The God-Idea." By that title, she said, she wished to indicate the many ideas of God which have been held during the evolution of mankind. In all the religions of the world there was to be found a lofty conception of God which became the mystical idea when men sought to know God directly. At times it was confused with more ignorant notions, for the minds of men are various, and each man's idea of God can only be that which he is himself able to fabricate, and which satisfies the yearning of his own heart; but there was a universal testimony to this great conception embodied in the thought of the noblest and most spiritual of mankind, and left on record for the inspiration of the world from the earliest dawn of history down to the present day. The researches on which the science of comparative mythology was established in the last century gave to the West the startling knowledge that all the great religions, living or dead, taught many of the same ideas, proclaimed many of the same doctrines, and bore testimony to the same universal truths. By the labours of the antiquarian, the archæologist, and the student of philology and ancient civilisations, there was gradually unrolled before the minds of the educated and thoughtful a mass of information stretching back for thousands upon thousands of years, all bearing testimony to religious truths which in their main outline were identical. As a result of this men began to speculate as to the reason for the countless likenesses emerging from

these discoveries, and not unnaturally they imagined that as in the past humanity must have been much less evolved than it is to-day, the child-nations of antiquity could not have formulated for themselves the conceptions that are to be found in the literature of some of the most ancient peoples; they concluded, therefore, that before the ancient and philosophical religions which they were studying were founded, there must have been a long period of unrecorded history in which, out of the ignorance of the savage and barbarian, personifying the powers of nature, and trying to propitiate them in his helplessness and terror, there gradually grew up the primary ideas of God. Thus the science of comparative mythology was built up on a basis of irrefutable facts, but bound together by an assumption that was not proved—that the idea of God was but an evolution from the past, and that we must regard the childish ideal of the ignorant savage as the origin of all the loftier thoughts of God that came afterwards.

But a little later on another startling fact emerged as the result of more careful research, namely, that in the background of every savage faith, kept as a sacred thing to be spoken of only with reverence and awe, behind all the superficial beliefs in gods and devils and sacrifices to propitiate hostile powers in the universe, there was one Being ever believed in whose symbol was the over-arching sky, who had no image nor likeness, to whom no prayers went up and no sacrifices were offered; a mighty, all-embracing Life sometimes spoken of as the Great Spirit, sometimes by no special name at all but only indicated by symbols. It was asked, whence could this idea have arisen? How could it have come into these undeveloped minds? How could a conception so great have birth in the brain of a savage? And about this time another view was put forward to account for the identities found in all religions, the view, namely, that they all had the same origin, and were given to the world by a line of great teachers, highly evolved spiritual men who came from time to time to show forth the same ideas in language and form suited to the period. It was suggested that the child-nations were taught by those who *knew*, who by their own evolution had reached the point where the loftier vision of the Supreme was seen, and that these ideas were always given to the world as the basis of a new religion and were not an evolution out of the past. Those who put forward this view claimed the evidence of the scriptures of the oldest civilisations as well as the more modern, and pointed to books that went back into the night of time, the Vedas of the Hindus, the sacred books of the Zoroastrians and Egyptians and of the races bordering the Mediterranean. The lofty conceptions found therein tended, it was true, to lose their spirituality and to become more rationalistic as the ages went by, but where they still existed amongst savage people they must, from this standpoint, be regarded as the remnant of an exalted faith in degenerate races that were dying out; as the echo of teachings which they had received in days when they were strong, and intelligent, and willing to be taught;

as landmarks of a God-idea mightier than they could now conceive of, and which practically has no influence any longer on their religion or their lives.

Mrs. Besant then proceeded to outline the two great types of religion known as Solar Worship and Nature Worship, traces of which still strongly survive in the religious faiths of to-day. The more ignorant peoples were taught by symbols largely drawn from the natural objects around them, which were but the veil of divinity, the mightiest of these symbols being the sun, the source of light and heat and life. In ancient Peru the Incas were called the Children of the Sun, and in their joyous worship the sun was always the symbol of the all-nourishing and all-radiating life of God. In Hinduism, which has given us some of the most sublime conceptions of the God-idea that have ever been recorded, the sun is still regarded as the physical symbol of God by millions as they bathe on the banks of the rivers at its rising with words of solemn invocation on their lips. Not only is this symbolism to be found all through the history of religion, but whenever the human element comes into the God-idea, as it does in every great religion, it is found that the story of God made man follows the course of the sun throughout the solar year.

The next great stage of the God-ideas was found, said Mrs. Besant, in the religions which are to be described as national, God being a tribal rather than a universal deity. The oldest of these was, of course, Hinduism, which was a social organisation as well as a pantheistic religion. Here a distinction was drawn by the lecturer between *philosophical pantheism*, which postulates one existence whereof all things are modes, God being co-terminous with but not outside whatever worlds or universes exist, and entirely impersonal and inaccessible to any appeal; and *religious pantheism*, a very different thing, in which all forms of life are regarded as an expression of a Consciousness beyond and above all forms, the Supreme Self, Brahman, who, in his infinite being, is transcendent as well as immanent. And here the inquirer always came in contact with what the West has called polytheism, founding their conception of the facts underlying it upon the Greek and Roman faiths, and quite failing to comprehend what the Hindu understands by those facts in consequence of the different meaning attached to the word "god" or "gods." A "god" is in the East what would be known among Christians as an angel, or archangel, and the *devas* are simply "shining ones," like those in Bunyan's vision. A woman is called the "goddess of prosperity," the "light and goddess of the home," and some idea of the real meaning underlying polytheism is indicated in the following saying from one of the Upanishads in which a great Hindu philosopher explains to his wife what is the Self, the one Life of the universe, of which everything is the reflection. "Not for the sake of the husband is the husband dear," he says, "but for the sake of the Self is the husband dear. Not for the sake of the wife is the wife dear, but for the sake of the Self is the wife dear. Not for the sake of the son is the son dear, but for the sake of the

Self the son is dear. *Not for the sake of the gods are the gods dear, but for the sake of the Self are the gods dear.*" Polytheism, therefore, does not mean that there are a number of Gods, but that in a world in which everything embodies the life of God, there is nothing existing that does not share in His glory and in His strength, and that He may be worshipped under many forms, even the form that evokes the love of the most degraded and is to him beautiful and worthy of homage.

After dealing with the ancient Hebrew faith, another form of national religion, which changed its earlier and more limited idea of God to the more splendid conceptions which it brought back to Judæa after the captivity and its contact with the ancient civilisations of Assyria and Babylonia, Mrs. Besant passed to the three more modern universal religions, Buddhism, Islam, and Christianity. In Islam, she said, God was regarded more as a monarch and ruler, in Northern Buddhism as the supreme and boundless Buddha (in Southern Buddhism there cannot be said to be any idea of God); while in Christianity we have a new and great contribution in the central idea of God as the Father of Spirits, the Father of all mankind. Among many quotations which were given from the great scriptures of the world embodying the God-idea, the following may be selected as typical:—"When darkness was not, when there was neither day nor night, nor being nor not-being, then was there the All-Blessed, ever alone. None is able to comprehend Him in the space above, in the space below, in the space between. For Him whose name is infinite glory there is no likeness. Not in the sight abides His form; none beholds Him with the eye. Those who know Him, dwelling in the heart, by love and wisdom, they become immortal." (*Upanishads*) "God saith, . . . Whoso seeketh to approach Me one span, I seek to approach one cubit; and whoso seeketh to approach Me one cubit, I seek to approach him two fathoms; and whoso walketh towards Me, I run towards him." (*Sayings of Muhammed*.) . . . "Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of My splendour. . . Having pervaded this whole universe with one fragment of Myself, I remain." (*Bhagavad-gita*.) These were the expressions of religious faith at its highest, and it was to the highest that they must turn, not to the lowest believed in by ignorant people, in order to test their idea of God. Only one thing was needed when they had traced this lofty conception through history, and that was to turn it into a mystical reality in the heart. Over and over again God was spoken of in the ancient scriptures as near as well as distant, and it is in the heart alone that the mystic sees Him. "If there is one Life and one Life only," Mrs. Besant said, in conclusion, "then your lives and mine, however poor and weak and childish and undeveloped, have in them the life of God Himself. 'The Kingdom of God is within you,' said the great revealer of God to the Western world. It is in your own hearts, in the depths of your own being that you must seek for Him, and if you cannot find Him there you will never be sure of Him any-

where. But if once you catch a glimpse of the eternal within you, the eternal around you will shine out through everything. Nature is but a veil hiding the smile of God, and think what it must mean to us when she is no longer a soulless mechanism, but a living organism; when God is no longer an abstraction, but a living Spirit, the friend and lover of man. It is the glory and joy of the mystic that wherever he goes he sees God, wherever he looks there is some trace of His being—in the song of the birds, in the beauty of the landscape, in the love of the mother, in the strength of the athlete, in the heart of the lowliest. And where is there room for sorrow, what place for fear and grief, to those who know that God is, and that the Self of all is one?"

LONDON DISTRICT UNITARIAN SOCIETY. ANNUAL MEETING.

THE sixty-fourth annual meeting of the London District Unitarian Society was held at Essex Hall on Wednesday evening, May 27, the President, Mr. A. Savage Cooper, in the chair. Before proceeding to the business of the evening Mr. Cooper referred to the recent death of Sir Edwin Durning-Lawrence, who had so entirely identified himself with the aims and objects of the Society, and the following resolution, seconded by the Rev. W. G. Tarrant, was passed, all standing:—"That the subscribers to this Society, in annual meeting assembled, desire gratefully to place on record their sense of the most generous and ever-willing help given to all its endeavours by the late Sir Edwin Durning-Lawrence, Bart., formerly its president, and a zealous supporter from its foundation. Their sincere grief at losing so true a friend is blended with the encouraging assurance that, while he was no less a friend to many other good causes, that of Unitarian progress was especially dear to him; and they trust that his noble example will stimulate other Unitarians to do all they can to carry forward a work so necessary to the good of the community. They beg respectfully to offer their deep sympathy and condolence to Lady Durning-Lawrence in her sad loss."

The secretary, Mr. Ronald Bartram, who stated that letters apologising for unavoidable absence had been received from Mr. H. Chatfield Clarke, the Rev. W. H. Drummond, Mr. H. Harrison, and Mrs. Stannus, presented the annual report, which is a chronicle of quiet and steady work, much of which cannot, of necessity, be recorded in detail or made to yield striking statistics. The Council expresses its sincere sympathy with the relatives of three of their earnest supporters whose death is deeply regretted, namely Sir Edwin Durning-Lawrence, Mr. Stanton W. Preston, in whom the society loses one who for fifteen years had been its hon. secretary, and also a vice-president, and Mrs. Henry Rutt, for many years a member of the Committee. The financial statement was presented by the hon. treasurer, Mr. T. B. Taylor, who urged the members to obtain new subscribers and help to place the society on a better business footing.

The Rev. J. Arthur Pearson, the missionary minister, then presented his report, which he would ask them to take as read. He made special reference to the splendid opening at Deptford for an institutional church. Excellent work is being done there under Mr. Carlier, and on one Sunday when he (the speaker) preached at Deptford, he had a congregation of nearly one hundred for the evening service. He advised members of the society to go and see for themselves what was going on, not only there, but in other parts of London as well, and he urged the need for more workers in a field which offered many opportunities for usefulness, especially to young people with various tastes and gifts. The work was well worth doing, and the way in which it was carried on showed that the men and women of to-day were just as loyal to their faith as their forefathers had been.

Mr. Savage Cooper, in moving the adoption of the reports, said the report of the Council alluded to the work of the past year in a very modest way, but he thought more encouragement was to be obtained from a record of steady effort than from one full of brilliant achievements. Meteoric displays were not very lasting, and the best work was not done in rushes. Referring to the United Service at the Dutch Church, he said they were all glad that this had become an annual institution.

Mr. John Ward, M.P., said that although at first it would not appear that there was much connection between his usual activities and those of the Society, whose report he had read with much interest, there was one thing characteristic of them and of every other cause he had ever had anything to do with—their poverty. This was the besetting sin of all institutions that were struggling with the new idea, and they were starting out with what was, to most of their fellow-men, an entirely new idea. It was, of course, as old as the hills, but it had largely been lost sight of for so many generations that it was difficult to get anyone except those who were students of religious history and the human race to take kindly to it. Almost everything they had been taught as children had to be forgotten, and it was a very hard process getting rid of rooted ideas, even when they were convinced that they were wrong. Most people took these things for granted, and so far as the working people of the country were concerned, they had not time to study. He did not say that they always spent such leisure as they had in the best way, but their general position made it almost hopeless for them to appreciate modern thought in relation to religion. But those who were thinking about these things knew that the unity of life was gradually being recognised by scientists and students who saw how the higher organism had been evolved from the lower, but it was difficult to convince men that the same idea applied to religion as well as to other subjects. They had an immense fortress to attack, therefore, even the vested interests which had grown up around religion stood in their way, and they were rather in the position of David going out to fight the giant, whom they could not hope to overthrow all at once. It seemed to him, Mr. Ward

continued, that there was great vitality in their movement, which would overcome mountains if only the people in the churches would band themselves together in the right spirit. Their poverty was no disadvantage whatever; it was the asset of every movement for the uplifting of humanity. The trouble was when they stagnated because of the poverty of their ideas and the poverty of human sympathy.

Mr. Colyer, secretary of the Lay Preachers' Union, made some reference to a passage in Mr. Pearson's report, dealing with the lay preachers, and asked that they might be given more opportunities of doing the work for which they were fitting themselves, year by year, and which they desired as an outlet for their energies and enthusiasm. The report was then adopted. The Rev. Basil Martin gave some account of the progress of the movement at Finchley since he settled there, and spoke appreciatively of the encouragement he had received from the Unitarians, against whose coldness he had been warned before he came among them. One thing he complained of, however, that his congregation was too respectable, and that there was not enough of the working-class element in it. His sphere of labour had previously been among the artisan class, and he had always felt that there was a very special call to the minister from those who were struggling for their daily bread. He had often felt the greatest encouragement in talking to these people, with whom he was absolutely at one; he missed the contact with them, and deplored that even on Sundays all classes did not mix together in worshipping God. Another complaint he had to make was that they were rather too middle-aged; they wanted more young people, willing to dedicate themselves to the service of God before the burdens of life grew heavy, and they lost their vigour and enthusiasm. The Rev. Douglas Robson described the conditions of work at Peckham, where a few new members have joined as a result of the Van Mission's efforts, the whole membership having increased about 20 per cent. But the neighbourhood is a difficult one, and although hundreds of people listened to their message when it was preached from the Van, they did not come to the church. Mr. H. C. Montague followed with an interesting record of work done at South Norwood, where there is not yet a church, and they were not respectable at all, in Mr. Martin's sense. The movement there began as a branch of the Progressive League, now the Liberal Christian League, and they stood for the liberal religious ideas. They occupied rooms on the ground floor of an ordinary house, and had been struggling on for about seven years, their various institutions, such as the Women's Meeting, which drew together 30 and 40 members a week, being very successful. Thanks were gratefully given to Mr. Pearson, who had so kindly given them assistance.

Mr. Oscar Dowson moved a resolution commending the work of the committee and officers, which was seconded by the Rev. A. H. Biggs, and passed. Dr. Herbert Smith moved a resolution proposing the re-election of the President and Vice-Presidents, among whom Mr. Howard Young has been included, seconded by

Mr. Noel, and passed. A resolution re-electing the chairman of committee and the representatives of the churches was moved from the chair, and seconded by Mr. A. G. Tarrant, and this brought the proceedings to a close.

THE LIBERAL CHRISTIAN LEAGUE.

It was announced at the Assembly at Liverpool that Archdeacon Lilley had consented to become President in succession to the Rev. Dr. J. Drummond.

At the closing public meeting, briefly referred to in our report last week, the Lord Mayor (Mr. Herbert R. Rathbone) presided. He expressed his sympathy with the objects of the Liberal Christian League. Emphasising the fact that the movement had no political significance, and had no connection with the Liberal party, he said it was the outcome of the growing conviction amongst the most thoughtful men and women of all denominations that, in the past, too much importance had been attached to the differences of opinion which separated the various branches of the Christian Church. They had not sufficiently recognised that the spirit of Christian unity should unite all denominations. Hitherto attention seemed to have been devoted mainly to the comparatively few points on which they differed, and not to the many essential principles in which they all agreed. The League was also an assertion of the belief that religion should not be deprived of growing thought and knowledge, and that the old theology, although it embodied important truths, was often stated in a way that was misleading and harmful. It asked for freedom in the exercise of theological thought and in the expression of religious belief. That it should still be necessary to insist on this right after so many centuries of experience was strange, and pointed to the harm done to all that was best in religion by the denial of this freedom. But unfortunately there was still a disposition on the part of what, perhaps, was a majority of the people to refuse to recognise in the discussion of religions this freedom of thought and expression, though it was admitted to be essential in the study of any other subject. If the spirit of Christ was made manifest in all the relations of life, it would be seen that, while they might have diversions of thought and expression, they yet all belonged to one Church. And the real test of membership of that Church was the practical manifestation of the spirit of Christ in daily life.

The Rev. A. J. Humphreys (Vicar of St. Paul's, Accrington) spoke on "The Church the Age Needs." He said they were getting beyond mere individualism in the State, and he believed they were getting beyond it in the Church, where it still largely persisted. The difficulty had been to find an organisation which could include all true Christians. The remedy was not to be found in disestablishing and disendowing, but rather by a system of concurrent endowment. The hold that a state Church had was seen in the fact that most unattached persons claimed to belong to the Church of England. The criminals in our jails did; he rejoiced at it, for the

Church must not disown anybody, but rather seek to restore and lift up the lost. But they must not expect to secure uniformity; the Act of Uniformity must be abolished, their basis must be a spiritual unity, but the state and religion should never be separated, and the Church should be a national expression of the union of the religious and secular aspects of life.

Mrs. H. D. Roberts said her topic was "The Religious Teacher the Age Needs." With regard to Mr. Humphreys' suggestion the difficulty lay in the number of persons outside all the Churches. To-day the Church does not fill the thoughts of the people, and among the ministers themselves some are not sufficiently sure of their position to be leaders, while those who are positive are by no means convincing. She ventured to think, though we could not foresee the future, that we should not repeat the past, and that the age required a new order of spiritual teachers, consisting of those who could speak from personal experience. She then described in glowing terms the qualities desirable in such a teacher, but anything short of the actual words would not do this portion of the address justice. Sufficient to say it won the very warm applause of the large audience.

Mr. Lawrence D. Holt, who followed, has won the respect of his fellow-citizens by his able and successful efforts to effect a peaceful settlement of the recent difficulties at the docks. The subject, he said, upon which he had been invited to speak was "The State the Age Needs." He had no Utopian theories and did not believe in them, but he pleaded for mutual consideration of employers and employed upon present lines. The danger was that they should squander their resources, which, after all, had their limit. In Liverpool they had done much, but many obstacles were created by the workers themselves. Let them think more—sound action followed on sound thought. The spirit of routine must give place to the spirit of sympathy and comprehension.

The Rev. M. F. Bovenizer followed in a racy speech advocating a free church, in a free State, and equal rights for both sexes.

Mr. E. Capleton, who moved a vote of thanks to the Lord Mayor for presiding, spoke of the long and honoured presidency of the name of Rathbone with the civic history of Liverpool. It was also at Liverpool, nearly fifty years ago, that he first learnt the principle of free and undogmatic religion. The Lord Mayor, in replying, said that he did not know much about the League when he entered the room, but it had won his sympathies, and he hoped to do better if they asked him again.

MANSFORD HOUSE, BIRCHINGTON.

DESCRIPTION OF THE NEW BUILDING.

ON May 30 there will be inaugurated the new house which has been designed and built by Mr. Ronald P. Jones at Birchington, on the North Kent Coast, as a gift for the use of the Mansford-street Church and Mission, Bethnal Green, of which he is the secretary. For a year the convalescent and holiday work of the

Mission has been carried out experimentally in an existing house which Mr. Jones rented and furnished for the purpose, and the new "Mansford House" will provide a permanent home for this branch of the Mission's activities.

The site is about 140 ft. square, and lies among country house and bungalow properties with large gardens three minutes' walk from the station, and separated from the edge of the cliff by a belt of trees which protect it from the north and north-east winds prevalent in the winter. As the sea is here on the north side, it was thought desirable that the house should face away from it in order to obtain all the available sunshine, but the open cliff plateau begins close to the site, and the shore can be reached through a break in the cliff face only 200 yards away.

The building is designed so that one part of it can be in use all the year round for convalescent or occasional holiday purposes, and this is planned as an ordinary house with dining-room, sitting-room, &c., and bedrooms for three or four visitors in addition to the staff. For the summer holiday season, extending over a period of about ten weeks, a wing is added on the east side, and contains, on the ground floor, a large recreation room 36 ft. by 18 ft., opening on to a covered verandah along its whole length, 10 ft. wide, enclosed at the ends, but open on the south side. Above this room are two dormitories, opening on to a balcony over the verandah, and, in addition to the ordinary bathroom a special washing room is provided in connection with the dormitories. This summer wing will accommodate 12 visitors, and the kitchen department is so arranged that meals can be served with equal convenience either in the dining room during the winter, or in the recreation room or verandah during the summer. The interior woodwork is stained green throughout, and downstairs the floors are of wood-block, stained and waxed, so that no linoleum is required, and the recreation room can easily be cleared for games, &c.

In the treatment of the exterior, it was the donor's wish to depart as far as possible from the architectural style which is usually associated with "holiday homes" and similar institutions. The ground floor is faced with buff roughcast above a plinth of plum-coloured brick; the wood columns and balustrade of the verandah and the rest of the woodwork being painted white. The first-floor walls and the roofs are covered with blue-green Westmoreland slates, specially chosen for their thickness and beauty of texture; above one of the bedrooms the cistern room is enlarged to form a kind of "look-out" room covered with a cupola topped by a wrought-iron weathervane. The general effect aimed at is that of the long and low slate-hung houses which give such charm to the Cornish fishing villages (but which require the brilliant Cornish atmosphere to give the right colour effect to their grey slates).

The site encloses enough ground for flower-beds, kitchen garden, and a large lawn for outdoor games, and the furniture and other equipment had already been provided for the temporary house. While the building is intended primarily for

the use of those connected with Mansford-street, accommodation will probably be available from time to time—except during the summer holiday season—for visitors from our other missions or churches in and around London, and the secretary of the Managing Committee, the Rev. G. Cooper, will be glad to send particulars of the conditions and scale of charges to any who are interested in the scheme. The ordinary "Country Holiday and Excursion Fund" of the Mission is being enlarged to provide for the maintenance of Mansford House, and the treasurer, Mrs. S. H. Punnett, of 10, Chesterford-gardens, Hampstead, will welcome new or increased subscriptions which may be sent to her for that purpose.

THE RELIGIOUS SITUATION IN FRANCE.

ADDRESS BY M. VIENOT.

A FEW weeks ago M. John Vienot, the editor of the *Revue Chretienne*, gave the last lecture of the session to the members of the Protestantisch-liberalen Verein, at Strassburg. He spoke on the religious situation in France. His remarks were based on the statement that at the present time a great struggle is being carried on in France between Authority and Liberty, between the middle ages and the modern world which desires to organise itself on its own lines. This struggle may be traced back as far as the 16th century, when Scholasticism, which imprisoned all divine and human verities in formulæ, was met in opposition by conscience, enlightened by the Gospel. The deliverance of the spirit, in France as well as elsewhere, goes back to Luther, and not to Erasmus and Lefevre d'Etayles, as many patriotically minded historians think. It is significant that already in 1523 an Austin friar was burned at the stake in Paris for heresy, and with him Luther's writings. And how deeply Protestant views had become rooted within a short period is shown by the fact that in 1560 there were in France no less than 300 churches in which no mass had been said during 30 years. The best of the French people—its cultured and literary leaders—were Protestants. The repeal of the Edict of Nantes made possible that exaggerated increase of the power of kings which cost Louis XVI. his life. Although the Revolution accomplished great things, it did not solve the religious problem. The voices which were heard in the Directoire in favour of a liberal religion died away unheeded.

At the present time, M. Vienot continued, Catholicism had been strengthened inwardly by the separation of Church and State. The 400,000,000 francs lost by the Catholic Church in outward possessions are more than made up by greater power. New churches have been founded, and the religious life was based more than ever on mediæval conceptions. In the seminaries the writings of Thomas Aquinas were chiefly taught. Amongst the people emphasis was laid on the legend of the Apostles themselves having been the missionaries of France. The manner in

which the Centenary of Veuillot, the ultra-catholic, was celebrated showed plainly the new power of the church.

Radical liberal thought, in M. Vienot's opinion, does not endanger the religious life. In spite of the admirable work of critics, some of whom are men of distinction, humanity would not rest contented with negations only. It was significant that the well-known editor of a widely circulated periodical lately wrote "Atheism is dying"; and that the editor of the socialistic *Humanite* confessed that the sources of spiritual life are not choked by Socialism, and that religion is especially needed in a society which does not believe in authority. These seekers after truth would not return to Catholicism. To them Christianity held out its hands, that Christianity to which the 16th century gave its distinctive features, and which was based on the Gospel of Jesus. It was accordingly imperative that the efforts of Protestants should be directed towards making known in France the Protestant Confession with all its moral strength and its social demands.

ANNOUNCEMENTS.

THE annual meeting of the National Unitarian Lay Preachers' Union will be held at Essex Hall, on Tuesday, June 2, at 5.30 p.m., the president, Mr. H. G. Chancellor, M.P., in the chair.

THE usual Whit-week Ministers' Meeting will be held at Essex Hall on Thursday afternoon, June 4, at half-past three o'clock, when the Rev. J. H. Crooker, D.D., of Boston, U.S.A., will speak on "The Church of To-day and of To-morrow," to be followed by discussion. The Rev. Henry Gow will preside.

THE 21st annual meeting of the National Unitarian Temperance Association will be held at Essex Hall on Friday, June 5, at 7.30, the president, the Rev. W. G. Tarant, in the chair. The speakers will include Mr. H. G. Chancellor, M.P., Mrs. Shaen Solly, and Dr. Crooker and Miss Harriet M. Johnson, who will both give some account of the progress of the Temperance Movement in America. A resolution urging the Government to bring in a thorough measure of Temperance reform without further delay will also be moved. In the afternoon there will be a short discussion on "Compulsory Temperance Teaching in Schools."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton.—The annual school sermons in connection with Halliwell-road Free Church, were held on Sunday, May 24. Councillor Isaac Barrow, of Westhoughton, took the scholars' service in the morning, and the Rev. C. J. Street, of Sheffield, preached in the afternoon and evening to large congregations. The collections amounted to over £30.

British Women's League.—Any member of the British League of Unitarian Women who intends spending the summer holiday in Norway this year is requested to communicate with Miss H. Brooke Herford at Essex Hall, Essex-street, Strand, with a view to delivering a message by hand to Unitarian friends in Christiania.

Gee Cross.—The Hyde Chapel congregation and school are about to place a stained glass window in the chapel as a memorial to the late William Woolley. Many friends, both of Hyde Chapel and elsewhere, have expressed a desire to join in this memorial, and contributions, which are limited to 5s., may be sent to either of the treasurers, Mr. Walter Hudson, Back Bower-lane, Gee Cross, Hyde; and Mr. Harry Oldham, 270, Stockport-road, Gee Cross, Hyde.

London: Essex Church.—The Rev. Arthur Hurn, B.A., formerly minister of Acton Unitarian Church, has accepted an invitation to occupy temporarily the position of junior minister of Essex Church, Kensington. Mr. Hurn has undertaken these duties for a period of three months, commencing June 1.

London Guilds' Union.—The annual meeting of the London Guilds' Union was held on Saturday, May 23, at Mansford-street Chapel, the Rev. J. Arthur Pearson presiding. The attendance was small owing to unfavourable weather, but representatives were present from Highgate, Stratford, and Blackfriars. The general secretary reported the usual activities, and the local secretaries gave brief summaries of guild work which included a variety of interests, entertainments to the poor and the crippled, sewing circles, reading circles, lectures on topics of social and literary interest, orchestral work, &c. The Rev. J. Arthur Pearson moved the adoption of the reports. The guild work, he said, should make its members not less manly and vigorous, but help them to realise and develop the religious idea. The Rev. W. J. Piggott was unanimously elected president for the ensuing year. In his brief address he remarked on the need for a new note in the life of the world. Their church was a Christian church, and their guilds should stand for the spirituality of the church. Mr. Philpot was elected secretary and treasurer, and the meeting concluded with a hearty vote of thanks to the retiring officers.

South Cheshire and District Association.—The twenty-fourth annual meeting of the South Cheshire and District Association of Sunday schools and congregations was held at High-street Free Christian Church, Shrewsbury, on Wednesday, the 20th inst., all the churches being represented with the exception of Congleton and Newcastle (Staffs). The chair was taken by the president, the Rev. D. Jenkin Evans, of Chester. The annual report of the committee gave a survey of the ministerial changes during the past year, and expressed their heartiest thanks to the Rev. H. D. Roberts (Liverpool Missionary Association) for the very valuable help he had given to the churches in the Association. The Congregational and Sunday-school reports were, on the whole, encouraging. They could not speak of well-filled churches, but they could and did rejoice in the steadfast faithfulness and unity of the congregations and the zeal and earnestness of their workers. The report and financial statement were adopted on the motion of the Rev. W. Stephens. The Rev. G. Pegler, B.A., moved that the Rev. Dr. W. Griffiths, Ph.D., B.D., be elected president for the ensuing year; and the hon. treasurer (Mr. D. W. Ross, M.A., Nantwich) and the hon. secretary (Mr. Geo. Smith, Shrewsbury) were unanimously re-elected and cordially thanked for their past services. A vote of thanks was also accorded the Rev. D. Jenkin Evans for his services as president during the past year, and for the keen interest he took in the work of the Association. At

the conference which followed an address was given by the Rev. J. Park Davies, B.A., B.D., on "Religion and Modern Life," the Rev. J. M. Lloyd Thomas, the Rev. W. Stephens, the Rev. G. Pegler, B.A., and Mr. R. Mansell subsequently taking part in the discussion. The evening service was conducted by the Rev. W. Stephens, when an address on "Saintliness" was given by the Rev. J. M. Lloyd Thomas.

Stand.—The Rev. Dr. E. Thackray, of Huddersfield, has accepted the invitation of the Unitarian congregation at Stand to become their minister, in succession to the Rev. R. T. Herford, and will commence his duties in September.

The Pioneer Preachers.—The sale of work arranged by the members of the City Temple Prayer Union, to help the Pioneer Preachers to furnish their new home (23, Highbury-place) was held at the Memorial Hall, Farringdon-street, on Thursday last. The occasion was in itself a successful and in some respects a unique event, and the gathering together of Anglicans, Congregationalists, Presbyterians, Unitarians, and others in one common interest establishes beyond a doubt the existence of much goodwill towards the little community of preachers. The proceedings were opened by Sir Richard Stapley, on behalf of Lady Stapley, who was unable to be present, after which luncheon was served in the board room, when short speeches were delivered by Sir Richard Stapley, Dr. John Hunter, and Dr. W. Blake Odgers, K.C. The Rev. R. J. Campbell, M.A., presided. The Revs. W. Copeland Bowie, T. P. Spedding, H. McClelland, and Arthur Bourne were also present, and letters of regret for absence were received from Dr. W. E. Orchard, Dr. Horton, the Rev. E. W. Lewis, and the Rev. W. H. Drummond. A series of four concerts, arranged by the Misses. Colenso and Mrs. Bompus, were a source of great attraction, and were listened to by very appreciative audiences. A pleasing feature of the Coleridge-Taylor concert was the presence of Miss Gwendoline Coleridge-Taylor and Mrs. le Couteur (Miss May Campbell). The Rev. R. J. and Mrs. Campbell have kindly asked the Committee to hold the second sale, which is expected to take place in the early autumn, at their private residence at Ealing

to see these innocent animals being driven into a slaughterhouse, where we know they are not only to suffer death, but to be practically in the presence of death maybe for hours and days before their turn comes. To think of this gives humane men and women all the more pain inasmuch that it is quite unnecessary. A little expenditure of money and a little thought would put a stop to a vast amount of suffering." The offer, which includes the proposal to build a suitable building, properly equipped according to the best ideas available on the subject, has been sympathetically received, and we hope it will serve to draw public attention to the fact that legislation in this direction is long overdue.

THE MEMORY OF ELIZABETH FRY.

The life and work of Elizabeth Fry will always be recalled with thankfulness by those who rejoice in the quiet strength of womanhood at its best. A pioneer in social reform she certainly was, with a tenacity of purpose and a supreme indifference to the world's opinion in regard to what was "unladylike" which was none the less potent because they hid themselves under the gentle demeanour of a sweet-faced Quakeress; but these were the fruits of a well-disciplined mind, and a deep and glowing pity for suffering humanity which was partly inherited, and which left no room for any feeling other than divine compassion when she appeared amidst the wretched outcasts of society in the cells and courtyards of Newgate. The great service which Elizabeth Fry rendered to this country as a pioneer of prison reform makes it very appropriate that a statue of her has been placed in the central hall of the Old Bailey, hard by the site of Newgate, to remind men of the noble-hearted woman who made her mission to the prisoners of her day her chief life-work. It will, perhaps, serve to recall those who are occupied in the difficult task of administering justice at the Central Criminal Court to the fact that there is something which counts far more than the majesty of the law in dealing with degraded humanity—the spirit of love which seeks to save and succour what the world has irrevocably condemned.

NOTES AND JOTTINGS.

THE HUMANE SLAUGHTERING OF ANIMALS.

Considerable interest has been aroused in Kettering by an offer on the part of Mr. Charles Wicksteed, and Miss Wicksteed, his daughter, to present jointly about 17½ acres of land to the Urban Council for the purposes of building a public abattoir. In a long letter explaining his object Mr. Wicksteed makes it clear that he is moved chiefly by humanitarian reasons. "I believe England is behind most other civilised countries in this matter," he says, "and has been so, in many cases, for generations. When we consider the vast steps that have been made in the direction of humanity in our dealings with animals and human beings during the last 100 years or so, it is indeed deplorable that we have not paid more consideration to the millions of poor brutes which are sacrificed every year, generally in the prime or spring of their lives, to our needs. I think that it is one of the saddest sights that meet us,

THE CHILD AND RELIGION.

In a little pamphlet entitled "Home and the Children," published by the Lindsey Press, Mrs. Alfred Wilson refers to the curious neglect of that natural fount of reverence in the child which is so characteristic of our time, and is, perhaps, an inevitable reaction from the old insistence on "piety," which often put an unwholesome restraint on childish spirits in days which have now happily passed away. At present there is a great reluctance on the part of parents—certainly if they are people of liberal ideas—to put fetters of any kind on the growing intelligence, or to limit the freedom of the child by pointing out what it ought to think or believe. The result is that too often our young people grow up without any definite faith at all,

and with a disposition to arrogantly parade a liberty of opinion which they have obtained without suffering or self-sacrifice. Is it surprising, Mrs. Wilson asks, that to such children church-going is a "tiresome duty," or that nothing is discussed after the service but the mannerisms of the minister, the length of the sermon, or the imperfections of the choir? Is it any wonder that the ministers complain of "ill health in our churches," and find it increasingly difficult to keep their hold on the young people when they go out into the world, and mix with others who have grown up in the same modern atmosphere of "think as you please"?

MR. F. J. GOULD'S WORK IN AMERICA.

The large circle of friends and acquaintances who know Mr. F. J. Gould, in connection with his work as Lecturer and Demonstrator for the Moral Education League, or in other capacities, will be glad to hear of his safe return from the United States at the beginning of this month, after a teaching tour of seven months' duration. The tour was organised by Professor F. C. Sharp, of Wisconsin University, with the cordial approval of the Moral Education League, which consented to free Mr. Gould from his regular work in this country for the time being. The nature and extent of Mr. Gould's achievements are summarised admirably in a letter from Professor Sharp to the Secretary of the League, in which he states that Mr. Gould "began his work in Kenosha, Wisconsin, October 6, 1913, and concluded it with a second visit to Washington, D.C., ending April 24, 1914. During this time he visited thirty-one cities. He spent three and a half weeks in New York, two in Philadelphia, and two weeks (in two visits) in Washington, D.C. In fourteen cities he spent one week each. In four cities he spent either three or four days. In the remaining places he spent one day, or in one place two days. In all these places he gave demonstration lessons, using classes of about twenty children, before audiences of teachers, or citizens not connected with school work. His work was extraordinarily successful, and will mark, I think, an epoch in the history of education in the United States. A large number of cities are introducing his methods into their schools, and if their interest continues, his work will represent the real beginning of the moral instruction work on a large scale and in a systematic way in the United States." Besides his demonstration work, Mr. Gould, with some suggestions from Professor Sharp, compiled a manual of moral instruction for the elementary school which is published by the University of Wisconsin.

BRITISH TEMPERANCE WOMEN IN ANNUAL COUNCIL.

The three days' Annual Council and numerous associated gatherings, held in London last week, in connection with the National British Women's Temperance Association, were a striking evidence of the total abstinence principle amongst women, as well as of the excellent propaganda work to which they so efficiently put their hands. Practically the whole of the week

was occupied by the 1,264 delegates who were registered as attending in the Kingsway Hall, London. On the Sunday a considerable number of services, P.S.A.'s, &c., were conducted in the Metropolitan area by members of the Council. On the Monday the young people had meetings and conferences, lasting all day and evening. Tuesday was a united Devotional Day for seniors as well as juniors, finishing up with a huge public meeting in the evening, presided over by Mrs. Runciman, and addressed by Mrs. Philip Snowden, Dr. Arthur Evans (who severely condemned the popular "medicated wines"), Mr. Lief Jones, M.P., and Miss Agnes Slack, who has just returned from a successful seven weeks' tour on behalf of total abstinence in Italy.

SCOTTISH FREE CHURCH AND TEMPERANCE.

The United Free Church Assembly meeting at Edinburgh last week held on the Tuesday evening the annual demonstration of its Temperance Union. Sir A. R. Simpson, M.D., who presided, said he would be ashamed of his profession in this twentieth century if he could not guarantee anybody life as healthy without alcohol as with its treacherous aid. The Rev. Maldwyn Hughes, Edinburgh, in a stirring speech, said the State was making provision for unemployment and invalidity, and attempting to stamp out tuberculosis, but that was little more than an attempt to drain the ocean unless the evil of alcoholism was dealt with. Sir Samuel Chisholm, Bart., Glasgow, said the drink evil was one of the mightiest and subtlest enemies which the Church had to combat and overthrow. It was the enemy of progress, the begetter of vice and crime, the irrepressible fountain of misery and shame, and must be swept out of existence entirely. Referring to the Temperance (Scotland) Act, he said if they realised the responsibilities which the new circumstance imposed upon them, there would be victory for temperance over selfish indulgence.

MOHAMMEDAN WOMEN.

Mrs. Sarojini Naidu, the Indian poetess, recently paid a warm public tribute to the idealism, energy, and courage of Muslim women. Speaking of her own country, she said, the Hindu women are still provincial and somewhat divided by caste; the Muslim woman has the solidarity of her faith, and is developing, even while keeping her veil, the power to overcome obstacles, to organise, and to inspire men. There is not, the *Islamic Review* points out, a single word in the whole of Islamic literature which warrants the oft-repeated statement that the Holy Prophet declared that woman had no soul. It is one of the calumnies which are so frequently the outcome of uninformed missionary zeal. Some fifty years before the advent of Islam this very question was at issue at the Council of Mæon, where a bishop raised the question whether woman was really a human being. Fortunately, the decision of the majority was in her favour, though some fathers of the Church maintained

that womanhood only belonged to this world.

* * *

It was to destroy the false notions of those days that Alquran emphasised woman's personal right to enter into the Kingdom of God in these words, "Enter into paradise ye and your wives, whoso doeth the things that are right, whether male or female, and is a believer, shall enter into paradise." We are also reminded that it is a woman and not a man, the daughter of the Prophet, who has been called Fatima-tuz-zahra, the Light of Paradise, and Khatoon-i-Jennat, the Lady of Paradise. In another part of the Koran reference is made to "the men who resign themselves to God, and the women who resign themselves, the believing men and the believing women, the devout men and the devout women, the men of truth and the women of truth, the patient men and the patient women, and so on, for both of whom God hath prepared forgiveness and a rich recompense."

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE TWENTY-FIRST

ANNUAL MEETING

to be held at

Essex Hall, Essex Street, Strand, W.C.,

on

Friday, June 5, 1914.

The President, Rev. W. G. TARRANT, B.A., will take the Chair at 7.15 p.m.

Speakers:

Mr. H. G. Chancellor, M.P., Rev. Dr. Crooker, Mr. T. M. Chalmers, M.A., Miss Harriet M. Johnson, Rev. Richard Newell, Mr. F. R. Nott, LL.B., J.F., and others.

Business Meeting of Members at 4.30 p.m.

Tea at 6 p.m.

British League of Unitarian and other Liberal Christian Women.

THE

ANNUAL MEETING

WILL BE HELD ON

WEDNESDAY, June 3, at 3 p.m.,

AT

ESSEX HALL.

Mrs. W. BLAKE ODGERS, President.

Speakers:—

Mrs. J. H. Crooker, American Women's Alliance; Mrs. Hübe, Women's League Adelaide, Australia; Mrs. W. R. Stevenson Sheffield District, and others.

ALL FRIENDS WILL BE WELCOME.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Annual Meeting, ESSEX HALL,

Thursday, June 4, at 2.30.

MISS CLEPHAN in the Chair.

Supported by Miss Tagart, H. G. Chancellor, M.P., Rev. G. Maurice Elliott, Mr. P. Chalk (Pioneer Preacher), Mr. W. H. Sands (Suffolk Village Missionary), and others.

Tea at 4.30.

OUR CHESS COLUMN.

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MAY 30, 1914.

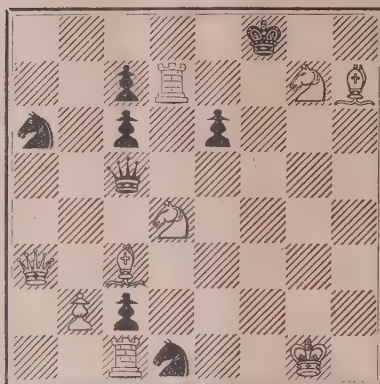
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 59.

By PHILIP H. WILLIAMS.

(Specially composed for THE INQUIRER.)

BLACK. (8 men.)



WHITE. (9 men.)

White to play and mate in two moves.

SOLUTION OF No. 57.

1. P. B4 (key-move).

Correct solutions have been received from Geo. Ingledew, Rev. B. C. Constable, E. A. Pryer, Rev. I. Wrigley, W. E. Arkell, E. Wright, A. S. Rodgers (and No. 56), O. Lupton, W. T. M. (Sunderland), D. Amos, A. Mielziner, E. W. E. (Finchley). Correct solution of No. 56 from C. S. Willing, U.S.A.

Masters' Tournament at St. Petersburg.—As is well known, the first prize-winner is the world's champion, E. Lasker. Great interest was taken in the contest, since Capablanca, the renowned Cuban genius, was one of the players. His struggle with Lasker was particularly momentous, in view of the controversy which raged a while back in connection with a match between these two players for the great title. In the Lasker-Capablanca game the latter practically lost his chance of first prize by accidentally touching the wrong R, and being, of course, compelled to move it, immediately drifted into a losing position. So slender a chance as this seems to have made all the difference in the final results. It is once again apparent how small a place English masters take in international play. It is admitted on all hands that our countrymen have no chance whatever against the Oriental races. Lasker and Rubinstein are Jews. It seems that Russia is nearly pre-eminent so far as chess masters are concerned. St. Petersburg is a hot-bed of fine players who seem to devote their whole lives to the study of chess. Rubinstein, particularly, so I understand, does nothing else from morning till night. So far as problem composers are concerned, England can hold her own. Two of the greatest artists are Godfrey Heathcote and P. F. Blake, whose position in this direction is unassailable. To my mind the greatest of all was A. F. Mackenzie, of Jamaica.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE sinking of the *Empress of Ireland* with its appalling list of victims has filled the public mind during the past week to the exclusion of most other topics. In the comments upon the disaster there has been a welcome absence of moralising. The tragedies of human fate speak their own message to the Christian heart, and words usually only weaken their impressiveness. Here we would only express the deep feeling of a common pity and sorrow for those who have suffered grievous personal loss, and especially for our comrades and fellow-workers in the cause of Christ belonging to the Salvation Army. Seldom, since the days of active persecution, has any branch of the Church suffered so severely in the cutting off of a whole regiment of picked men and women. The work of the Salvation Army in Canada has been suddenly bereft of most of its trusted leaders; but within a few hours of the shipwreck steps were taken, with a quiet courage, to supply their places. Movements that are really guided by faith are seldom dismayed.

WE record with lively satisfaction the appointment of Dr. J. E. Carpenter to the Wilde Readership in Natural and Comparative Religion at Oxford, and also that of Dr. G. Buchanan Gray, of Mansfield College, to be Speaker's Lecturer in

Biblical Studies. The selection of these distinguished Nonconformist scholars to be public teachers of the University on subjects definitely connected with religion is a remarkable victory for theological freedom. Not only does it make the present Anglican restrictions upon divinity degrees ridiculous; it will also prepare the way for the removal of tests from the theological professorships. We do not expect this final act of liberation to take place just yet, for many prejudices and vested interests still stand in the way. But the imposition of tests upon any branch of the teaching profession is doomed; for it is seen to be intellectually absurd and subversive of sincere devotion to knowledge for its own sake.

THE Essex Hall Lecture by the Dean of St. Paul's on Wednesday was one of the independent and stimulating utterances which we are always glad to receive from him. With a quiet note of sarcasm, he passed in review some of the anti-intellectual tendencies of the day and the strange revival of many forms of superstition. "Thinking is hard work," he said, "what a joy to hear that it is most of it waste of time!"—an opinion which emphatically he did not share. Passing on to the harder task of constructive suggestion, he pleaded for the religious value of the ordered universe which science has revealed to us. "If God seems to do nothing, it is really because he does everything." At the same time he indicated his own complete freedom from theories of mechanical necessity in the words: "There is no fixed quantity of spiritual energy in the world. We can

get more of it without abstracting an equivalent amount from elsewhere." But this does not mean that, with some modern teachers, we must surrender to the sway of impulse without order or purpose. "The votary of human freedom has no need to postulate a wild universe with William James. The world is free because its Creator is free."

It was no doubt easier for the reporter to seize upon some of Dr. Inge's *obiter dicta*, half humorous, half sarcastic, in the earlier part of his lecture, than to follow the philosophical argument based upon a deep study of Plotinus which followed. But the result is that some of the short reports which have appeared in the press are entirely out of perspective. They seem almost to imply that he was inveighing against the intellectuals and lending some countenance to the very things against which his whole lecture was an impressive warning. The *Daily News and Leader* appeared on Thursday morning with this amazing head-line, "Present Day Belief in Miracles. 'Gloomy Dean's' Bright Speech to Unitarians." In itself the description is simply ludicrous, and we are at a loss to understand how any newspaper which retains a vestige of intellectual self-respect can indulge in this kind of gratuitous rudeness to a man, who stands head and shoulders above most religious teachers of our day in independence of mind and the resolute refusal to administer sentimental sedatives at a time when both the Church and the world need to be stung into the energy of thought.

At a meeting of the Committee of the National Conference of Unitarian and other Liberal Christian Churches held this week the welcome announcement was made that the appeal for £50,000 for the Sustentation Fund has been entirely successful. This will enable the salaries of ministers all over the country to be placed upon a more satisfactory basis and to be raised to a minimum scale. In itself the sum is not a large one, but its value must be estimated by the amount of good which can be done with it. Many people would regard the income of the whole fund as no more than an adequate provision for their personal wants; but the same amount of money diverted into communal channels will bring new hope to a large number of ministers of religion all over the country. It will help to lift the burden of financial anxiety in times of sickness. It will enable them to educate their children more worthily. And in many other quiet and simple ways it will bring means of escape from poverty, which is often more cramping than ennobling. "The workman is worthy of his hire."

* * *

WE have some means of knowing the amount of enthusiasm and hard work which have been bestowed upon this task of raising £50,000 in two years. The donors have given gladly, and we are sure that it is no small gratification to them to feel that they have helped according to their ability. But to the able trio upon whom the chief burden of the work has fallen some expression of heartfelt gratitude is more than due. The Rev. H. E. Dowson has shown himself a prince of beggars, and the Secretary, the Rev. J. Harwood, and the Treasurer, Mr. F. W. Monks, have given lavishly of their time and business ability. Two other names should also be mentioned with gratitude. Mr. Hugh R. Rathbone, the President of the Conference, has shown a close personal interest in the Fund, and may well congratulate himself upon its completion during his presidency. The Rev. J. Wood, a former President of the Conference, was the first to bring the matter prominently before the churches. To-day he is happy in the realisation of his dream.

* * *

WE hope that Mrs. Besant's important letter to the *Times* on India and the Empire will receive the attention it deserves. Those who are able to think in closed compartments and leave the most thorny problems of government to the suave decisions of the official mind may possibly dismiss it as the opinion of an amateur. But we are sure that a large number of intelligent people is conscious of new and difficult problems looming on the horizon which are essentially their

concern, for they involve fundamental questions of ethics and international equity. As Mrs. Besant points out, the severe check which has been placed recently by Colonial sentiment upon the right of Indians to travel freely throughout the Empire and to settle in it where they will, has aroused deep feeling in India; and it is only part of the much larger problem, whether Indians are to be treated as a subject race under the yoke of disabilities which we should consider highly prejudicial to the best interests of freedom among ourselves.

* * *

MRS. BESANT affirms that England has adopted recently in India methods of repression which formerly she condemned severely in others.

"Repression of free speech, prohibition of public meetings, securities from the press forfeited by the arbitrary will of the Executive, house-searchings by the police, deportation without trial, detention in prison without trial, proclamation of districts entailing the necessity of obtaining permission for any public meeting, police espionage, &c., Russian methods used by free England, and the forfeiture of the freedom of all law-abiding people because a few desperadoes have committed crimes."

The facts about the Press Law are equally disquieting, and the bad arguments which are put forward in its defence were quite familiar in England a few generations ago. "The Press Act," Mrs. Besant writes, "must be abolished, and Press criticism must not be regarded as sedition. The sweeping clauses of the Act can catch legitimate criticism within the net of sedition, and every Indian editor lives under the sword of Damocles. The promise of protection by the revision of the High Court has proved to be a delusion, and amendment at least should be granted if abolition be refused."

* * *

MRS. BESANT closes her letter on a note of serious warning if the legitimate claims of India are disregarded:—

"Now that there is talk of federating the Empire, this question of India becomes pressing. Great Britain, Ireland, the Colonies, are spoken of as federated countries; India is always left out. If she is shut out of the Empire as a self-governing country, will she be to blame if she refuses to remain in it as a dependency? If her sons are shut out of the Colonies, will she be to blame if she shuts out all colonials? If the white man lords it over the Asiatic outside Asia, shall not the Asiatic be at least his own master within Asia? The educated Indian is a highly cultured, courteous, noble-hearted, patriotic gentleman; is he always to be shut out from the best in his own country? Is he never to be free among free men? Is he never to be estimated by his character, his brain, and his heart, but

always by the colour of his skin? There is no finer class in the Empire than that composed of the educated Indians. They offer an intelligent loyalty, the loyalty of citizens and of free men. Will it be for the Empire if it rejects their love and disregards their loyalty. For India is awakened into national self-consciousness, and her tie with Great Britain can only be preserved by her freedom. Free, she will be the buttress of the Empire; subject, she will be a perpetual menace to its stability."

* * *

AFTER the controversies and sharp political divisions of recent years, it is pleasant to recognise in the Lord Milner of to-day the friend of Arnold Toynbee, still unchanged in his social sympathies. In the speech which he made last week to the British Section of the International Association for Labour Legislation, he associated himself in uncompromising terms with the campaign against sweating, and expressed his conviction that it was thoroughly sound from the economic point of view.

"In struggling to put an end to sweating," he said, "I believe we are striving for something absolutely attainable in the existing economic conditions of the country. I am convinced that there is no industry worth maintaining which requires sweating for its preservation or even for its prosperity. Industry carried on under these conditions is from the national point of view thoroughly bad business." "Just think," he continued, "what the position of a nation would be that could say there is no degrading work and no one in the country who doesn't receive sufficient remuneration to enable him to live a decent tolerable human life."

* * *

IN his address to the British Institute of Social Service last week Mr. Balfour laid special stress upon the advantages to be derived from the careful study of the experience of other countries. Sometimes, he said, in moments of hasty generalisation we attributed some social evil to special circumstances or traditions of our own, and sometimes, no doubt, we might be right. But often we should find that countries where those special circumstances and traditions were not to be found yet suffered from exactly the same evils. The discovery of that fact would prevent our making a wrong diagnosis of our own evils, for it would be seen that they rested on a broader basis than the particular experience of a particular country, and that they were evils really incident to a particular stage in the general evolution of civilised society. That was a valuable result to arrive at. It prevented rash experiment; it did not discourage careful and sober efforts to deal with these evils as they arose.

THE RELIGIOUS LIFE OF GARDEN CITY.

MUCH interest centres round every new community that is being built up on a sufficiently broad basis to manifest, in its full expression, the spirit of the age. Its constitution and general tendencies are a revelation, in some degree, of what the future development of the older communities will lead to. For the new social organism will be, in large measure, made conformable to the scientific knowledge and the philosophical and religious conceptions of the day. It will be, in its novel features, an outgrowth from conditions reached through long experience, and, therefore, indicative of the direction in which the social mind is tending. The interest awakened by these efforts to deal with life's problems with more freedom than an old community can command is intensified when the task is viewed from a religious standpoint, i.e., when our object is to discover the trend of religious thought and the set of religious practice. For the conditions of the spiritual life in the changing world of to-day invest these shadows of coming reforms with a degree of importance that transcends all other considerations.

Letchworth, the first Garden City, occupies a unique position among new communities; for collected within its borders are all sorts and conditions of persons belonging to the classes which may be generally described as "intellectual." A fairly representative body, these form the nucleus of a rapidly growing community unhampered by the traditional limitations to which older societies are subject. Brought together by a desire for freer and fuller individual expression, a larger life, the average level of thought and moral sentiment is presumably higher than, perhaps, anywhere else in the country. And as all real progress is made from the average level, we are justified in looking into the social and religious life of this new community for signs of things to come. Chief among these things is the religious reformation, the reconstruction of the old form of the faith, necessary to enable Christianity to regain its hold on the modern mind. To the unprejudiced eye seeking for evidence concerning this vital question, the signs of such a reconstruction are multiplying. The movement is not so much the expression of a desire to satisfy an intellectual need—though it is that in large measure—as the outcome of an awakening of man's deeper nature, the humanly emotional and the spiritual. Its motive is a yearning for a higher expression of life than the pursuit of material gain, or even the striving after greater intellectual power. The movement here is in no wise different in character from what is going on in other places. Its claim to special attention rests on the fact that here, perhaps, more than anywhere else, its progress and tendencies may be clearly perceived. The nebulous elements of the new thought engendered by the conflict between authority and free-thinking are moving in visibly lessening orbits to consolidate into a tangible and definite body of doctrines. That is

to say, the re-ordering of the confused elements of religious faith has proceeded a little farther in this city of vigorous and original thinkers than in the older communities bound by traditions and conventional laws.

Ethical considerations are now uppermost in the public mind. Social relationships rather than religious doctrines are stirring the thought of to-day. Religion and business have been kept so completely apart that the identity of the fundamental principles of religion and ethics has dropped out of sight. The evil consequences in lax morality have made necessary a reconstruction, not only of the social organism, but of forms of faith as well. For the progress of modern thought and the growth of the democratic spirit have brought disharmony between the ideals of democracy and the attitude of the churches towards social and industrial relations. Through the democratic movement, humanity is seeking more abundant life, and its way of attainment lies through the practical realisation of brotherhood. This is the plain teaching of the Gospels, but it has been left to the non-ecclesiastical elements of society to proclaim it as the only effective remedy for the evils which affect the whole civilised world of to-day. The changes in ethical values, however, which the wider recognition of this spiritual truth has brought about is re-acting upon our conception of religion and bringing it into conformity with the loftier ideals which a quickened moral sense is setting up. This may seem at first sight to be a reversal of the natural order of things, for we are accustomed to look to religion to purify and raise the moral sense. But a deeper view will reveal an upwelling of spiritual force whose effects are first felt in the social organism, because there the tension of strained relationships has produced a hyper-sensitiveness that responds readily to the stimulant.

In the peculiar conditions of the Garden City this evolutionary social movement has become accentuated in a degree not reached elsewhere. The influence of its reaction on the religious life is here clearly marked. The free discussions of the Adult Schools, the friendly questioning of the Brotherhood Associations, and the unconventional methods of some independent religious organisations are more distinctly outstanding features of the communal life than church membership, or the ordinary forms of public worship. Therefore, in these "outside" activities we may most surely discern the trend of religious feeling. The Adult Schools are in no way associated with Church organisation. And though this cannot be said of one of the Brotherhood bodies, it is established on an independent basis and works with the utmost freedom from theological bias. The best evidence of the liberty of thought allowed and the progressive views held in these semi-religious associations is to be found in the varied type of persons who preside over, or otherwise take part in, their Sunday meetings, and the widely divergent opinions which there find expression. An Adult School discussion in this unconventional town is a mind-awakening experience. There are points, however,

on which remarkable unanimity of feeling and belief is manifested. All are agreed that *laborare est orare*, that the truest form of divine worship is the daily task well and faithfully performed, and that the worthiest service of God is the willing service of our fellow-men. The "Guild of Help" is a bond of union for the most diverse theological opinions. Religious feeling can find its active expression only in social service. Here social relationships and industrial conditions are regarded, not merely as coming within the scope of practical religion, but as aspects of the spiritual life. Since the domain of religious thought is not here hedged in by traditional authority, and since, moreover, ethical problems have now an absorbing interest, points of difference in theological conceptions, differences in the expression of truth in terms of the intellect, have not the dividing and separative effects which an unquestioning allegiance to dogmatic Christianity gives rise to. Therefore we find a tolerant attitude becoming a noteworthy feature of this community—the promise of a wide tolerance as a characteristic mark of the practical religion of to-morrow.

The modifying and directive influence of all this on church life and work is discernible in the teaching and in the various activities of those institutions in which what is called "orthodoxy" has entrenched itself. The arrogance and aggressive dogmatism so painfully conspicuous among these old-established organisations find here an uncongenial atmosphere to which they accommodate themselves by a less obtrusive attitude. These still powerful organisations are further led, or forced, into the current of feeling which finds an outlet in service. In this way their exclusiveness is being broken down, and federative co-operation rendered possible. Here, again, the influences operative in the religious world are tending, if not to unity, at least to mutually helpful concurrence. This widening of the field of organised religious effort is nowhere more plainly seen than in the Garden City, which, though not the birth-place, is in its welcome to the system becoming the home of the Institutional Church; another indication of the trend of the spiritual awakening that is renewing the life of society. In these developments, largely along ethical lines, we see the coming of a church of the people, a democratic institution, expressive in the breadth of its sympathies of the mind of the Christ.

A feature of the religious life under these freer conditions that may not be overlooked is a tendency to form numerous relatively small groups acting independently, but not in opposition or rivalry. This exhibition of individual responsibility seems to be a phase of the decentralising movement to which freedom of thought in all departments of knowledge has given rise. Does it point to the complete overthrow of priestly authority in the all-comprehending church of the future? What seems to be certain about the New Catholicism is, that it will leave "to each man his own vision," that it will not make the salvation of the individual its primary object, nor disassociate religion from the world's work.

G. G. ANDRÉ.

THE EARLY FOLK-SINGERS.

To dip into "Essays in the Study of Folk-Songs" by the Countess Martinengo-Cesaresco, originally published in 1886, and now included in Everyman's Library (London: J. M. Dent & Sons, ls.), is to be once more refreshed by contact with primitive minds rich in imaginative power, and with the dew of the early world fresh upon them, from whence all poetry and legend have sprung. We talk much in these days of progress and the growth of civilisation, as if it were the height of human achievement to get things done by machinery which were once produced by the sensitive hands of the craftsman, and to cover the countryside with factories in which bodies and souls are daily destroyed in the name of commerce; but it is well to be reminded occasionally that our new gods demand heavy sacrifices, and that not least among these is the simple dramatic instinct, the dignity born of creative labour, the wholesome blitheness of heart which is so quickly vulgarised, if it is not killed outright, by artificial surroundings, which we have so largely lost. "The unsophisticated man," says Goethe, "is more the master of direct, effective expression in few words than he who has received a regular literary education," and certain it is that the great charm of folk-songs and folk tales, which were meant to be repeated and sung, but not written down, lies in the fact that they were never "got up" or designed for publication in choice editions, but were the natural and inevitable expression of emotion, as well as the chief source of patriotic inspiration in days when men felt strongly and were full of the childlike spirit of wonder.

It is the very earnestness with which the "natural man" weaves his thoughts of life and death, of the waxing and waning of the seasons, of sin and forgiveness, and love and hate into his rhymes and ballads that makes them so enchanting, as when the harvesters "in the hot cornfield of the Phrygian king" framed their Litières songs, or the performers of Mysteries and Miracle Plays enacted the solemn tragedy of their Lord, or the Breton peasants made a drama out of the doings of a certain Count William (Saint Guillaume of Poitou) who after a wicked life is very thoroughly converted and becomes a model of piety, or the native versifiers of the southern nations wove their romantic passions into *chansons* and lyrics of extraordinary fervour and sincerity. People who are profoundly interested in what they are doing, in the variety of their daily experiences, in the never-ending interplay of cause and effect which is seen at work as clearly in the springing corn as in the growing child, are never dull; they are, indeed, far oftener than we imagine, of the stuff whereof poets are made, though mute and inglorious in a world too sophisticated to understand them. Think, to take one instance alone, of the yearnings and questionings, the weeping and awe, the faith and love, the symbolism and ritual which were the tribute of primitive people to the mystery of death—that shadowy presence which meets the human soul at every turn, and leads it trembling to the borders of the

unknown. Death is one of the commonest incidents in the experience of mankind but it "moves and excites our spiritual consciousness as nothing else can do," and to be indifferent to it and the suffering it creates is a sign of callousness rather than mental superiority in the stage of evolution to which most of us belong. Only when we have passed beyond the illusions of the lower self—this *Maya* that weaves its veils about us and keeps us fettered to the things of the flesh—shall we cease to think without dread of that "Lord of terrible aspect," and fully realise that the smile upon his face is the smile of God himself. The early singers of the human race had not reached this point; for them the glamour of the earth and the strength of their desires were at their height, and it was just because death interfered so frequently and so unexpectedly with their joyous activities that it became a thing to wonder about with all the aching sorrow of ignorance and fear. It became, also, "the symbol of a human oneness with the coming and going of day and night, summer and winter, the rising and receding tide. It caused even the rudest of men to tread more softly, revealing to him unawares the angel Reverence." And the havoc which it wrought was chronicled in poignant rhymes that seem the natural language of grief, for, as a Greek folk-singer has put it, "songs are the words spoken by those who suffer."

In the chapter on Nature folk-songs we come upon the faint track of many ancient ideas and beliefs which the writer of these essays has dealt with more fully in a later book, and which, strangely enough, are once more being received with a certain sympathy in an age which is commonly supposed to be devoted solely to scientific research and the pursuit of material wealth. The faint track, we say, for these indications are not followed up, because it is the purpose of the author to gather together as many curious facts, legends and tales as she possibly can for the benefit of the student without pausing to discourse philosophically upon their hidden meaning, or the religious cults with which they were often associated. Yet what a world of suggestion often lies behind these simple and childish imaginings! How frequently they seem to touch upon those profound cosmic mysteries which have exercised the minds of great thinkers for thousands of years! The Lithuanians, who have invented such tender star-idylls, "have not wholly left that stage in man's development," says the Countess Martinengo-Cesaresco, "when what is imagined seems *prima facie* quite as likely to be real as what is seen"; and neither, we hope, has she. For it becomes more and more difficult, especially for those who live constantly on the edges of vision, to set a limit to reality, or to assert that the things whereof we dream do not contribute more to our immortal life than the tangible things we can touch and hold. "The world as imagination sees it is the durable world," says a modern poet with the seer's insight, and if imagination means the higher creative and mystical faculty by which we arrive at truth through the intuition rather than by an intellectual process, why should this be disputed? There is much pathos and significance in the story of the man who dwelt on an island near the coast of

Greenland. A contented soul was he, whose chief joy was to see the sun rising, but when his boy came to years of discretion he persuaded his father to set out in a boat so that he might see a little of the world—the perpetual craving of the young in every age and country. No sooner, however, had they passed Cape Farewell than he saw the sun beginning to rise behind the land. "It was more than he could bear, and he set off at once for his home. Next morning very early he went out of his tent; he did not come back. When he was sought after he was found quite dead. The joy of seeing the sun rising again out of the sea had killed him." Truly a happy death was that, indeed, no death at all, but the beginning of a quest far more eventful than any imagined by the eager lad, who did not yet know that there is that in man which can range over the Universe while the body remains a prisoner in the "home" it loves.

L. G. A.

CORRESPONDENCE.

RELIGION AND THE SUPERNORMAL.

SIR,—Perhaps through the medium of your columns I may be allowed to address a few remarks to the writer of the articles on "Religion and the Supernormal," which I have read with keen interest. I am somewhat puzzled by Miss Crafer's indefinite use of the terms "spiritual" and "mental." In the first centuries of the Church's history Spiritual Healing by the laying on of hands was a recognised practice, having its origin in the gifts of healing bestowed by Christ on His followers. To regard the modern attempt to re-vivify such unquestioned gifts as a "pain-shunning cult," which uses as its instrument the "power of prayer," is surely an impossible attitude of mind. Perhaps your contributor does not intend to include Spiritual Healing in her criticism of Mental Healing and New Thought Philosophy; but in that case she should make her position clear. Her closing reference to the Spiritual Healing Report naturally leads one to suppose she is using the terms *mind* and *spirit* as if they were synonymous. Miss Crafer admits without reservation the control of mind (or should we say "spirit"?) over matter, but asserts its "right place" to be one of "subservience to other elements" in Christianity. Is not this rather as if we acknowledged the power of an explosive in blasting rock but used it as a subservient auxiliary to our friend the pick-axe.

It would seem your contributor considers a refusal to acquiesce ungrudgingly in the continuance of bodily pain equivalent to a refusal to bear with Christ the cross of suffering. Physical pain is but a part—and not the greater part—of the "old woe o' the world." The Saviour of the race is heralded through the ages as "A man of Sorrows" and acquainted with "Grief," rather than as the Bearer of Pain; it is through mental and spiritual torture that His victory is won. In His words "Heal the sick, cleanse the lepers,

cast out devils," He leaves His disciples a direct command to destroy pain for others, to rebuild and restore these "temples of the Living God"; but He warns them that Suffering shall still be theirs, though on a higher plane—"In the world ye shall have tribulation." If physical suffering could be suddenly blotted out like a figure from a slate, "sorrow and acquaintance with grief" would still lead the pilgrim to Calvary. I am inclined to question the authority on which Miss Crafer claims that those who seek to kill the power of pain, to heal "the wounds of humanity," regard with impatience the endurance of Christ: rather it is their inspiration, they see in that supreme sacrifice the death-blow of decay and perversion, the challenge to life on the spiritual plane.—Yours, &c.,

E. M. MOORE.

1, Clifton-terrace, Brighton,
May 28, 1914.

PUBLIC WORSHIP.

SIR,—Some time ago a special committee appointed by the Committee of the National Conference addressed a number of questions relating to Public Worship, &c., to ministers, secretaries of congregations and district associations, and some other friends. Replies were requested by June 1. As there are still a good many to come in, may I ask, through your columns, that they may kindly be sent to me with as little delay as possible?—Yours, &c.,

JAMES HARWOOD, Secretary.
60, Howitt-road, N.W., June 2.

SUMMER SCHOOL OF SOCIAL SERVICE.

SIR,—May I call the attention of your readers to the forthcoming United Summer School of Social Service Unions, to be held at Swanwick from June 20 to 29. Swanwick is already becoming a household word, and among the most valuable gatherings have been those in which the members of different churches have met to consider matters of common interest. The atmosphere of frank companionship and friendliness is most to be welcomed when it joins those who have passed most of their life, religiously, in separate "compartments." This Summer School, as the similar ones held the last two years, will be attended by Anglicans, Roman Catholics, and members of all the Nonconformist Churches. The Lord Bishop of Oxford is the President of the Conference, and will give an address on Sunday afternoon. On the same platform will be the Rev. Dr. Garvie and the Rev. Charles Plater, S.J. The discussions during the week will deal with the subject of "Land and Labour," a subject of urgent and vital importance to the churches and to the nation at the present time. Papers will be read by such distinguished authorities as Mr. H. G. Wood, Professor W. J. Ashley, Mr. George Edwards, Mr. Charles Roden Buxton, Mr. P. Lloyd-Greame, Mr. Christopher Turnor, Mr. J. Nugent Harris, Mr. B. Seeböhm Rowntree, Mr. Raymond Unwin,

Mr. J. W. Hills, M.P., Mr. E. Richard Cross, Lord Henry Bentinck, M.P., Mr. J. St. George Heath. Full time is reserved for questions and discussions; and as workers from many environments will be present, the discussions will be of the greatest interest and value. But the most important feature of the School is that the problem is discussed with a definitely Christian understanding and purpose, in order to emphasise the underlying spiritual significance of all true social reform. It is no attempt to advocate a specific remedy; it is a means of turning the light of Christian experience and conviction on one of the obscurest and most urgent problems that the Christian Church of to-day has to face. I shall be pleased to give further information to any who desire it.—Yours, &c.,

LUCY GARDNER, Hon. Secretary.
92, St. George's-square, London, S.W.,
May 30, 1914.

A NEW FRENCH TRANSLATION OF THE BIBLE.

SIR,—The Société Biblique de France have announced their intention to celebrate the centenary of the Society in 1918 by the issue of a new French translation of the Bible. They have further issued a specimen sheet, showing that they intend to adopt the results of the higher criticism of the Old Testament, and to place the letters J. E. D. and P. in the margin to indicate the writers so denoted. Their statement of intention as to the New Testament, however, is not equally clear; and I have just sent a letter to the editor of *Evangile et Liberte* advising them to make a translation of the Sinaitic manuscript, giving translations of the other principal manuscripts and versions in the notes. I have said that our Revised Version was spoilt by the fact that the Revisers felt themselves at liberty to adopt sometimes the reading of one manuscript and sometimes that of another; and that in exercising that liberty they were influenced by their theological preferences. If the Sinaitic manuscript were adopted for the basis of translation, there would be no scope for such a tendency to manifest itself. A letter from an individual like myself may receive scant attention; but if the B. and F. U. A. and other religious associations in this country made similar representations, their advice might be followed.—Yours, &c.,

A. D. TYSSSEN.

London, May 29, 1914.

PUBLICATIONS RECEIVED.

MESSRS. G. BELL & SONS:—National Guilds: An Inquiry into Wage System and the Way Out: Edited by A. R. Orage. 5s. net.

THE CAMBRIDGE UNIVERSITY PRESS:—Perception, Physics and Reality: C. D. Broad. 10s. net.

HEADLEY BROS.:—The Sufferings and the Glory: J. Rendel Harris. 2s. 6d. net.

MR. T. FISHER UNWIN:—Psycho-pathology of Everyday Life: Sigmund Freud, LL.D. 12s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Roger Bacon: J. H. Bridges.

MISCELLANEOUS.

The Nineteenth Century, The Contemporary Review.

FOR THE CHILDREN.

BEAUTY WITHIN.

WHEN we were little children we were very fond of collecting. We collected stamps and coins, and shells and dead beetles and leaves. The leaves used to fall off the virginia creeper which covered our house, and the colours were so beautiful, red and orange or a deep purple tint, that we longed to keep them safely hidden away. We used to put them into our favourite books, and squeeze the books into a very tight corner of the bookshelf; this used to press the leaves. Then as we grew older, and busier with school work, we collected friends instead, and so the old friendly leaves were forgotten, though they still stayed in their places in the books. Perhaps they knew that one day we should want them again, and did their best to keep young and fresh so that we should still think them beautiful when we took them out. But it is difficult to keep young and fresh when you are cut away from your own home, and, of course, when the years went by and nobody came the leaves began to die away. About twenty years afterwards I was moving the books from one house to another, and dropped one of these old books on the floor. Out tumbled the old leaf I had placed there so long ago, but it was so changed that I hardly knew it. It had gone into its place a beautiful red and gold leaf, glossy and bright; it came out nothing but a thin skeleton, a delicate lace framework of veins on which the outside beauty, the body of the leaf, had rested and lived. All the old beauty had gone, but as I held the skeleton up against the light, and then put it down on a piece of white paper, all the wonderful beauty of the veins stood out so plainly that I thought the beauty inside the leaf was far greater than the beauty of the leaf as I had known it. It was all so regular, all so perfect; the main great vein, like a tree trunk up the centre, with branches out at regular intervals, on every side, and each branch dividing off into little branches, and feathery veins, all as true and regular as possible. It was more like a piece of beautiful lace than a leaf; it was a pleasure to look at it. Of course it had been there all the time, or the leaf could never have lived and caught my eye with its beauty; it was only as age wore the outside cover away that I saw the beauty within, the foundation of it all.

I wonder if anyone will ever see the beauty that is the foundation of our lives. We ought to have a beautiful framework of soul upon which our character is built. Just as our body is beautiful, and built on a foundation framework, which is, indeed, beautiful too in all its contrivances and compactness, so our characters, if beautiful, rest on a framework more beautiful still, the soul. This is the beauty within. Sometimes people forget that, and think only of the beauty that can be seen; they forget that if there is beauty within, some day it must shine the more brightly as the outside form dies away, or if there is no beauty within, and only horror and

treachery, then some day as the outside beauty dies the inner falseness becomes visible in all its shame.

There was once a gaoler on guard at a Paris prison whose duty it was to guard a Queen who was a prisoner there. He had been sent there by the Republicans, who wanted to keep her in prison. Outside the prison there were some Royalists, who wished to see her free, and bring her over to England. They laid their plans well, and gradually won over all the gaolers to their side. This gaoler, Tison, was one whom they trusted, and he seemed always one of the kindest to the Queen, and they thought him as kind as he seemed. But he was double-faced. He knew that the Republicans would reward him if he told them of the plot to rescue the Queen; and he kept on taking money from the Royalists so that they thought he was still their friend. So they came to the day when the escape was arranged, and they sent in a letter to the Queen telling her what she was to do. They had sent her letters before to warn her to be ready; these letters were written on little scraps of paper in invisible ink. The Queen used to take them near the stove or the lamp, and the heat from the flame used to make the letters stand out on the paper, and then she could read the message. And Tison had watched her. So one day the temptation to earn the Republican reward was too strong for him; though he had pledged himself to help the Queen to escape, the temptation, like the fire, brought out some hidden villainy in him that perhaps he had not known to be there. His real character came out, and showed how much shame and ugliness the outside beauty concealed. He took the Royalist letter to the Republican officials, and at once the plot was foiled. The poor Queen was separated from her little son, some of those who had plotted to set her free were sent to the scaffold and beheaded, and Tison, the double-faced, got his reward. Beauty there may have been outside, but you cannot think that a man who is friend one minute, and traitor the next, is beautiful inside. The old proverb, after all, is true which says, "False friends are like our shadows; they keep close to us whilst we walk in the sunshine, but leave us the instant we step into the shade."

A. H. B.

MEMORIAL NOTICES.

MRS. JOHN LUPTON.

By the death of Mrs. Lupton, which took place on May 29, the Mill Hill congregation at Leeds loses its last living link with the old Presbyterian Meeting House, which was taken down in 1847 to be replaced by the present Gothic church. She was also the last survivor in her generation of two large and influential families which were in their day a mainstay of Mill Hill and the cause it represents—the Bucktons, to which she belonged by birth, and the Luptons, into which she married.

It is high praise to say of her that she was a worthy representative of "the sweet and sainted womanhood" of the past: diligent in her home, actively interested in school and chapel and educational work, courteous, hospitable, kindly to all, one might almost say a perfect wife, mother, hostess, friend. The times have changed, and old beliefs alter, but the type remains, and there are not wanting to us women as good and sweet and reliable as any of the generation which has accomplished its work and gone its way.

C. H.

MR. A. G. MAGINNIS.

AMONG the passengers who lost their lives by the wreck of the *Empress of Ireland* was Mr. A. Gordon Maginnis, of Putney. The youngest son of the late Rev. David Maginnis, formerly of Belfast and Stourbridge, he had a wide circle of friends, who, with his bereaved family, deeply mourn his death. Mr. Maginnis was a director of the firm of Messrs. Mappin & Webb, and was on his return from a short business tour. A man of great capacity in commercial affairs, he had a quiet and pleasant temperament, which, combined with his genuine character, won for him a respect that universally ripened into attachment; and scores of tenderly sympathetic letters received by his relatives, from writers of the most diverse positions in life, show how warm that attachment was. For many years he had been a faithful supporter of the Unitarian Church, Wandsworth, serving recently on its committee; he was also a member of the Layman's Club. Blended with the sorrow and pain inevitable in a parting so sudden and a loss so great, his friends will cherish a grateful feeling that he so worthily stood for that life of integrity, considerate kindness, and reverent habit, which is characteristic of the true gentleman. He was unmarried; a sister and two brothers survive him.

MEETINGS AND GENERAL NEWS.

THE ESSEX HALL LECTURE.

DR. INGE ON PHILOSOPHICAL MYSTICISM.

The Essex Hall Lecture was delivered on Wednesday morning to a crowded audience by the Very Rev. W. R. Inge, D.D., Dean of St. Paul's. His subject was "The Religious Philosophy of Plotinus and Some Modern Philosophies of Religion." The President of the British and Foreign Unitarian Association, Mr. G. H. Leigh, presided, and was supported on the platform, among others, by Dr. Clifford, Dr. Drummond, Principal Carpenter, Dr. Blake Odgers, K.C., the Rev. Charles Hargrove, Dr. J. E. Odgers, and Mr. Charles Hawksley.

After a few words of cordial welcome by Mr. Leigh, Dr. Inge was given an enthusiastic reception. He at once began a deeply interesting survey of some of the more recent religious philosophies that

appear to have landed modern thinkers in a kind of *impasse*, from which the only escape may lie in the theories of philosophical mysticism of which Plotinus was one of the greatest exponents. In an age like our own, he said, when knowledge is so much specialised, there is a danger lest its votaries should lose contact with one another through not understanding one another, and we were apt to underestimate the interdependence of the various branches of intellectual activity. There was a natural tendency also to pay attention only to what interested us, and to regard as of little account those conclusions which did not seem so important because they did not make the same appeal to us. Men only see what they have eyes to see, and the wish is often father to the thought, even with persons of rare intellectual honesty. In the same way the masses of men at different periods are swayed by new currents of thought which they interpret according to their desires. The theory of progress, for instance, which had its origin in France before the great Revolution, when it crossed over to England, characteristically took the form of a faith in boundless industrial expansion, its litanies were trade statistics, its goal the supremacy of British commerce. In the same way Darwin's doctrine of the survival of the fittest was closely connected with the dominant social and political events of his day, and "the devil take the hindmost," which is pure Darwinism, expresses the determinism in philosophy, which, like Calvinism in religion, are naturally in favour with those who are fairly content with the world as it is, and think that, being guided by the laws of nature, progress can be left to take care of itself. Again, the English mind turned with horror from the hysterical emotionalism of the French Revolution to an arid rationalism from which the Romanticists were not strong enough to rescue her, and at the present day we see a revolt against the determinism of Darwin and the intellectualism of the nineteenth century, which is leading us again in the direction of mysticism and psychism. The root of all those modern movements known as vitalism, pragmatism, activism, voluntarism and the like is the new faith in the almost unlimited purposive power which gives us the capacity to ameliorate human conditions. Inspired by it the biologists are beginning to notice what looks like the spontaneous adaptation of human creatures to their environment, and welcoming signs of a wild exuberance in the creative forces of nature. Philosophers have awakened to fresh life and activity, some exalting the freedom of the will till it seems as if even the laws of nature are variable to human desire, some conceiving that the mind offers its pictures to the external world purely for its own convenience, and that only that can be true which is a good working hypothesis, and so on. Our generation wishes to believe certain things in regard to politics and social reform, and it has accordingly welcomed the philosophy of Bergson, who tells them exactly what they want to hear. Their delight is increased when he explains that the intellect is one, but only one line of progress, and that something which he calls instinct often provides a short road to knowledge. Thinking is hard work; what

a joy it is, therefore, to know that it is only waste of time. Then, too, there are the conservative forces of orthodoxy, which were half silenced during the hey-day of naturalism. Super-naturalism and miracles can lift up their heads again under the new philosophy. Free will is once more rehabilitated, and not only this, but the primitive spiritism of the savage; ghosts once more walk abroad, the medicine man reappears as a faith-healer, and Christian Scientists and the hotel keepers at Lourdes do a roaring trade. The pride of the intellectuals has indeed received a blow.

Proceeding, Dr. Inge showed that all these modern ideas involve a dualism against which our strongest philosophical instincts revolt, a distinction between persons and things, between the reason and the will. Herbert Spencer is considered old-fashioned when he talks of the impossibility of believing that there is eternal war between the intellectual faculties and our moral obligations, and practical reason is no longer what it was for the contemporaries of Kant. Our extreme dislike of the eighteenth century and the tendency to vilify it and its works are very symptomatic. The position of physical science in the midst of this strange movement is very curious, and such philosophies as those of Professor James and Bergson might appear to be absolutely destructive of the rational universe. James can speak of a "wild universe which administers shocks even to its creator," and Bergson's theory of time introduces an incalculable element into every scientific calculation except pure mathematics. Science as a whole simply ignores it, except that vitalistic theories in biology now receive a respectful attention which they would not have received 30 years ago. The lecturer then turned to the movement known as Modernism, which he explained in some detail, showing why, in his opinion, it was not likely to have very satisfactory results owing to the fact that it, too, involved a radical dualism, postulated two Christs—one the historical Christ and the other the dying and rising non-historical Christ of the churches' worship—and tried to reconcile the love of the Roman Catholic cultus and discipline with an extremely subversive position in historical criticism.

In the midst of all this we seem to be in danger of being driven back upon illogical eclecticism or scepticism. The materialistic philosophy which we are now abandoning, which was profoundly unsatisfactory, and unable to comprehend the phenomenon of life, presented a clear-cut scheme which professed to explain everything, and we seem to have nothing to take its place. Can we get any help from the philosophical mystics at this point? Dr. Inge believed we could. They believed that a knowledge of ultimate reality was possible to man, and their whole quest was for the One in whom all contradictions are reconciled. Their faith was not only thought out but lived out, and their highest experience was a beatific vision. They were not only intellectual but deeply religious, and the intellectual love of God was no mere phrase to them. Finally, the strange uniformity of their system in widely different ages and countries seems to

indicate that this type of thought is less influenced by contemporary currents of philosophy than any other. For a philosophical mystic like Plotinus reality is spiritual, and is constituted by the duality in unity of the perceiving spirit and the world which it perceives. Its Heaven is something more than the place where God dwells. It is the whole content of his mind, and entirely inseparable from it. It is not a place at all, but an order of being, the only mode of being which is fully and completely real, and this spiritual world contains every thought in the mind of God and every purpose in the will of God. It is not static or immobile, it is essentially life and activity, though we cannot allow that there is any development in the life and mind of God himself. Here life is eternal, but this eternity is not an endless series of moments slipped off at one end and not at the other. It is a mode of existence in which indestructibility is one of the attributes, and it belongs to the world of soul which is created by spirit. For although spirit is perfect in itself and needs nothing outside itself for its own fulness of life, its nature is creative, and it must produce the world after its own likeness. God is immanent in the world not in the sense that he lives his own life in and by means of the visible universe or the cosmic process, but because the universe reflects his thought and purpose.

It is not at all difficult to connect this philosophical view of the world with the *Logos* doctrine of Greek Christianity, which, indeed, in its latest phases owed a great deal to Plotinus. It draws no hard line across the field of existence, and those who have called it dualistic misunderstand it from top to bottom. One great advantage which it offers among others is that it recognises that what we loosely regard as the world known to science is not simply a self-existing cosmos independent of us who perceive it, nor yet a mere subjective creation of our own minds, but an unstable projection of the average psychic life, a conglomeration of forms which the soul has impressed upon matter, and which is not perfect like its prototype in the world of spirit. Its reality consists in its power to express under the form of processes in time and space the ideas and purposes of the divine mind, and is a system of harmonious values of the good, the true, and the beautiful. The soul that is isolated and impenetrable by these influences has a dangerous existence, for it can only save itself by losing itself. There is no natural limit to its expansion, for it is essentially all-embracing. In knowing its world it comes to know itself, and in knowing itself it comes to know the world; but both are wholly dependent on that great spiritual world which is the source from which it has come and the goal to which it strives to return. Further, this philosophy is not contingent on human desires, for it is a form of absolutism. Our experiences are inadequate to explain the absolute, which transcends change and time. It is the ineffable unity towards which the mind turns for the resolution of all contradictions, the ineffable goodness which is the desire of the moral nature, the ineffable beauty which satisfies

the longings of the soul, and it is only apprehended by the soul in rare moments of vision. It does not affect the uniformity of nature's laws, for the regularity and order which we perceive in nature is surely what we should expect to find, if, as Plotinus says, order and limitation are divine attributes; but we cannot express the truth even about external nature in merely quantitative categories or mechanistic terms, and in the spiritual world mechanical laws do not apply. There is no fixed quantity of spiritual energy which can be decreased as it is drawn upon; indeed, the good things of the spirit are increased by being shared. Psychological facts may be as orderly as physical facts, and if not orderly they may still be determined by some higher powers, but they cannot be explained in terms of physical attraction and repulsion, weight and velocity. In conclusion, Dr. Inge gave a masterly summary of Professor Eucken's philosophy, with its central doctrine of the "new birth," and showed that it is in line with the mystical philosophy he had been describing. There would probably be as many religions in the future as there had been in the past, he said, but that this was the true line of progress in religion as well as in philosophy he had no doubt whatever. At the close of the lecture a vote of thanks to Dr. Inge was proposed by the Rev. Chas. Hargrove and seconded by Dr. John Clifford.

MRS. BESANT AT QUEEN'S HALL.

THE CHRIST-IDEA.

"THE Christ-Idea" was the subject of Mrs. Besant's lecture at Queen's Hall last Sunday evening. The idea of the divine man was, she said, perhaps the most attractive conception of the religions of the world, whether it was regarded as the ascent of man into God or the descent of God into man, and just as they had found a wonderful identity between the ideas of God held by people of different faith and nationality, so again they would find that this Christ-idea was common to almost all religions, and that it was summed up and rendered still more beautiful when it was regarded in the light of mysticism, and when it was realised that it signified the evolution of divinity in every child of man. It was that thought to which they were led as they studied the religious conceptions re-appearing millennium after millennium, until there gradually grew upon them a sense of the wonderful unity underlying all, and of the truth which at all times and in all countries has satisfied the inward yearning of men.

Two alone of the great faiths of the world, so far as she knew, said Mrs. Besant, were without this conception of the God-man as the central object of worship. It was not to be found in popular Hebrew faith, though it can be traced in the more mystical writings of the Hebrews, for owing very largely to the sense among their teachers that the people were in danger of falling away into idolatry, all

image or likeness of the deity, even the human, was excluded from their conception of God. The other faith which is without this idea is Islam, and it was easy to understand, if they studied the history of the time when Islam was founded, and saw how the popular conception of God and Christ had become debased and repellent, and how this faith was established amidst brutal forms of idolatry then prevailing that the Prophet saw it was necessary to set forth the truth free from all conceptions of the human nature entering into the Godhead. If they turned to the other great faiths of the world, however, whether national or world-wide, in the centre of each this idea of the God-man shines out supreme. The human heart has ever turned to it in order that its longing for sympathy and kinship may be satisfied, and man has really followed the profoundest promptings of the spirit when, although not as yet realising his own divinity, he saw in human likeness the being of God. Everywhere, of course, there was a less exalted form of this belief than the one which they had called the Christ-idea, as in the Greek, the Roman, and the Hindu conception of the demi-gods, who were kings, warriors, statesmen, and sometimes teachers. It was a common idea that, as in the Gospel story, these heroes should have no earthly father. It was more interesting still to find that wherever they got the idea of a demi-god, they found a polytheistic religion in which the pantheism of its followers is, for the sake of worship, and for the purpose of attracting men, veiled in the form of mighty spiritual intelligences called *gods*. In this connection they would recall that verse in Genesis over which so much dispute had arisen, in which it is said that "the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose." This idea, that there were angels who came down and wedded mortal women, we find over and over again in the literature of the ancient world, and in every faith where the supreme deity is regarded as incarnating in all forms throughout the universe life becomes permeated with the idea of the super-physical existences which in the Christian as in other faiths play a considerable part in human affairs.

Coming to the Buddhist religion the lecturer said the way in which man evolves into divinity is there beautifully and clearly shown. We have first the fundamental idea of reincarnation, and so, when the Lord Buddha has reached the final point of illumination, we read how he looks backward over the uncounted æons of the past, and sees the spirit that is within him climbing up the great ladder of existence from the earliest beginnings in the mineral. Through birth after birth and death after death it passes until the time comes when it is said to take the vow to be a saviour of the world, and then, it is written, he perfects the vow age after age until he comes at last to his final mortal birth. The idea of the evolution of a Buddha has as its starting point a man moved by an impulse of profound compassion for the sorrows of the world, and taking his first step on the path which leads to the wisdom of the Bodhisattva,

the shaping of new civilisations, and the founding of new religions.

Proceeding, Mrs. Besant gave an explanation of the Hindu conceptions, in which the supreme manifestation of God is more closely allied to the Christian idea, for there the *avatara* descends from God into manhood, but does not climb from manhood into God. From time to time from the second person of the Hindu Trinity there comes forth a fragment of God Himself, who descends into the world of man, and becomes in that world a saviour and a teacher. Ten of these *avataras* (*avatara* means descent) are spoken of in the Hindu scriptures. Nine are of the past. One more is to come, it is believed, in some hundreds and thousands of years from the present time. There is one peculiarity of the Hindu faith, the oldest of all living faiths, in regard to these *avataras*; they mark out the great epochs of evolution as recognised by science, which by symbol they prefigured. The first *avatara* is in the form of a fish, the second in the form of a tortoise, and so on until the human type is reached, and if this is put side by side with evolution, as seen by science, it will be noticed that the first is the symbol of the time when water covered the earth, the second of the reptilian period, and so on, until you reach the full-grown man. Then come the great human types whose names dominate Hinduism—Rama, the perfect king, and Krishna, the perfect object of devotion. In these two divine figures all that we can think of most splendid in power, most magnificent in justice, and greatest in rulership is embodied in Rama; all that we can think of as tenderest in human love, fairest in childhood, joyous and glad, with the flute ever playing divine music to which the very beasts of the field are attracted, is enshrined in Shri-Krishna—the gracious God of the home and of the child who dwells in the heart of every woman in India who follows the Hindu faith. The ninth *avatara* is the Lord Buddha, accepted, however, as a descent from God and not an ascent from man, intended for the nations outside India. The tenth is yet to come, as has already been said. In Egypt the same idea is embodied as Osiris, among the Persians as Mithra, and in many other nations similar divine men appear, the story of whose lives is very similar, and all are closely connected with the story of the sun's course through the year. Lastly, we find the same conception forming the central thought of Christianity, and, as in Hinduism, the being to whom the heart of the Christian goes out is the second person in the Trinity.

What I want you to realise if you can and will, continued Mrs. Besant, is that what that idea is in inspiration and beauty to you, so is the idea of the Buddha to the Buddhists, of Rama and Krishna to the Hindu. To the Egyptians, Osiris represented the same thought of God and man united, and it should not be forgotten that the Egyptian dead was said to become Osiris just as the Christian thinks of his beloved dead as being united to Christ. These great ideas are human, they are not the appanage of any special faith. They reappear in every religion, and so testify

to one truth which underlies them all. Those who have gone deeply into this matter regard the great being who in the West is spoken of as the Christ, as the Supreme Teacher of all the religions of the world; in other words, they believe that in every religion the same person is loved and worshipped, although many people of the various faiths would feel offended at the idea. He is much nearer to each one of us than we dream, and his worshippers everywhere are united in their prayers no matter by what name they call themselves. "Other sheep I have, which are not of this fold," he has said; "them also I must bring, and they shall hear my voice, and they shall be one flock, one shepherd." There is one Shepherd in the highest world, and he shall draw all men to him, for they know his voice and will learn to know each other.

In a very impressive passage Mrs. Besant proceeded to recapitulate the events of the life of Christ as recorded in the New Testament, interpreting them in the light of the esoteric doctrine of initiation, and concluded by saying that this story is the mystical story of the unfolding of God in the human spirit, and that every Christ is only a prophecy of the man of the future, who, endowed with powers which lie hidden in us all, shall ultimately be master of the physical as well as the super-physical. "To live the Christ-life while still in the body of the flesh is the true reality of mystical Christianity; not to be saved by a Christ without you, but to be uplifted by the Christ within you; to become the very Christ yourself in your love for the out-cast, the helpless and despairing, and to know that every pain you have suffered in your human pilgrimage is transformed into the power to help the fainting children of men, and raise them a little nearer to the life that is divine. You think too little of yourselves to claim your birth-right, and hold it a heresy to believe what your own scriptures proclaim—that Christ is the first-born among many brethren; but the greatest heresy is the heresy of the life, not of the brain, calling itself a 'miserable sinner' when it ought to be climbing into the sonship of God. I would pray you to rise to your great calling, and to realise that names and creeds make no difference. Take the one that helps you most; and the Christ of all faiths will recognise those as brothers in whom his own life shines out most perfectly."

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL MEETINGS.

THE Anniversary Meetings in connection with the British and Foreign Unitarian Association have been held in London this week. There has been a large attendance of ministers and delegates from the country. The summer weather has given a touch of beauty to the pleasures of human fellowship, and the presence of the Dean of St. Paul's to deliver the Essex Hall Lecture added a note of breadth and distinction to the proceedings. As he

genially reminded his hearers in his speech at the President's luncheon, denominational barriers neither go down to the bottom nor up to the top. On Wednesday evening a group of ministers still in the first ardour of youth had a fine innings, and proved that the new generation has gifts of thought and eloquence of its own. The arrangements made for the comfort of their guests by the Rev. W. C. Bowie and his able helpers were as complete as usual. But once again Essex Hall, with its old-fashioned staircase, proved itself quite inadequate for a big occasion. Now that the Sustentation Fund has reaped the full reward of its pleasant importunity, Essex Hall should be tackled as the next big task. A beautiful and well-ventilated hall in which it is easy to hear, commodious offices, and a suite of rooms which can be kept for club and other social purposes, these should be the minimum demand.

THE SERVICE.

The Annual Service was held on Tuesday evening at Unity Church, Islington. There was a large congregation which filled the building. The service was conducted by the Rev. Alfred Hall, M.A., of Newcastle-on-Tyne. His sermon on "The Rending of the Veil" will appear in our issue next week.

THE PRESIDENT'S LUNCHEON.

A large number of delegates and friends were entertained at the close of the Essex Hall Lecture to luncheon at the Holborn Restaurant by Mr. G. H. Leigh. After the usual loyal toast the President submitted the sentiment "Our Guests from Other Lands," to which Professor E. de Faye, of Paris, Miss Mary Richmond (New Zealand), Sir Krishna Gupta, representing the Brahma Samaj, and Dr. J. H. Crooker, U.S.A., made short speeches in reply. Dr. J. Estlin Carpenter submitted the sentiment "The Church Universal," to which the Dean of St. Paul's, Dr. Clifford and Dr. J. Drummond responded. In the course of his speech Dr. Inge remarked that denominational barriers neither go down to the bottom nor up to the top. In the sphere of devotion it was not necessary to talk of the re-union of Christendom, for there Christendom had never been divided. He felt that it was their duty to try to break down barriers that were clearly artificial and unreal, and traditional denominational barriers were generally of that kind.

THE PUBLIC MEETING.

At the public meeting on Wednesday evening there was again a very large attendance. Mr. G. H. Leigh presided, and addresses were delivered by the Rev. R. Nicol Cross on "Tradition and Inspiration," the Rev. J. Cyril Flower on "The Foundation of Truth," the Rev. Lawrence Clare on "Human Needs Today," and the Rev. E. Stanley Russell on "The Gospel of a Free Faith." These addresses will appear as a consecutive series of articles in our columns, beginning next week. The annual business meeting was held on Thursday morning, too late for a report to appear in our present issue.

THE SUNDAY SCHOOL ASSOCIATION. ANNIVERSARY MEETINGS.

THE Sunday School Association held its eightieth anniversary meetings at Essex Hall on Tuesday, June 2. The proceedings began in the morning with a conference of delegates from district Sunday-school societies and schools, Mr. Ion Pritchard, the President, in the chair. Mr. Pritchard, in giving a warm welcome to the delegates, said that it was really only by such meetings that the committee could get into touch with those who were working in other parts of the country, and they were very anxious, therefore, to get the question of correspondents in the schools taken up so that they might learn more about their friends at a distance. They were about to discuss "Sunday School Institutions." That introduced the problem which is always cropping up at Sunday-school conferences—how were they going to keep the elder scholars? The only way seemed to be by some society or institution outside the Sunday school, where the teacher and scholars might have opportunities of meeting together in some sort of social gathering, and becoming comrades and friends. There were many of these institutions now in existence, and it would be helpful if those who had any experience of them would tell those present what they were doing along this particular line. An interesting and practical discussion followed in which the Rev. Fisher Short, Miss Green, the Revs. A. H. Biggs, R. F. Rattray, W. Shanks, and others took part. Subsequently the delegates lunched together at the Holborn Restaurant. In the course of a few words of welcome Mr. Pritchard referred in feeling terms to the absence of the Rev. J. J. Wright, who was still too unwell to be present after his long illness. The welcome from the chair was responded to by the Rev. J. Morley Mills, President of the Manchester District Sunday School Association.

MR. FRANK ROSCOE'S ADDRESS.

Mr. Ion Pritchard again presided when the delegates and friends reassembled after luncheon for the afternoon meeting. The Rev. W. Copeland Bowie opened the proceedings by moving the following resolution:—"That this meeting of representatives of Unitarian and Free Christian churches and Sunday schools conveys its deepest sympathy to the relatives and friends of the men, women, and children who lost their lives so suddenly by the sinking of the *Empress of Ireland*. The appalling loss of life has darkened many homes on both sides of the Atlantic at this Whitsuntide. Our own religious community has suffered in the death of Mr. A. G. Maginnis, son of a minister, a member of the British and Foreign Unitarian Association, of the Laymen's Club, and the Wandsworth congregation. To the Salvation Army, some of whose forthcoming international meetings are to be held in this hall, this meeting would express its sincere sympathy in the loss of so many brave and earnest religious workers." The resolution was passed, all standing.

After a few introductory remarks from the chairman, Mr. Frank Roscoe (late lecturer on Education and Head of the Training College for Men in the University

of Birmingham) delivered an address on "Method in Sunday School Teaching." The term method, he said, was really one which had a peculiar technical meaning in English education, which it derived from the days when training colleges for elementary teachers were first established not for general training in the art of teaching, but for emphasising a definite and particular method associated with some particular man. But there was no such thing as a universal or general method, whether in Sunday schools or elsewhere. A method must always emerge from the threefold relation between the subject matter, the teacher, and the pupil. It was as dangerous to give wholesale teaching devices as it would be to compel all teachers to wear the same pattern of boots. There were certain features common to all teaching, of course, but circumstances had to be taken into consideration which altered the character of the teaching. The two things to be chiefly studied in Sunday-school work were the subject taught and the person to be taught. Amiable zeal was not a complete equipment for the Sunday-school teacher. The subject, first of all, must be known by the teacher, a point which had been sadly lacking in observance in the past.

The old-fashioned methodless teaching has now been made impossible by the day-school, which is tending more and more to keep children interested, and to teach them in a manner which arrests their minds. They must follow this example in the Sunday school; it was a challenge to the teachers to make themselves more efficient in the technique of their calling. At the same time, the methods of a day-school cannot be transferred bodily to the Sunday school, where, for instance, the rigour of discipline would be out of place. But along with the knowledge of the subject the teacher must have a knowledge of the pupil. That special knowledge was known by the word *psychology*, a word which there were none to explain and very few to spell. It was better to think of this as sympathy—not the sympathy with the child as a bundle of original sin which made people solicitous to beat the bad out of him, as in former times, nor yet the sympathy of these days which regarded the child as an angel, with wings imperfectly hidden beneath a tunic of art fabric. Real sympathy depends on knowledge of the child and his ways, and the patient effort to enter into the workings of his mind. Given these two things, a knowledge of his subject and this entire sympathy with the mind of the child, the teacher's method would grow, and become part of himself. That was called personality, and personality was nine-tenths of a teacher's equipment. It was said that teachers required a great deal of encouragement. The true teacher did not, for he regarded his task as the most delightful, interesting, and amusing of occupations.

BUSINESS MEETING.

At the close of Mr. Roscoe's address the business meeting was held. The financial statement was presented by Mr. W. Blake Odgers, jun., hon. treasurer, who drew attention to the fact that the Association

still spent about £100 more than it received, though they had received legacies which enabled them to meet their difficulties. The committee's report, submitted by Mr. T. M. Chalmers, hon. secretary, was taken as read. Last year, he said, the keynote of the discussion in the morning had been the need for more scientific teaching. Means might be found within the next few years of bringing to the teachers and would-be teachers throughout the country new ideas of what child study and method and knowledge meant. They had been optimists of pessimism in their Sunday-school work, and had deliberately refused to get people who needed training. They had believed that the teacher was heaven-born, and in sweeping the heavens with their net had sometimes caught a star; but it was at last realised that training was necessary to bring out the best qualities of the teacher, and they were now asking that the teacher should come to them with a reasonable amount of knowledge, sympathy, willingness and leisure, and they would help to make of him a tool that would not break in the hands of the great Artificer.

In moving the adoption of the reports Mr. Ion Pritchard said the problems facing Sunday-school workers were very pressing, but the report showed that a great deal had been done, and much interest had been aroused in the subject. The need of classes for the training of ministers in Sunday-school methods had been recognised, and they had been in communication with all the theological colleges during the year. He was glad to say that sympathetic replies had been received from each one, and that in two of them, at all events, classes are to be instituted.

The Rev. J. A. Pearson, who gave a brief account of the new *Sunday School Monthly*, pleaded for co-operation between the teachers, and urged that more time should be spent on Bible study. The magazine was trying to provide the teachers with the right kind of help, and the editorial board were considering new methods by which it might be rendered still more useful. Nothing could prevent people from improving personality if they had the will to do so, and it was the educated personality that was wanted in Sunday-school work. Mr. George H. Leigh, President of the British and Foreign Unitarian Association, seconded the adoption of the report, and spoke of the long and valued services of Mr. Ion Pritchard, who had done so much for the welfare of the Sunday School Association, particularly in regard to the Summer School at Oxford, which has issued a very interesting syllabus of the lectures and conferences arranged for its meeting this year.

The next item in the afternoon's proceedings was the presentation to Mr. Pritchard by the Rev. T. P. Spedding of a handsomely bound address commemorating his twenty years of service as hon. secretary of the Association, together with a cheque for £650 which has been subscribed by supporters and friends of the Sunday-school movement, and which, by the generosity of Mr. Pritchard, will be used in promoting some special objects in connection with the work of the Association. The address is as follows:—

To ION PRITCHARD.—The Association

at its last annual meeting received with sincere regret the announcement of your retirement from the position of Honorary Secretary. The Association now wishes to place on record its high appreciation of your conspicuous and devoted services to the Sunday Schools connected with our Unitarian and Free Christian Churches during a period of nearly twenty years. Since the founding of the Association in 1833, with one exception, you have held the position of Honorary Secretary longer than any of your predecessors.

The Association recalls with admiration the care and regularity with which you discharged the duties of your voluntary office; your personal generosity and disinterestedness; the efforts you made to further the success of every department of the Association's work; your especial interest in the Summer School for Teachers at Oxford since its inauguration in 1899; and your constant desire that the Association should represent high and noble ideals of Sunday School work.

At gatherings of Sunday School Teachers and Workers in all parts of the country you have always been a welcome visitor and a valued counsellor.

You have also ably represented the Association at the Meetings of the International Congress of Religious Liberals in London, Amsterdam, Geneva, Berlin, and Paris; and at the World's Sunday School Convention at Zürich.

The Association affectionately remembers that for many years you had the advantage of the loyal and devoted assistance of your sister, the late Miss Marian Pritchard, so widely known and beloved in our Schools as "Aunt Amy."

The Association was unwilling that your retirement should pass without its commemorating in some permanent form your long tenure of office. On your retirement a year ago, and coinciding with your election as President of the Association, a Fund was opened which will be known as "The Pritchard Fund."

The Association appreciates your desire that the income of the Fund shall be used for some special objects in connection with Sunday School work; and expresses its gratitude that the observance of your wishes in this respect will permanently strengthen the resources of the Association.

Signed on behalf of the Association and the subscribers, T. P. Spedding, President 1912-13; W. Blake Odgers, Jun., Hon. Treasurer; T. M. Chalmers, Hon. Secretary.

Mr. Pritchard cordially thanked all those who had contributed to the fund and done honour, not only to himself but to the memory of his sister, and immediately handed the cheque to the treasurer, who expressed the gratitude with which the Association received so generous a gift. Mrs. Roberts moved the re-election of the officers and committee and warmly endorsed the references that had been made to Mr. Pritchard's services to the Association, which would still have the benefit of his suggestions and guidance. The Rev. A. W. Fox seconded the resolution, which was passed unanimously, and the proceedings closed with a vote of thanks to Mr. Roscoe for his address moved by the Rev. H. Bodell Smith, seconded by the Rev. H. R. Tavener.

NATIONAL UNITARIAN LAY PREACHERS' UNION.

THE annual meeting was held at Essex Hall on Tuesday last at 5 o'clock, the President, Mr. H. G. Chancellor, M.P., in the chair. The attendance was moderate. The report stated that a scheme of study was to be prepared and recommended to the members of the affiliated societies. The committee was of opinion that much might be done to carry our message to outlying districts, and lay preachers and others near enough to help in the Van Mission were urged to offer their services to Mr. Spedding. The distribution of literature, addressing open-air meetings, and collecting the names and addresses of those interested in the movement was work which was required and could be carried out by enthusiastic laymen. The London Lay Preachers' Union had been affiliated during the year, and both the Provincial Assembly of London and the South Eastern Counties and the London District Unitarian Society had gratefully acknowledged their debt to that Union. Mr. Spedding had reported that the Newcastle Lay Preachers' Union had arranged over three hundred services conducted by its members during the year. The Sheffield and District Association had supplied 101 services, while 38 others had been conducted by men who were in sympathy with the Association. The Midland Union is at present without a secretary. Having regard to the demands for lay preaching up and down the country, the committee feel strongly that there is justification for a comprehensive union of local unions and individual lay preachers, and they appeal for support, for workers and funds for carrying on with earnestness and enthusiasm a glorious and noble work.

The report was adopted; some rules were amended, and the officers and executive for the year elected. Of these, Mr. Chancellor is again the President, and Miss Francis takes the place of Mr. Penwarden, who has resigned the secretaryship.

THE SUSTENTATION FUND.

COMPLETION OF THE £50,000.

OUR readers will be glad to learn that the special effort to raise by Whitsuntide £50,000 in aid of the Sustentation Fund has been crowned with complete success. Next week we shall be able to advertise the Final List of donations, and also to insert a letter from the officers on behalf of the Special Committee.

LIST OF MINISTERS ATTENDING ANNIVERSARY MEETINGS.

Dendy Agate, Thomas Anderson, Arthur H. Biggs, W. Copeland Bowie, S. Sidaway Brettell, Walter H. Burgess, J. Estlin Carpenter, George Carter, A. A. Charlesworth, Lawrence Clare, W. R. Clark-Lewis, J. M. Connell, Gordon Cooper, R. Nicol Cross, Edgar Daplyn, David Davis, Rudolf Davis, A. H. Dolphin, H. Enfield Dowson, James Drummond, W. H. Drummond, G. Maurice Elliott, John Ellis, D. Delta Evans, D. Jenkin Evans, E. D. Priestley Evans, John Ewart, T. M.

Falconer, Alex. Farquharson, G. A. Ferguson, J. Cyril Flower, Frank W. G. Foat, Arthur W. Fox, Frank K. Freeston, C. A. Ginever, Arthur Golland, Henry Gow, J. L. Haigh, Alfred Hall, Frederick Hall, W. C. Hall, Frederick Hankinson, Charles Hargrove, James Harwood, H. C. Hawkins, E. Savell Hicks, E. Rattenbury Hodges, A. C. Holden, A. M. Holden, F. A. Homer, A. S. Hurn, William Jellie, F. H. Jones, R. J. Jones, Simon Jones, W. Tudor Jones, W. J. Jupp, George Lansdown, Bertram Lister, Herbert McLachlan, D. Basil Martin, Stanley A. Mellor, J. Morley Mills, A. Victor Moody, Philemon Moore, Richard Newell, A. E. O'Connor, J. Edwin Odgers, J. Arthur Pearson, A. G. Peaston, Miss H. L. Phillips, W. J. Phillips, J. W. Piggott, Clement E. Pike, Thomas Pipe, W. W. Chynoweth Pope, Priestley Prime, R. F. Ratray, D. Gwynog Rees, Douglas W. Robson, Charles Roper, William H. Rose, Mortimer Rowe, E. S. Russell, Harold Rylett, W. L. Schroeder, Arthur Scruton, W. R. Shanks, A. H. Shelley, H. Fisher Short, G. J. Slipper, A. Leslie Smith, H. Bodell Smith, W. Rodger Smyth, T. P. Spedding, G. B. Stallworthy, C. J. Street, Frederick Summers, Alfred Sutcliffe, W. G. Tarrant, H. R. Tavener, Lucking Taverner, H. S. Tayler, J. Lionel Tayler, Jenkyn Thomas, G. W. Thompson, John Toye, W. Lyddon Tucker, W. F. Turland, G. Hamilton Vance, E. A. Voysey, Joseph Wain, Hugh Warnock, W. Moritz Weston, J. Morgan Whiteman, P. H. Wicksteed, Lewis Williams, Francis Wood, Joseph Wood, W. Wooding, Isaac Wrigley. The Revs. Sydney S. Booth (Waterville, U.S.A.), Dr. J. H. Crooker (Roslindale, U.S.A.), Mrs. J. H. Crooker (Roslindale, U.S.A.), Mr. Alexis Kish (Hungarian student), Dr. Walter Walsh. Lay-workers: H. N. Caley, E. A. Carlier, S. R. Gibbon. Pioneer Preachers: Percival Chalk, F. Cottier, A. J. Heale, J. Pipkin, R. W. Sorensen.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Advisory Committee.—The Rev. Irvine Lister, late Congregational minister, has received from the Advisory Committee of the Provincial Assembly of Lancashire and Cheshire a certificate of fitness to occupy the position of a Minister in the Province.

Pontypridd.—At a meeting of the Women's League the report and balance sheet of the recent sale of work showed that £45 had been realised. The public meeting held at the Municipal Buildings under the joint auspices of the church and of the S.E.W.U. Society and addressed by Miss Councillor Margaret Ashton, of Manchester, was well attended. In the unavoidable absence of Mr. Llenfer Thomas (the Pontypridd Stipendiary Magistrate), Mr. Rhys Morgan, M.A., headmaster of the County School, took the chair. Several Councillors, as well as many prominent people interested in the proposal to establish a Municipal Hostel for Women, took part in a prolonged discussion. A hearty vote of thanks was passed to Miss Ashton.

Leeds.—An excellent portrait of the Rev. Charles Hargrove has just appeared in the *Yorkshire Observer*, accompanied by the following account of his life and work:—When the Rev. Charles Hargrove retired in September, 1912, from the pulpit of Mill Hill Chapel, Leeds, after thirty-six years, within a couple of days he was offered the title of Minister Emeritus by a congregation reluctant to part altogether from the respected pastor who had been with them so long. Mr. Hargrove accepted the offer "with eagerness and delight," in his own words. "I am not retiring to 'enjoy,' as kind friends have told me I had the right to do, 'a well-earned rest,'" he told his congregation. "I have taken a house at Harrogate, seven minutes' walk from the station. I shall have a pass into Leeds, and go on with all the work I am at present engaged in, and be always ready to help when called on as long as I keep fit. I am not going away, and I am not ceasing to be minister of Mill Hill." Mr. Hargrove is fulfilling his words, and by frequent visits and an activity that seems inexhaustible he still keeps in sympathetic touch with the affairs of the city wherein half his life has been spent, and which he claims as his own rather than London, where he was born. He came to Leeds in 1876, after two years spent as a University Extension lecturer. Before that time he had had great spiritual changes. When he left Emmanuel College, Cambridge, in 1862, he was a High Churchman, but after theological studies in Rome and France he was ordained a Roman Catholic priest at Avignon in 1869. It was the realisation of a desire for greater freedom that impelled him to leave the rigidity of the Roman Catholic Church for Unitarianism. While an Extension lecturer he met Mr. Charles Beard, who had friends in Leeds. Mr. Beard wrote to members of the Mill Hill congregation that Mr. Hargrove would be much happier in the situation of a minister than in that of a lecturer, and asked if Mill Hill would give him the opportunity of entering into that ministry if they found him suited to them. Mr. Hargrove was invited to preach at a week evening service, and shortly afterwards he was elected minister of Mill Hill Chapel. By his eloquent sermons and speeches during his long ministry there, and by his wide interests in all social movements, Mr. Hargrove has become known and respected far beyond the bounds of the city, or even of Yorkshire. His eminence in religious circles was recognised by his election to the position of President of the British and Foreign Unitarian Association for the year 1910-11, and he has served faithfully on the Manchester College Committee. In 1904 he rendered signal service to his fellow Unitarians overseas by a visit to Australasia in order "to seek to gather together stray Unitarians, and to bring a message of sympathy and good cheer from their English brethren and the churches already organised," to use his own words. That he is still chairman of the executive committee of the Leeds Charity Organisation Society shows that his interest in social work remains as keen as ever.

NOTES AND JOTTINGS.

AN AMERICAN NOBEL INSTITUTE.

Professor Eucken has made the interesting suggestion in the *New York Independent* that a foundation should be established in the United States for the encouragement of those arts and sciences for which the Nobel Institute of Stock-

holm makes no provision. Important and beneficent as the Nobel Institute is, he points out that it has certain limitations. The founder, himself a distinguished chemist and engineer, was naturally partial to the sciences, and five prizes are awarded yearly for physics, chemistry, medicine, for the broad field of literature, and, lastly, for the best services rendered in the cause of peace. Nevertheless, to quote Professor Eucken's words, "what we in Germany call the mental sciences, such as history, political economy, and sociology, are not recognised by Nobel's gift except in so far as they are closely related to general literature. Only a few of them, however, are so related." Professor Eucken suggests that this valuable work should be carried further in the spirit of the originator. Prizes should be provided for, say, work in theology and the science of religion, law and political economy, philology and history, while, of the natural sciences, the biological branches should receive as much attention as the others. "Finally," he adds, "besides recognition of services in behalf of peace, recognition should also be given to social and humanitarian work in a grand style for the amelioration of pain and misery. Since these provinces do not offer great prospects for material success, it is the more to be desired that the leaders in them should be given a chance to obtain complete economic independence."

THE CONSOLATIONS OF LOURDES.

An interesting article on the pilgrims of Lourdes in the *Times* this week closes with a passage marked by sympathetic insight which makes the comments of those who deplore the ignorance and superstition of these suffering men and women sound a little superficial. It is very certain that numbers of the faithful are not healed at all in the sense that they expected, but they do receive spiritual consolation which strengthens their hold on the eternal, and reaches down to a depth of religious consciousness which sensational "miracles" would probably leave untouched. "There was no startling cure," says the writer of this article, "such as has undoubtedly occurred at this place from time to time" no casting away of crutches; no sudden deliverance from blindness or paralysis; yet a great miracle without question was the expression on every face, the enlightening of souls which seemed to transcend all pain, a joy that was clouded by no shadow of disappointment. That, indeed, is for me, at any rate, the unforgettable experience of Lourdes. With the haunting echo of the 'Ave!' and the picture of the great torchlight processions like a fiery serpent winding among the dim trees and under lofty towers, there will ever be associated in my mind a vision of faith great enough to seek and to expect miracles, yet in the hour, as it might be, of reaction and disappointment, steadfast, abiding, unshakable."

TEMPERANCE AND THE RULERS.

Several of the leading sovereigns of the world have already made acknowledgment

of the memorial petition despatched to them as a result of the recent International Prohibition Conference at Milan, and the International Prohibition Confederation has received considerable encouragement in its long-continued efforts to impress the responsible officials in Russia with the havoc which is being wrought by the *vodka* monopoly. A lamentable state of things is described by a writer in the *Anglo-Russian*, who deals with the Czar's recent rescript, which is the outcome of the fact that the State monopoly of the liquor traffic is undermining the health and efficiency of the people. As might be expected, it is the effect upon the army which is regarded with most concern by those in authority. The alcoholic poison has so widely and deeply penetrated the national organism in the literal sense of the word, has taken such a hold not only of the grown-up town and rural population, but even of school children, that of recent years the physical, moral, and mental fitness of the regular army has been affected to an alarming degree, and repeated cries have been raised in the Russian Press that if the consumption of alcohol continues unabated, the military defences of the Empire might as well be discarded altogether. Hence the Czar's salutary conviction that "the prosperity of the State Treasury must not remain dependent on the moral and economic ruin of the multitudes of my faithful subjects." Yet it has taken eighteen years to find this out!

MR. F. H. BRADLEY AND THE ARGUMENT FOR IMMORTALITY.

The following interesting passage is taken from "Essays on Truth and Reality," a new book by Mr. F. H. Bradley recently published by the Oxford University Press. "From a religious point of view the value of the arguments for what is called immortality, at least to my mind, seems limited. What appeals to me, if I may be allowed to repeat it, is the demand of personal affection, the wish that, where a few creatures love one another, nothing whether before or after death should be changed. But how can I insist that such a demand (whatever one may dare to fondly hope or dream) is endorsed by religion? And the rest of the arguments leave me not merely unconvinced but cold. On the other side I readily admit a difference, and, if you please, a defect in my temperament, and a difference also, and, if you like to say so, a weakness in my imaginative power. And wherever after due consideration it is found by any man or any set of men that religion calls for a genuine individual personal existence after death, I am on the side of such a doctrine. I think that the belief, so far, is right, and, under this condition, may be called true. Exactly what its truth comes to in the end, however, I think that we cannot know, and, so far as we are religious, I am sure that we ought not much to care. And I must insist that the above demand is to be made really in the interest of religion, and not, as far more often happens, in the interest really of something quite different. . . . Humanity has progressed, so far as it

has progressed, not by the ideas and arts of the medicine man, but by life and work in the daylight. And to seek for truth and satisfaction elsewhere I take to be the essence of superstition."

INDIA'S PLEA FOR JUSTICE.

On Thursday evening, June 11, Mrs. Besant will speak on "India's Plea for Justice," at Queen's Hall, at a public meeting over which Lord Brassey will preside. The recent case of the Indians in South Africa and the present case of the Hindus at Vancouver will serve to emphasize the urgency of an acute Imperial problem which Mrs. Besant has already dealt with in the columns of the *Times*. She takes the view that only by securing the sympathetic co-operation of India and treating that country as an integral part of the Empire on the same footing as the Colonies can the problem be solved. A large part of the Queen's Hall is reserved for free admission, and free seats will be given to the limit of accommodation available.

MANCHESTER COLLEGE OXFORD.

THE ANNUAL PROCEEDINGS in connection with the CLOSING OF THE SESSION will take place at the COLLEGE on THURSDAY and FRIDAY, JUNE 18 and 19.

THE ANNUAL GENERAL MEETING of TRUSTEES will be held at 11.30 o'clock a.m. on FRIDAY, JUNE 19.

THE ADDRESS to the VISITORS will be given by the Rev. JOSEPH WOOD at 5 o'clock p.m. on THURSDAY, JUNE 18.

A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL at 8 o'clock p.m. on THURSDAY, JUNE 18. The FAREWELL

On behalf of the COLLEGE will be given by the Rev. Dr. JACKS, and the

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June

7. Rev. JOHN HUNTER, D.D.

14. Do. do.

21. Do. do.

28. Do. do.

The Evening Services are discontinued till further notice.

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A SPECIAL LECTURE by

Mrs. ANNIE BESANT

(President of the Theosophical Society).

Subject:

INDIA'S PLEA FOR JUSTICE:

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On Thursday Evening, June 11, at 8.30 p.m.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 7.

LONDON.

Acton, Creffield-road, 11.15 and 7, Anniversary Services, Rev. JAMES HARWOOD, B.A.
 Balham Assembly Rooms (Small Hall). No Sunday Service. Tuesday, 6 to 9.30, Rev. D. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L., M.A.
 Forest Gate, Upton-lane, 11, Mr. P. CHALK; 6.30, Mr. A. J. HEALE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. H. BIGGS, LL.M.
 Ilford, High-rd., 11 and 7, Rev. A. A. CHARLES-WORTH.
 Islington, Unity Church, Upper-street, 11, and 7, Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. E. CAPLETON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Rev. H. FISHER SHORT.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT AYRES; 7, Mr. R. W. SORESENSEN.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D. No evening service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
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BIRTHS.

GIMSON.—On May 29, at 45, Colville-gardens, Bayswater, W., to Agnes and Herbert Gimson, a son.

WOODALL.—On June 1, at Knole Paddock, Sevenoaks, the wife of Henry Woodall, of a daughter.

DEATHS.

HEAVISIDE.—On May 30, at 7, Westminster-road, Coventry, George Heaviside, B.A., F.R.G.S., aged 76. For 53 years Minister of the Great Meeting House, Coventry. Cremated June 3.

LUPTON.—On May 29, at Moorlands, Headingley, Leeds, Mary, widow of the late John Lupton, of Headingley, and daughter of the late James Buckton, of Chapel Allerton, Leeds, aged 85.

MAGINNIS.—On Friday, May 29, in the wreck of the "Empress of Ireland," at Quebec, Alexander Gordon Maginnis, of Caerwys, Putney-common, S.W., youngest son of the late Rev. David Maginnis, formerly of Belfast and Stourbridge.

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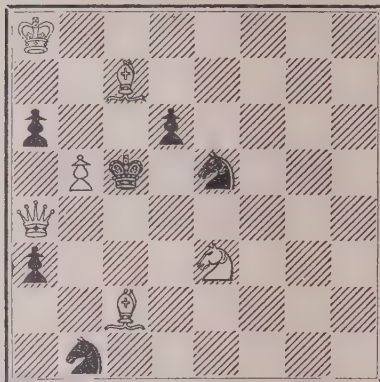
JUNE 6, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 60.

By HERREN POSPISIL AND KOTRC.

BLACK. (6 men.)



WHITE. (6 men.)

White to play and mate in two moves.

SOLUTION OF No. 58.

1. Kt. Q7 (key-move).

SOLUTION OF No. 58A.

1. Q. R6 (key-move).

Correct solutions of both problems have been received from W. E. Arkell, G. Pegler, E. C. (Highbury), Rev. B. C. Constable, F. S. M. (Mayfield), and W. T. M. (Sunderland).

Correct solutions of No. 58 only from R. B. D. (Edinburgh), and of No. 58A only from Rev. I. Wrigley and E. Wright.

ANSWERS TO CORRESPONDENTS.

H. T. COOPER and others.—The key-move to No. 56 should read 1. Q. Kt6, and not K. Kt6.

To several Correspondents.—Kindly give No. 58 a little more study; it is a fine problem, and defences to the various attempts which have been made can be found. The move 1. Kt. Q7 is the only correct method.

Our No. 60, composed in collaboration by two Bohemian masters, contains some beautiful mates. Two of these are surprisingly similar, though inflicted first with the QB and then with the KB. This is the central idea, and is called an "echo" variation. The "echo" has to be carefully traced by the solver. This problem is a good example of the beauty of chess problems as opposed to games. This "echo" mate would not occur in ten thousand ordinary game situations; but is none the less beautiful for all that, and shows that the imaginative intellect can force such situations, for it is unhampered with any idea of conflict. It is an example of a different form of mental dexterity—a form which is, alas! ignored and misunderstood by many chess players, whose enthusiasm for chess falls unaccountably short in the direction of artificial situations.

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A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, JUNE 13, 1914.

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It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

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LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
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 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. A. S. HURN, B.A. Hospital Sunday collections.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L., M.A.
 Forest Gate, Upton-lane, 11, Mr. R. W. SORESENSEN; 6.30, Mr. F. G. BARRETT-AYRES.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
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 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAEVILL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. K. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. ENFIELD DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. H. L. JEFFERSON.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISGARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A. Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

DUNKERLEY—BRUCE.—On Tuesday, June 9, at Essex Church, Kensington, by the Rev. Frank K. Freeston and the Rev. Thomas Dunkerley, father of the bridegroom, Henry M. Dunkerley, son of the Rev. Thomas and Mrs. Dunkerley, The Manse, Comber, Co. Down, to Eileen, fourth daughter of the late William Wallace Bruce and of Mrs. Bruce, 9, Airlie-gardens, Kensington, W.

DEATH.

BURDON.—On June 4, at 26, Kingsley-terrace, Newcastle-upon-Tyne, Rebecca, wife of Dr. John Burdon, and second daughter of the late C. J. English, of Liverpool.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Congress of the Salvation Army which has assembled in London this week bears striking witness to the international character of its work and the success of its spiritual appeal. People in middle life can recall the days when the first Salvationists were regarded by the public with contemptuous amusement. Now their uniform is a badge of honour. Seldom indeed has wisdom been so quickly justified of her children. The day has happily gone by when educated people were blind enough to place it all to the account of crude theology and appeals to fear. It is a fire kindled by a spark of grace. It is the passion for souls, which ignores all barriers of class and race. It has asked for obedience, discipline, complete self-dedication, and everywhere men and women have pressed forward eagerly to obey the call. The older churches, more entangled in conventionality and less spontaneous in their movements, can only look on with amazement and pay a generous tribute to the conqueror in many a field where they have failed. But there is also the possibility of gaining fresh stimulus for their own work if they follow the proceedings of this Congress of the Nations with keen intelligence and prayerful sympathy.

THE Archbishops of Canterbury and York have issued an appeal to "the religious citizenship of the country" on behalf of the Welsh Church. It repeats in dignified language the familiar argument that there must be some divorce between religion and the State unless what is known as the Established Church is preserved. "There is one privilege," they say, "which we do most deeply value. It is the privilege of giving witness to the Christian character of the State, and of offering the ministrations of religion in the church and in the home to all the people. Far from abandoning this privilege we would fain secure in its exercise the co-operation of all our fellow-Christians. We have been impressed by widespread signs of a growing recognition by citizens not in our communion of the need of the witness and service which it is the aim of a National Church to offer."

Now the two Archbishops are far too able as men of affairs not to recognise that pious sentiments of this kind are quite futile, unless they are prepared with some practical proposal for including the Nonconformist bodies within the Church of England on terms of mutual respect and toleration. But of such a scheme of comprehension they give no hint. The difficulty of the situation is this, that the Church of England has ceased to be the church of the nation. At least half of the population and much that is most characteristic in English Christianity is outside her borders. She has no monopoly

in vital religion, and the Nonconformist cannot be expected to accept the Anglican as the custodian and representative of the religious citizenship of the country in any sense in which he is not. The whole tendency of the modern world is against State churches, and we are far from thinking that it is hostile to the best interests of religion that it should be so.

THE tenth National Peace Congress has been held in Liverpool this week. Lord Channing, the President, was unfortunately unable to be present. In the course of his address, which was read from the chair, he spoke strongly of the danger of rivalry in armaments, and recalled the wise words of Sir Robert Peel at a time of panic, "Be careful not to create new dangers by provocative arming." Pressing this advice home, Lord Channing said: "Let the Congress strike a blow to free this and other countries from the deadly peril of the armament trusts, who capture department experts, manipulate Jingo newspapers, and combine all over the world to swell their dividends by deliberately engineering new wars. Let us remember Lord Rosebery's wise warning in 1896, that we had aroused not unreasonable jealousy and distrust by grasping too big a share of the sunny places in this little world. Let us remember, too, how the late Lord Salisbury showed, in the policy of his treaties in 1890, how England might wisely give elbow room to other expanding nations to get into the sun too."

THE statue of Roger Bacon by Mr. Hope Pinker, which has been erected to commemorate the seventh centenary of his birth, was unveiled at Oxford on Wednesday. Roger Bacon was undoubtedly one of the most original minds of the Middle Ages. As a theologian and a distinguished ornament of the Franciscan Order he was known as "Doctor Admirabilis." But an enthusiastic pupil gave him a higher title of honour when he called him "the Master of Experiments." Endowed with boundless curiosity and the power of penetrating the secrets of the future, he maintained that it was possible to make "instruments of navigation without men to row in them." He also believed in the conquest of the air by flying machines, "if one sit in the midst of the instrument, and do turn an engine, by which the wings, being artificially composed, may beat the air after the manner of a flying bird." But still more remarkable was the range of his intellectual activities and his clear perception of the unity of knowledge. "All the sciences," he maintained, "are connected, and foster one another with mutual aid."

* * *

It is little wonder that in the thirteenth century he was reputed to be a magician, and suffered penalties of horrible severity at the hands of his ecclesiastical superiors. The crime of which he was guilty, to quote the eloquent words of Sir J. E. Sandys, was "an unflinching devotion to the cause of liberty, progress, and reform. He was punished by persons in authority for the unpardonable offence of holding opinions in advance of those of his own time; but the present generation will assuredly rejoice in the honour that is being paid to the memory of one who was a votary of learning and science, as well as a martyr in the sacred cause of Liberty." We may add that a new edition of "The Life and Work of Roger Bacon" by Dr. J. H. Bridges has just been issued by Messrs. Williams & Norgate as a memorial of the occasion.

* * *

It is perhaps because the art of criticism is so little practised in England that Mr. Watts-Dunton remained comparatively unknown. "The Coming of Love" was read eagerly by the few people who care for poetry, and the publication of "Aylwin" brought him a short period of popularity. But he was known chiefly as the wise friend of Rossetti, and the *fidus Achates* of Swinburne. He was, however, one of the living forces in modern English literature. For many years he reigned almost supreme as a critic, in the sense that he set the standard for others and helped those who were capable of under-

standing his fineness of perception in the use of right standards of judgment. He shared the fate of those who put their best work into anonymous writing or see it interred in encyclopædias, but the richness of his friendships and the keen pleasures of his own intellectual life probably robbed obscurity of its regrets.

* * *

LAST Saturday Lord Bryce inaugurated Barnett House, the Oxford memorial to Canon Barnett, which is to provide a centre for investigation and specialised social study. In the course of his address he made an earnest plea for the place of intellectual activity in face of the immense modern demand for doing things. Was it not rather dangerous, he asked, that thinking should bear such a small proportion to action? By thinking he meant scientific investigation, the handling of facts, the collection and observation of facts in a critical spirit. What they wanted to do in Barnett House was to provide people with facilities and opportunities for the scientific study of economic social and political phenomena. Study was equally necessary for good legislation and good philanthropy. Politics was an experimental science in the sense that every Act of Parliament was an experiment and had to be tested by its results, and what they wanted to do in this institution was to have someone recording all the legislative experiments and endeavouring to obtain a statement of how they were working in fact, and how really they turned out for good or evil.

* * *

FOLLOWING the example of many Christian bodies, the Jewish community in England is beginning to face the problem of the inadequate remuneration of its ministers. At a conference of Jewish ministers held in London this week the President, the Rev. A. A. Green, called attention to the fact that the remuneration of the clerical office in English Jewry was poor all round. He made the statement, he said, as one of fact and not by way of complaint, because no good minister became one by reason of the allurements of emolument. But they had a right to expect that the minister should have at least a living wage, so that he should be able to pursue his calling with freedom from care and anxiety, with the means to keep body and soul together, and with freedom from debt. The least that the minister had the right to expect was that he should be decently housed and decently clothed, that his family should be adequately fed, and that his children should be educated up to the standard of his own required culture. Those assembled

there knew but too well that in a fearfully large proportion of their number that minimum was not attained, and the consequent suffering had reached a degree the continuance of which they could not contemplate with ease of conscience.

* * *

THERE was a welcome note of breadth and toleration in the address which Lord Parmoor gave to the Association of Church School Managers and Teachers last week. He expressed his belief that they could only find a solution of the question of religious instruction in public elementary schools in the spirit of toleration of the widest character. Toleration was not a plant that had always freely grown either in education or in religious matters, but he was glad to say that, looking at the progress of thought not only in this country but in France and Germany, the spirit of toleration in all religious matters was clearly spreading. There was an appreciation of the truth that if religious life was to hold its position side by side with modern ideas and modern thought, they must recognise that every man who earnestly held any religious opinion was entitled from those who differed from him to be given every consideration, and that he was as much entitled to the opinion as they were who differed from him.

* * *

THESE are excellent sentiments, but when they are crystallised into the policy of making provision for all possible varieties of sectarian teaching in the elementary schools they may easily lead us into unwise and unpractical courses. There is a growing consensus of opinion that all schools must be communal schools, that is to say, they must be free from ecclesiastical control, and the "atmosphere" must not be unduly favourable to one type of Christianity at the expense of another. Once again we are reminded that in the large secondary day-schools the difficulty hardly exists. With little or nothing of the rigid tradition of clerical control they recognise that there are large common elements, and that these common elements, so far from being unimportant, are of priceless value in the formation of character. They also have lucid moments when they remember that some of the responsibility for religious teaching rests upon the home and the Church, and that it is no part of their duty to turn out good Anglicans or good Wesleyans or good Baptists. We believe that the question in the elementary schools would solve itself in the same way, if we could banish the idea, so deeply rooted in the clerical mind, that even in the school-world ecclesiastical allegiance is of more importance than sound education.

TRADITION AND INSPIRATION.

BY THE REV. R. NICOL CROSS.

THE text on which I have been asked to write is Tradition and Inspiration. Being a lover of quiet, one who would pray that Jerusalem might have peace and felicity, I should prefer to let the sleeping dogs in my text lie—only they won't. They have wakened up and looked at each other, and the result is a crescendo of snarling and growling; and perhaps it is best to let them fight it out. Perhaps a peace which is merely a synonym for hushed-up hostility and latent disagreement is not to be devoutly wished for. Especially in the deepest things it is necessary that every sincere view should be urged for all it is worth. The truth we aim at will be achieved, not by the suppression of differences, but by their full recognition and ultimate harmony in a larger synthesis of thought and belief.

It is sometimes said that our theological quarrels are pettifogging and trivial; that the constituents of doctrine are unimportant in religion because religion itself is so important. But as matter of fact it is just because religion itself is so important that no constituent in it can be unimportant. If religion did not matter our differences would not matter, but because it matters so much we dare not agree to differ. Agreement to differ may be indifference. And so I shall try to face the issues in the current struggle between what may be indicated by the terms "Tradition" and "Inspiration."

Tradition stands for the body of beliefs, conventions, and customs handed down to us ready-made from the past, which we are called upon to accept and submit to, irrespective, really, of the exercise of our own private reason and judgment. Now such submission is something which it is immoral to ask and impossible to concede at the present time. The day of tradition has gone, because the age of criticism has arrived. And I for one accept the change as not only inevitable and necessary, but as right and good. Unless the present and the future, unless each age, has a mind and soul of its own and is allowed to have it, it is dead while it lives, and neither God nor man has any use for it. It is difficult to see, moreover, what use it can have for God. Criticism is the necessary preliminary to reconstruction, and reconstruction is an inherent principle of life and progress.

It will be found, therefore, that the authority of tradition in religion comes inevitably to mean stupidity in place of insight, and casuistry in place of conscience. Take the United Free Church of Scotland. Its standards are full of such casuistries, by which it seeks to make it possible for its ministers to reconcile modern sentiments with antiquated formulæ. And even so, square men feel they are being squashed into round holes, to their great discomfort. "The want of accord," says Professor Denney, of Glasgow, a fairly conservative and highly influential leader in the United Free Church, "between the intellectual attitude of the churches acting collectively and that

of their individual members, is the cause not only of much discomfort and misunderstanding within, but of much scandal and reproach without." It is not the first time such an intolerable situation has been created, and in the past it resulted in setting up such explanatory formulæ as leave the standards of the church confused, inconsistent, and unintelligible. They are like the shorter Catechism in "Bunt Pulls the Strings," to be learned and accepted, not understood.

The position in the Anglican Church with regard to the traditional standards and creeds is essentially the same. Many of the clergy no longer profess to accept them *in toto*. Their position is another illustration of the fact that while a church can compel men to recite its formulæ, it can never compel them to believe them. And the sooner the church wakens up to that, the better for itself and for those whose mind and conscience it submits to the rack. You can bring a horse to the water, but you can't make it drink, even though you get it to put down its head and make a gurgling sound as though it were drinking.

Dr. Hastings Rashdall has said that the best thing we could do with the Athanasian Creed is "to drop it altogether." Dr. Sanday, in his recent reply to Bishop Gore's open letter, suggests the same procedure with the term "infallibility" in our theology. "The word 'infallibility' is one that, if I could, I should like to banish from theology altogether. I associate the use of it, as a rule, with complete insensibility to evidence. In most of the connections in which it is applied, it is a pure figment." Both Dr. Rashdall and Dr. Sanday insist that the ancient creeds cannot possibly express "with literal exactitude the mind of to-day." (Sanday.) "The most catholic-minded thinker of modern times, if he has breathed the atmosphere of modern science and modern culture, cannot really think exactly as Athanasius and Basil thought." (Rashdall.) In other words, it is recognised to be a psychological impossibility for the modern man to believe the Creeds of the Church in their pristine sense. "All things are in flux," as Heraclitus said—even the standards. There is no fixed truth that can be handed down in a world which changes.

The living soul of man antiquates everything temporal; the past is always in some degree an anachronism. "Too many theologians," says Dean Inge, "persist in looking back, when the people are looking forward. . . . The ultimate authority, which alone is infallible, is the eternal Living Truth."

Thus the once inviolate authority of the Christian tradition and the Christian church is shaken. And the ancient sanctities have lost their power over the lives and thoughts of men. Customs, too, are altered. There was a day when in Scotland, at all events, religion was regarded as so necessary that people were forced by ecclesiastical and civil penalty to attend church. Sunday was a day of worship, and nothing secular must interfere. What a change when the other Sunday morning church services were postponed an hour at some places on the Clyde that the worshippers might not miss seeing the *Aqui-*

tania sailing down from dock! I wonder what John Knox and Samuel Rutherford said to each other when they looked down on such a business. Once church attendance was the compulsory thing, then for a long time it was the correct thing, now it is the courteous thing, or neither one thing nor another.

So the authority of tradition is gone or going. The hour brings its challenge to religion and the church. What is their only hope of again winning a supreme place in the life of the people? It lies in *Inspiration*—the inspiration of the Almighty in her ministers and members.

The first temptation will be to succumb to the spirit of the age and resort to popular attractions; to make religion easy, agreeable, cheap to all. The problem will take the form "How can we draw people to the Church?" And the most obvious way to-day is to entertain and amuse them. We'll go afishing with seductive, alluring, and puzzling subjects: "How to Win—a Straight Tip"; "Jehoiakim's Penknife"; "Up a Gum Tree." These are the sort of sops we'll be tempted to throw to Cerberus. Stooping to conquer.

In the face of such temptation let us refuse deliberately to injure the majesty of religion or compromise the dignity of the Church. A frothy success may only be the advertisement of an underlying failure. To superficialise is to sterilise. To cheapen is to weaken. If we can't succeed decently let us at least fail decently.

But there will be no danger of permanent failure if in place of a dead tradition we are imbued with the power of living religion through faith in a living God. The time calls for men for whom religion is a first-hand, not a second-hand, experience, who are as convinced of spiritual reality as of their own existence. Inspiration means just that passionate conviction which turns to convincing passion, which takes possession of a man, carries him captive, fills him with an overpowering emotion, which demands expression. It is God alive in man and man alive in God. That is what is wanted in pulpit and pew to-day. We must get that hold of reality which means that reality gets hold of us. Thus out of our own religious and spiritual experience we shall build up new certainties, greater compulsions, and more imperious authorities, for the human spirit to-day.

The old traditions have fallen like faded blooms or withered fruit; they have lost the magic of their subtle perfume, the charm of their erstwhile sweetness; like all natural things they have passed through their autumn into their winter. But it would be against all reason and analogy to infer that, because they have lost their potency and died, religion is dead and the spiritual universe become impotent. Things pass through their divine cycle; and just as one has seen the sere yellow leaves of a year gone by, on the hedgerows, extruded and dropped by the stirring of the new spring's buds, the life of the coming summer, so is it with these old forms and sanctities of the religious life—behind their fall is the present and future ascent of the Spirit of God in human minds and hearts, the renewal of His ancient life and rapture ever young, ever creative, everlasting, moving on, throwing off the limitations it has assumed in man's finite

apprehensions, in order that man might recognise it as the unlimited, trust and believe in it as the only Eternal and Real, and seek *it itself* behind all its temporal manifestations; a Life, a Spirit, *both* old and new, *neither* old *nor* new, the deepest thing in the movement of the centuries, the abiding thing in the flux of generations.

THE GOSPEL OF A FREE FAITH.

BY THE REV. E. STANLEY RUSSELL.

MOST men are more liberal in their private faith than in the religion they publicly patronise. The advanced point of view is felt to be admirable for the man of parts, but something a little more primitive should be provided for "other people." The modern religious man is concerned to save the world with something that would never do for his own salvation; he wants to organise a more popular type of faith, suitable for the lower classes; he seeks to provide a religion for a destitute world; and the "ordinary man" for whom this beneficent work is undertaken ought to be very glad to have a fairly liberal faith ready provided for him; he ought to be glad to accept as true what accredited people think advanced enough for him; if he knew his place he would be grateful for the cheaper patterns with which his betters have kindly decorated the walls of his soul; they may not be what "We" admire, but they are very suitable for the purpose; if left to themselves "ordinary men" would think outrageously silly things and admire the hopelessly vulgar; and "We" are so anxious to save men from exercising their naturally degraded powers that we strive to effect their salvation by degrading them further, even from the exercise of their own self-dependence; we fear their taste in fashion, and very properly array them in the quiet livery of a righteousness which we deem becoming to the lower orders of intellect.

A good many of us would be free to confess enough sympathy with this salvatorial poor law to give us an insight into the frame of mind in which it originates; but all of us will have sufficient feeling for the salvatorially pauperised to protest that a belief which is imposed, whether by the compact authority of a religious body, or by education, or by family affection, if it be imposed, is degrading to manhood even though it chance to be a safeguard against a perilous use of freedom. To grant freedom with a possible perdition, or to demand security with probable stagnation, has ever been the alternative before the directors of religious organisation; and the choice is made in accordance with the nature of a man's faith. If he believes that the divine elements of life appeal only to men who have arrived at an advanced stage of spiritual development, and that it is impossible for the worse things of the good man to embody the saving attractions of God's goodness for the worse man—then he will insist on security; he will refuse

the "bad man" freedom to worship the best he knows because that best is not up to the standard of the best of the church secretary; he will insist that every one who would worship must worship a goodness which, to many a would-be worshipper, is affectation and puerility to praise. These men who are against freedom in thought mean to be the real champions of "Truth"; they set right conclusions before all things; and, naturally enough, they take their own conclusions as a canon.

The man of a free faith, however, considers that the all important thing is for each man to *think*, despite the odds in favour of his conclusions being wrong; we are not so immediately concerned to conclude thought rightly as to conduct it rightly and sincerely; the conclusion of a thing is its death; and our concern in this, as in other matters, is to learn the conduct of life rather than the deportment of death. The exercise of such faculties as go to make a man is the life of a man; and to live is the highest privilege of being; it were better to hang oneself as the result of a sincere investigation into the meaning of life than to live in the life-long sloth of a sleepy mind to the age of one hundred and twenty. The end of the first is the end of a man, the end of the second is but the turning of a sod. It is the process of living that makes a man a man; in youth we are but the beginning of the thing we may be, and only the strenuous use of the being that we are can develop out of us the creature we may aspire towards becoming. It is out of our blind Truthfulness that we must grow the Truth; out of such fiery passions as we have that we must grow the purity we seek, out of the better part of our manhood we must grow divinity. We are truthful, not because we want to know the truth; on the contrary, we believe in Truth because we find the elements of truthfulness in the human mind; we strive to master passion not because we want to be pure; we love the idea of purity because we discover our elemental desire to master passion; we do not seek the divine because we believe in God; we believe in God because the whole trend of nature is to seek the divine. We believe in perfection because of the nature of our imperfections; all we are is subject to the call of mighty possibilities, which summon body, mind and heart to nobler prowess, clearer understanding and more comprehensive love. It is Strength, Truthfulness and Love we worship because we are strong enough to desire strength, truthful enough to desire intellectual rectitude, and loving enough to desire a wider scope for love. We have seen God in visions through meditation on the nobler qualities of man, and we conceive that in the employment of those nobler qualities we exercise the very faculties of God. We love these faculties not because they are divine; the word "divine" simply signifies that they are the natural "desire of all nations." They are divine because we love them. It is not of importance or concern to man that God is strong, or true, or loving; what concerns us is that in the human heart Strength, Truthfulness, and Love are enshrined as divine. We worship not the fruits of strength, truthfulness and

love, but we worship those divine qualities themselves as they are actually found characterising the very processes of life. In a word, we recognise that no man comes to God save through the divinity incarnate; it is by allegiance to the ill-developed qualities of God within us that we can come to the grateful appropriation of the well-developed qualities of God without. Thus the law of our own minds must control our thought; we must think in accordance with truthfulness rather than in accordance with "Truth." To think wrongly about God is better than to accept without thought a mere conclusion concerning Him, for it is the very essence of the God we do actually worship, that His nature is communicable to us only in the *processes* of living; in thinking truthfully the divine quality becomes the very quality of our own being; and what matter if we go a little out of our way to take a walk in the very presence of God; we shall rest more at ease in the wayside inn of our wrong conclusion after the walk, than we could hope to rest at the great hostel to which the public automobile could have been trusted to take us.

Thought, however, is not the whole of faith. A religious faith dominates all the activities of the being; it has a core of understanding and a core of emotion; it is twin-hearted; and a free faith implies more than a free belief. It implies a free belief which carries with it a freedom of heart; as the mind is released to exercise itself in the very thoughts that are native to it, despite the dangers of a wrong conclusion, so the heart must be liberated to love the things it finds lovable, and to adore the very things which in their ineffable beauty do actually draw out the soul in praise as the sun calls the blossom to a summer bough. But here we hesitate; we have run the risk of freedom of thought until we are a Cave of Adullam for the curious-minded; we have paid the price in producing a large percentage of minds which mistake their freedom-to-think for a freedom-from-thought; we run these risks because we believe that in the act of honest thought a man develops within him the nature and presence of God. But when we come to face the freedom of feeling we draw back; if men are not compelled to feel "rightly" we must expect a social chaos! Orthodoxy we scout, but orthopathy—God forbid but that we should be persons of very right feeling!

Has a man the right to submit himself to the real, honest, sincere desires of his heart, to sort them, weigh them, and develop them, seeking among them the thing he most deeply loves, praising the thing he most sincerely admires, and refusing, if needs be, allegiance to the things it is "right" to love and admire? Is it not a suggestion of sin to suggest such freedom? Surely that is the question which has been asked and answered so often with regard to freedom of mind; it is the old alternative—sincerity or propriety. We must worship the thing that calls for our worship; and such a worship would scarcely take the form of the dull drawl in which we are accustomed to praise "Almighty God." We must love the divine which shines into our eyes and calls out the irresistible passion of our own

love in return. Such a love will not forget communion, even if it has no hour appointed for the purpose. We must own up how much we love that virility and strength which in the stupid profanity of our day we call the "Devil"; we must cease from the forced effort to constrain our hearts to praise the dull idol of "right" feeling and "right" thought (whom we still affect to worship in some hymns), and trust our minds and hearts to lead us through to the very God they only can discover. Freedom cannot be inherited, it is proper to the brave; no man dare make us afraid, and that is our inheritance; but liberty is his alone who will dare to be free—who will dare to discover and obey, in the depths of his own desires and aspirations, the inward writing of that holy law of which the heart and mind of God consist.

With what a passionate joy does the first vision of a free faith baptize a man! How great a change it works in life when religion means the honest development of those qualities of heart and mind which have enabled us to "divine" divinity; when we find ourselves free to adore the thing we naturally do adore, to cultivate pity for the pitiful and ridicule for the ridiculous, love for the lovable, praise for things that stir us up to praise! What a piece of news it will be for the world when we are able, out of freedom, to declare that the virile "Devil" we admire has gone into partnership with the God who lacked virility, that "Deadly Virtue" has been dethroned together with her consort, "Deadly Vice," and that the straight-ahead living of the life we honestly desire to live is the way to hold communion with that divine Being of whom we have the only revelation we can have in the sincere and secret purposes of our own souls. We trust the mind to think; let us also trust the heart. Goodness is as unsearchable a thing as Truth; but in sincerity we are experiencing the living heart and mind of God. The highways of God have ever run through wildernesses, and the Great Highway from bestiality to divinity runs through the desert of our superstitions, lusts, thoughts, and aspirations, on through the nature of man into the nature of God.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

RELIGION AND THE SUPERNORMAL.

SIR,—May I reply to one or two of the criticisms contained in the two letters which have appeared in the INQUIRER about my articles on "Religion and the Supernormal"? I hardly expected that my view of spiritualism would commend itself to ardent spiritualists, but I am

sorry that Mr. Rix should think my "assumptions are not fair." May I point out that when I spoke, in my general introductory remarks, of harnessing psychic forces to serve our petty, utilitarian ends, I was not referring specially to spiritualism, but was thinking rather of our modern tendency in the use of mental and clairvoyant power. Of this, I believe the phrase used to be a true description. The spiritualist movement has quite possibly stemmed the tide of secularism, and unsettled narrow orthodoxy, but my whole contention is that it does not substitute anything worthy the name of religion. Certainly it is "a legitimate field of inquiry for all truth-seekers," but I, personally, question whether it can be considered as "a religion of a high order." The mere fact that, in the nature of things, spiritualism demands both leisure and culture of its devotees, thus excluding the masses of wayfaring men who are fools, would seem to stultify this claim.

As regards the letter on spiritual healing, I am greatly indebted to the writer for her interesting remarks. I do not make any fundamental distinction between the terms "spiritual" and "mental" healing. The results obtained from both are identical, and are due to the action of one and the same force—the force of suggestion. Only the ideas suggested are different. In any case, to make any such distinction was immaterial to my purpose, which was to point out the danger of the present tendency to make these powers into special cults. (By the way, I never used the term "pain-shunning cults." I said that, in these "pain-shunning days," healing cults were popular.) Cults of spiritual healing seem to me in no way less a perversion of intrinsically valuable and beneficent gifts than cults of mental healing. Indeed because religious ideas are suggested, they are more dangerous to religion, and lay themselves open to Dr. Inge's recent gibe that "the medicine man is reappearing as a faith healer and making a good income. Christian Science churches and hotels at Lourdes do a roaring trade. Priests are overjoyed at the unexpected boom in their earliest line of business." Christ and his disciples never isolated their gifts. Indeed, the general tendency to do so on the part of the curious crowd, who cared not for the Life revealed, but only for the material benefits gained, was a constant source of regret and disappointment to the Master. That the control of mind over matter is subservient to other elements in Christianity must be acknowledged: by all who believe that, though "it takes a soul to move a body," the primary business of religion is not with the bodily, but with the spiritual life. So long as religion is occupied in "blasting rock" (which is often her initial task), the "explosive force" contained in the control of mind (or spirit!) over matter must remain her best instrument. "Our friend the pickaxe" is not in it at all. But directly she starts upon the work for which she really exists, that of building a fair and beautiful bridge from the human to the divine, mere destructive tools become subservient to constructive ones, to a hundred wonderful and delicate implements which at last raise a structure by

which it becomes possible to enter into "life upon the spiritual plane."

As to your correspondent's remark on physical pain, it seems to me that as long as we are in the body it is bound to exist. It is too inextricably bound up with the natural facts of birth and death, for instance, ever to be entirely supplanted by spiritual suffering, as it certainly was not supplanted in the life of Christ (the alternative reading of the Hebrew word translated "grief" in Isaiah liii. is "sickness.") At the same time, I do not question that mental suffering is infinitely more difficult to bear, and leads us, perhaps, nearer to Calvary. But the two cannot be separated. The very fact of the control of mind over matter means that so long as we have bodies mental suffering must react upon them, and produce physical suffering. Where there is most love there is most suffering—of both kinds. Thus they were mingled in the life of Christ, who submitted to hunger and thirst and weariness and nervous exhaustion for the love he bore mankind, before he entered upon the combined physical and spiritual torture of Calvary.

In conclusion, I regret if my article conveyed the impression that I was wholly out of sympathy with the modern revival of healing powers. On the contrary, I regard it as a most hopeful sign of re-awakening faith. Only the movement needs to be guided on right lines, lest we become as men who linger in the pleasant backwater of some mighty river, rejoicing in the fruitfulness and verdure which its passage leaves, instead of committing ourselves to its broad bosom, and seeking, with it, the infinite sea.—Yours, &c.,

V. E. CRAFER.

Shanklin, June 10.

THE HUMAN AND THE DIVINE.

SIR,—It will probably please V. D. Davis if I confess, in answer to his letter on "The right use of words," to having said *exactly what I am reported to have said*, and I am quite prepared, after having read his or her letter, to say it again—with added emphasis; for it as adequately represents my convictions and personal acceptances as anything I ever said. I don't blame him for protesting if he doesn't feel as I do. He should. That's the way we get to truth—by adjuration and protest. The statement I made is true for *me*, and hence can hardly be mischievous. It's well that V. D. Davis puts in "it seems to me."

But now, is it true that we feel ourselves to be separate isolated personal items?—for that's what V. D. Davis' contention comes to. He says, "Our life, with all its mystery, is not of ourselves"—then, "We know we are *not* the Absolute." Well, how do you get this "mystery not ourselves," and not be the Absolute? For the mystery not ourselves is still "our life." "God is the deepest reality of our life," he says again. Precisely! Then why deny it? Why not take the great truth for all it is worth? What is the difference between saying "I am God" and "God is the deepest reality of our life," or "It is the strength of the Eternal

that quickens us in our obedience"? I think my phrase has the merit of brevity, but it means the same thing. Again, "If we know anything we know that we are not the Absolute." And how do we know that? Must we not know (1) ourselves, (2) The Absolute, and then judge between the two? But is there anything outside the Absolute?—because, if so, then it seems to me (useful phrase!) the Absolute is not absolute. I'm afraid I do not know I am not the Absolute. I do know—or apprehend, or realise, or accept, or "get"—that my apparent individuation leads down from the point of isolation in expression into that in which all its value is amalgamated with all else, not lost but saved in that amalgam—and that amalgam is my reality in whom I live and move and have my being.

I am not a believer in absorption—I don't believe we were ever separated to be absorbed. I do not speak of "sparks of the Divine" any more than I speak of "bits of Deity" or, for the matter of that, "pounds of God." It's all the vulgar product of this materialistic method of parcelling God out, distributing the Infinite—and I am sorry to say I don't think Professor Hy. Jones does go any higher. His article, which I remember reading, puts me in one place, and God in another; and somehow I, whom he made, am not He. There is space or lapse between us; I can lose him or find him, and so on. No! It doesn't help me. It's too far off, too cold. I want a God whom I never lose. I must be God—for that's the only guarantee of any God at all for me.—Yours, &c.,

DONALD G. FRASER.

Pembroke Chapel, Liverpool, June 4, 1914.

THE SUSTENTATION FUND.

SPECIAL APPEAL FOR £50,000.

SIR,—On behalf of the Special Committee for the above object, we have the utmost gratification in reporting that the appeal has met with a splendid success. The total promises amount to £50,938. From this we have had to write off £500 in consequence of lamented deaths. In addition £109 have been secured in new and increased annual subscriptions.

No further appeal will, of course, be made. But we have reason to believe that some friends, who have not yet contributed, desire to be associated with this memorable enterprise. If so, we shall be delighted to hear from them as soon as possible. In a short time we hope to send to each contributor a complete list of Donors with a statement of accounts. The Committee has already decided to hand over to the Treasurer of the Sustentation Fund £43,500, and we shall continue to transfer further sums as they come in. *Donors are requested to pay their instalments to our Treasurer, Mr. Monks.*

It has indeed been a real joy to us to be the channel of such splendid beneficence for an object of such vital importance to our Churches. It has been an immense encouragement to find our laity so devoted in their loyalty to our Church life, and so true in their attachment to our Ministry. The ministers themselves appreciate this

most keenly, and many of them will go on their way rejoicing, able to do better work through knowing that a less inadequate, and, what is of perhaps greater importance, a less precarious provision is made for *efficient and faithful service*. On their behalf, as well as on that of the Committee, we desire to record a gratitude deeply felt.

One further word must be added in recognition of the splendid spirit manifested in the union of all our people in laying this gift on the altar of our church life. Of happiest omen has been the close alliance between the National Conference and the British and Foreign Unitarian Association. They have marched together under a single banner. Hence the triumph of the common cause. *Te Deum laudamus. Si sic semper!*

HUGH R. RATHBONE, *Chairman.*

H. ENFIELD DOWSON, *Vice-Chairman.*

F. W. MONKS, *Hon. Treasurer, Stonecroft, Warrington.*

JAMES HARWOOD, *Hon. Secretary, 60, Howitt-road, Hampstead, London, N.W.*

HELP FOR THE BLIND.

SIR,—I have listened with interest not unmixed with indignation to the letter which appeared in your issue of May 21, with reference to Mr. Pearson's effort to cheapen Braille literature. Sentiments similar to those embodied in this letter come to one's ears from time to time, though perhaps they do not often appear in the public press, and as a blind person I should like to contradict them. It is not true that the majority of blind people are not fond of reading. When such a statement as that is made it suggests that our intellects are inferior to those of our sighted brothers and sisters, which is another fallacy. Of course, there are dull blind people as well as dull sighted people, but is Mr. Pearson's scheme to be dubbed "crazy" because a few will receive no benefit from it? As a general rule reading is the greatest pleasure a blind person has. But books do not merely give pleasure. From them we learn, without them we are in gross ignorance. Few blind people are wealthy enough to pay a reader, and, up to the present time, the amount of Braille literature has been wholly inadequate for the needs of the blind. This hampers education, cripples our outlook in life, and makes us incompetent to take our place as ably as we ought to do among our sighted friends. The scheme which Mr. Pearson is organising is a daring one. It is unique in character, its great object being to give us the same chance of reading good literature which sighted people enjoy. I wish the head of the institution whom Mr. Buckland mentions would gather his men together and tell them that Braille books were to be had as cheaply as printed ones, and if he could make them fully understand that such a thing was possible I think the result would be different from what he expects, unless the people are already prejudiced against the scheme. I am fully aware that books are not the only requirements of the blind, but they are a great necessity, and Mr. Pearson deserves the hearty thanks of all blind people for the

gallant way in which he has come forward and brought our case before the public. I should like to add that he has able men to help him, and not "broken-down curates and briefless barristers." Anyone who has ever heard the Blind Chaplain of the National Institute preach will agree that he is a very eloquent speaker, and shows no signs of feebleness.—Yours, &c.

MABEL GREEN.

23, Gloucester-road, Regent's Park, N.W.,

June 4, 1914.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—The Philosophy of Biology: J. Johnstone. 9s. net. Harrington and his Oceana: H. F. Russell Smith. 6s. 6d. net. Know your own Mind: William Glover. 2s. net. Philosophy: What it is: F. B. Jevons. 2s. net.

MESSRS. CASSELL & Co., LTD.:—Give us White Men: Edited by Pearkes Withers. 1s. net.

MESSRS. J. M. DENT & SONS, LTD.:—Edward Dowden's Letters. 7s. 6d. net.

MESSRS. MACMILLAN & Co., LTD.:—Work and Wealth: J. A. Hobson. 8s. 6d. net. Macaulay's History of England. Vol. III. 10s. 6d. net.

MESSRS. METHUEN & Co.:—Love's Coming of Age: Edward Carpenter. 1s. net.

SUNDAY SCHOOL ASSOCIATION:—Home Prayers for Young People: W. G. Tarrant 1s.

THREE important articles by Father Adderley, the Rev. J. M. Thompson, and Mr. Archibald Weir, dealing with present controversies in the Church of England, will appear in the July issue of the *Hibbert Journal*. The issue will also contain articles on mysticism by the Dean of St. Paul's and the Hon. Bertrand Russell.

FOR THE CHILDREN.

THE ANGEL IN THE MARBLE.

I ONCE read a story of a sculptor who was out walking with a friend. On their way they came to a quarry whence men were digging blocks of marble. There was one block of a very curious shape, and the sculptor stopped to examine it, and then he bought it and ordered it to be sent to his studio. His friend thought him foolish to buy a piece so irregular and rough and cornery. Months passed, and he received a message asking him to come to the sculptor's work-room. There he found a most beautiful angel cut from shining white marble. Then the sculptor told him it had been cut from the block he had despised. "You only saw the ugly-shaped block that day," said the sculptor, "but I saw the angel in the marble." There is a tale, too, something like this of Michael Angelo, the Italian sculptor, perhaps the greatest sculptor who ever lived. He was once ordered to carve a statue from a block which someone else had hacked all out of shape. He did not stop to grumble about the awkwardness,

but set to work with chisel and mallet and made a statue of David after he had killed Goliath the giant, a statue so perfect that for four hundred years it has been wondered at and admired by all who have seen it, and is still one of the great treasures of Italy.

This is very much like the story of poor Michael Angelo's own life. Others did the most they could to spoil it, but he never gave in. People engaged him to do work for them, but when he was half-way through it altered their minds and would not have him finish, nor even pay him for what he had done. The Pope set him to superintend the quarrying of marble at Carrara, work which another man could have done quite well, while Michael Angelo longed to be at his sculpture. His lazy father and quarrelsome brothers were always begging from him. Many of his finest works were injured or destroyed in the frequent fighting of the time. Yet through it all he worked steadily on, doing his best always. When he was starting his beloved sculpture again the Pope ordered him to leave it and to paint the roof of the Sistine Chapel. Michael begged to be excused, saying that painting was not his trade, and that Raphael would do it better. The Pope insisted, and again Michael Angelo did his best. Some of the letters he wrote may still be read, and they show how much trouble he had at this time. He was cheated and annoyed by those who professed to help him. The Pope gave him no money, he was often ill. Yet he persevered, and in four and a half years the great roof was covered with magnificent paintings. So all through his long life he refused to let trouble or sickness spoil his life and his work. He was always making a statue out of the spoilt marble.

Are not these stories good for us? We may think of our lives as blocks of marble which we may shape into beautiful forms. There is an angel in every one of us, only we must take care to let the angel grow, and not let the wild beast part of us become the master. For, after all, I expect angels are just perfect men and women and children, and it is part of our business here to make ourselves perfect. We often say we could do so much better if we were somewhere else, and that it is other people who make us naughty. It's like the old story of Adam, who said Eve made him eat the apple. But we don't think much of Adam's excuse, and I am sure you will agree that Michael Angelo, who refused to let others spoil his work or his life, was much grander. I wonder which *you* are like? Do you let things round you spoil your work? I'm sorry to say I know one boy, and not a very small one either, who lets anything spoil his lessons. Even a fly can do it! When he leaves and goes to work, as he must do soon, he will find that his unlearned lessons and his ignorance will hinder him from getting on as he should do.

And I knew a girl who used to get into dreadful passions and scream and fight because her brother teased her. Of course, I don't think much of her brother for plaguing her, but if only she had remembered that it was just the spoiling of the outside of the marble! Her best plan would have been to take care that it should not spoil her life. It would have

helped if she had remembered Jesus, and that when men called him names, and struck him, and even spit on him, he never answered back, until, at the last, when they crucified him, he was able to pray to his Father to forgive them. He never allowed anyone to spoil his life. It was said of him that he was like a block of stone, which was despised and rejected by the builders at first, but afterwards found to be so good and strong that at last it was made the corner-stone.

And we must remember, too, that there is an angel in each of the people round us. It seems very hard to believe it sometimes. Of course, we all know how very nice we can be ourselves, but we don't always realise that other people, right inside, are quite as nice as we are. Something perhaps has spoilt them outside, but if we are just loving and helpful to them we shall find there is beauty underneath. In one of our prisons the other day a man was shut up in a punishment cell for striking a warder. He was not at all a pleasant-looking man, and the jailers only saw the wild beast in him, fierce and cunning. But there were some mice in the cell, and they saw more. They saw in him the Angel of Love, and fearlessly they ran up his arms and round his neck. A gentleman who visited the jail, taught by the mice, also saw the Angel. He spoke kindly of the man's pets, and his kind words broke through the hard, ugly outside of the poor prisoner and reached his heart, so that he sobbed out his repentance. We hope in the future he will be able to carve his life into something good and beautiful, and show the world the angel which is in him as it is in each one of us.

EMMELINE DAVY.

MEETINGS AND GENERAL NEWS.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL BUSINESS MEETING.

THE proceedings of the Whitsuntide Assembly were resumed on Thursday morning last week, when the annual meeting of the British and Foreign Unitarian Association was held at Essex Hall, under the presidency of Mr. George H. Leigh. There was a large attendance of the members of the Association.

The Secretary, the Rev. W. Copeland Bowie, and the Treasurer, Mr. Howard Chatfield Clarke, submitted the annual report and statement of accounts, the Treasurer remarking that with an income down to £6,194 the Association had still managed to live within its means. This, however, was largely owing to the fact that during the absence of the Secretary in Canada some of the publishing engagements of the Committee had been in abeyance, and estimated expenses had thus been postponed. The subscriptions were down £170; and the large donations, including one of £1,000, given in 1903, and contingent on the promise of a number

of other special subscriptions, had now come to an end. If that income could be restored it would be spent in missionary work. He had pleasure in announcing the completion of the Sustentation Fund, which had reached the sum of £52,025, including interest to the amount of £1,669. They congratulated the Rev. H. Enfield Dowson on the successful accomplishment of this undertaking; and when the Fund became fully operative it would have the effect of setting free some portion of the funds of the Association for increased missionary efforts.

The Rev. H. E. Dowson acknowledged the congratulations on the completion of the Fund, and mentioned the share taken in the work by the Treasurer, Mr. F. W. Monks, and the Secretary, the Rev. J. Harwood. Mr. Dowson said that when he was President of the National Conference two things were before his mind, one of which was that the Association and the Conference should work together as one man; and this money, however hard they might have begged, would never have been obtained unless that union had been made real.

The President, in moving the adoption of the reports, also joined in the congratulations on the completion of the fund, and then referred to some of the special features of the Association's work. He spoke highly of the Pioneer Preachers' movement and of the Van Mission, and proceeded to emphasise the importance of active co-operation among our organisations, which he believed would be in the general interest of the Unitarian body. The position and leadership of ministers, and their relation to men and affairs, were also discussed, as well as the dependence of the Association upon the co-operation of the churches up and down the country.

The Rev. E. Savell Hicks, of Dublin, seconded the adoption of the reports in a few words of hearty appreciation of the work of the Association, and strongly urged the importance of more publicity being given to the church services.

On the motion of Dr. Blake Odgers, seconded by Mr. F. W. Monks, Mr. Leigh was thanked for his services as President during 1913-14, and Mr. J. F. L. Brunner, M.P., was elected for the ensuing year. The retiring President then referred to the interest he had found in the work of the Association, which he hoped and expected he would be able still to retain; and the new President said he had taken the office very largely because his father (Sir John Brunner) had filled the office some years ago. But as even hereditary institutions had to justify themselves in this country, it would be his duty to justify his acceptance of the office.

The Committee and officers were then elected, as follows:—Chairman of the Committee, the Rev. W. G. Tarrant; treasurer, Mr. Howard Chatfield Clarke; auditors, Mr. H. Gimson and Mr. E. Furnival Jones; Committee, Mrs. Bartram, Mr. G. W. Brown, Mr. H. G. Chancellor, M.P., Miss Clephan, the Rev. C. Hargrove, the Rev. J. Harwood, Mr. Charles Hawksley, Miss Herford, Mr. R. P. Jones, Mr. H. B. Lawford, Mr. E. W. Monks, Mr. R. M. Montgomery, Dr. W. Blake Odgers, Mr. C. F. Pearson, Mr. Percy

Preston, Mr. Ion Pritchard, Mr. A. H. Punnett, the Rev. C. J. Street, Miss Tagart, Mr. A. A. Tayler, Mr. Harold Wade, Mrs. Wooding. The Rev. Charles Roper, who retires from the Committee on his removal to West Kirby, was elected a member of the Council.

Mr. Percy Preston, Mr. Ion Pritchard, and the Rev. W. G. Tarrant were appointed representatives of the Association on the Board of Management of the Sustentation Fund.

It was agreed that the Committee should take steps to secure the incorporation of the Association, so that its property may in future be vested without the necessity of appointing and re-appointing trustees.

A resolution on the Hundred Years of Peace between this country and America was then submitted by the Rev. W. G. Tarrant. The resolution prayed that future differences should be settled, should they arise, by an appeal to reason and conscience and never again by the barbarous arbitrament of the sword. Mr. Tarrant hoped the occasion of this celebration might arouse the attention of people in all parts of the world to the futile war system of negotiation. He rejoiced that many of our compatriots had taken a leading part in promoting sentiments of peace between the two countries, and recalled the step forward in favour of arbitration at the instance of Mr. Taft.

The next resolution expressed sympathy with men and women who in all lands are striving to promote pure religion and perfect liberty, and offered a welcome to the representatives of kindred organisations. Prior to the passing of the resolution a letter of greeting from Bishop Ferencz, of the Hungarian Unitarian churches, was read, in which he expressed the fraternal interest of Transylvanian Unitarians in the prosperity of their English brethren.

Thanks were voted to the local treasurers of the Association for their efforts in collecting subscriptions, and to the congregations for the annual collections in aid of the funds of the Association; to the Rev. Alfred Hall, preacher of the Annual Sermon; the congregation at Islington for the use of the chapel, and to friends in London who had extended hospitality to delegates and visitors; and a welcome was also offered to the following new ministers who had entered on their duties in our religious community since the last annual meeting:—The Rev. E. G. Evans, Dudley; the Rev. E. T. Evans, Aberdare; the Rev. J. C. Flower, Sale; the Rev. J. Hinkins, Accrington; the Rev. A. H. Lewis, Pendleton; the Rev. D. B. Martin, Finchley; the Rev. A. V. Moody, Horsham; the Rev. R. F. Rattray, Liverpool; and the Rev. J. W. Saunders, Liverpool.

Mr. J. C. Warren had given notice of his intention to move a resolution in favour of instituting a committee for the purpose of collecting and safeguarding historical matter relating to our churches, and empowering the Association to take the necessary steps to give effect to the resolution. He spoke of similar societies in other bodies, and mentioned that the Rev. Alexander Gordon was a member of the Council of the Congregationalist Society and wrote for that body. The Friends

had such a society as well as the Baptists, and also the English Presbyterians. He believed the effort would be of much use. Some dozen years ago the National Conference was asked to take the matter up, and he (Mr. Warren) was appointed a member of the committee, but he had never been able to obtain any information as to whether meetings would be held. Hence his action in approaching the Association.

Mr. Warren's proposal was warmly welcomed, and several speakers spoke as to the necessity for such a piece of work being undertaken. Miss Tagart seconded the resolution, and referred to the interest evoked by the collection of historical memorials made at Birmingham on the occasion of the Conference there. The Rev. A. Hall and the Rev. A. H. Shelley also supported; the Rev. A. Hurn dissented on the ground that the Association business was to make history, not to preserve its records. The Secretary, however, pointed to the rules which would cover the proposed action, and urged that it would help to preserve the civil rights of the churches if the records themselves were preserved. He mentioned that the Association had spent nearly £100 in legal expenses during last year in order to prevent a small poor chapel being filched from us. Had the records been easily available it would have saved the Association perhaps half that expenditure. The Revs. W. W. C. Pope and S. A. Mellor also supported the proposal, and the resolution was carried without dissent.

MISSIONARY WORK OF THE ASSOCIATION.

A conference on the missionary work of the Association had been announced, with addresses by the chairman of the Foreign and Colonial Committee (the Rev. Charles Hargrove), the Home Mission Committee (Mr. Roland P. Jones), and the Publications Committee (Mrs. Wooding). Time, however, did not permit Mrs. Wooding to tell the story of what had been done by her committee, and the two other addresses were also shortened. A remark of Mr. Hargrove's, to the effect that the difficulty in the way of the Foreign Committee's work arose from the want of knowledge on the part of many of their supporters as to what is being done, applies almost equally to the whole operations of the Association, and we commend a careful perusal of the annual report to those who care to see how far the operations of the Association extend, and how necessary it is that the resources available for the work should be maintained.

The Rev. Charles Hargrove mentioned many of the lands to which the Association sends assistance, and its active co-operation with the American Unitarian Association in efforts for the dissemination and maintenance of Unitarianism and liberal religion generally in Europe and the Colonies, as well as in remote parts of the world where pure religion is striving to express itself. He spoke particularly of the Rev. W. Copeland Bowie's mission to Canada, and hoped men would be found willing to respond to the call for service there. He knew the men were wanted at home as well; but

he urged that we gained by what we gave; otherwise he would have had no part in the work. What we gave was very small compared with the great efforts of the other denominations; but it was right that we should do all we could.

Mr. Roland P. Jones pointed out that the object of the Conference was that suggestions might be forthcoming from the members of the Association. This was particularly so in regard to the Home Mission work. He defined the relation of the Pioneer Preachers to the Association, and proceeded to discuss the effects that the raising of the new Sustentation Fund might have upon the operations of the Association. One of these was the removal of the burden of supporting fully established churches. But if people assumed that because of the success of the Fund they might reduce their subscriptions to the Association, then no one would be better off. He hoped, in regard to the new Historical Society, that some sort of architectural branch might be formed. In the Headquarters at Beacon-street, in Boston, they had on the walls photographs of all the churches in the country. Declaring himself to be still under the impressions of his American visit, Mr. Jones protested against the habit at home of conferring too much about ourselves. We are using up a great deal of energy, he urged, which might more profitably be diverted into active missionary work. It was possible to get into a position like that of Mark Twain's Mississippi steamer, which had to stop the engines when it wanted to whistle. We want to get out of the habit of too frequently feeling our pulse; and to embark instead on some solid and romantic missionary work. In the history of the Mansford-street Mission they had the record of the work of Mr. S. W. Preston and Mr. David Martineau. That was a wildly romantic experiment, and perhaps nowadays we should shrink from anything of the sort. But we ought to do some really rash thing that might not succeed at all. In any case it was better than a too cautious and tentative policy. He hoped the outcome of the request that had been sent to the local societies would result in such practical suggestions that during the coming winter they might be able to launch out in new directions.

Mr. Charles Hawksley spoke in support of the Historical Society, and was followed by the Rev. A. Charlesworth, who suggested that in any new missionary work the Association should adopt a policy of concentration on a particular district, rather than diffusion of its energies over a number of areas simultaneously. The Rev. Thos. Paxton advocated holiday services abroad; and the Rev. H. E. Dowson showed how in the East Cheshire district they could find room for all the funds which the Association hoped to have at its disposal for the new work. The Rev. H. B. Smith urged the necessity for a Chapel Building Loan Fund, free of interest, and Mr. Jones intimated that for London such a fund was already in existence.

The Rev. W. G. Tarrant, chairman of the Executive Committee, wound up the discussion; expressed regret that the time had not allowed any discussion of the

publication department, and hoped that next year there would be a great move forward in all the work of the Association.

NATIONAL CONFERENCE SOCIAL SERVICE UNION.

DR. CARLYLE ON SOCIAL UNREST.

THE annual meeting was held on the afternoon of the 14th inst., the Rev. H. Enfield Dowson in the chair. Miss C. Gittins submitted the annual report. Among other interesting items it referred to the formation of branches, that at Birmingham being a large one, and to the establishment of the Council of Christian Witnesses, which aimed to draw together all those who felt that the spirit of Christianity should be applied to every relation of life. The Union had taken part in the gathering at Swanwick, and hoped to do so again this summer.

Mr. Weiss submitted the Treasurer's report, which showed funds in hand.

Resolutions were passed adopting the reports, thanking the retiring officers, and appointing officers and committee for the ensuing year.

Miss Lucas moved and Mr. R. Robinson seconded the following resolution, which was carried:—"Holding as Christians that the individual life of every person is sacred and that it is therefore intolerable for any department of our industry to be carried out under conditions which involve the misery and want of the labourer, we believe it to be the fundamental Christian principle of wages that the first charge upon any industry should be the proper maintenance of the labourer, and we therefore declare our adhesion to the principle of the living wage, and pledge ourselves to co-operate in promoting its extended application in whatever way we can, both by our private and public action."

The Chairman then called upon Dr. A. J. Carlyle to address them. As chairman of the Committee of Manchester College, Oxford, he regarded Dr. Carlyle as his near neighbour, and he rejoiced at the goodwill indicated by the presence of Dr. Carlyle among them that afternoon, and also of Dean Inge on the previous day.

Dr. A. J. Carlyle said he fully shared in the neighbourly regard expressed by the Chairman. Unless they as Christian people could combine together, they had no right to expect any share in the application of their principles to practical life which was coming. By co-operating together for practical ends they got over many other difficulties. It was not his intention to speak to them of the application of the principles of religion to social life on that occasion, but rather to point out the form of certain difficulties which had arisen during the last four or five years. Sometimes he thought we missed the meaning of what was happening by not putting things together. What, he asked, are the causes of the present troubles in the industrial world? The chief cause, he thought, was the steady advance in the price of commodities, while wages had stopped rising in proportion. It had been stated that the difference was as much

as 15 or 20 per cent. against the worker, though this was doubted by some. In consequence of this the policy of conciliation had broken down. The authority of the labour leaders, who, it should be recognised, had always stood for conciliation, had weakened, and the rank and file were now against conciliation. However much we may deplore this we must at least allow that it is natural. While adequate wages could be secured by peaceful means all was well, but when conciliation failed other measures must be adopted. It was well that the public should know that the policy of the labour leaders had been for peace. Now Syndicalism was coming to the front. It was a word difficult to define, but for practical purposes it might be regarded as a reversion to the revolutionary principles of forty years ago. We may deplore this, we may feel it our duty to resist these forces, but we should do wrong to undervalue the cause of them. And the first and most disquieting indication is not the general strike. He saw no signs of any attempt at a general strike, but the "sympathetic strike," whereby workers not immediately affected by the dispute thought it their duty to join in. This was disconcerting, and the results social confusion. Moreover, he was afraid that the practice would tend to grow. Again from our point of view we may regard this as wrong-headed, but we must also own that it is very magnanimous of the workers and shows a growing sense of solidarity on their part, and the recognition that it is the duty of the strong to stand by the weak. They were learning that they were members of society. Then another truth has flashed upon the workers and society alike, one that should have been recognised long ago if we had been consistent thinkers, namely, that society is really in the hands of the workers, that only a few forms of industry have to be suspended and the whole social system is put out of gear. On account of this we have during the last few years witnessed Government interference. Further difficulties may be looked for in this direction. Again we may deplore the facts, and point out that the workers themselves are the first to suffer, but at the same time we must own that they take it very patiently, and do not fume like the average middle class man. He was no prophet of evil, but these were serious matters, though he did not say there was no way out. The facts must be faced, however, and while he was not there to advocate any system, it seemed inevitable that a larger control of industry would have to be undertaken by society. Once it was thought that Government would only have to deal with sweated industries, but it was evident that other sections must be controlled by it. Something might be lost thereby, but there would also be a gain. In the end the only solution could be that the nation must become a great Christian society, governed by the great Christian ideals which were summed up in love to God and love to man.

The Rev. J. M. Lloyd Thomas, in moving a vote of thanks, said that one thing was certain, that the workers were convinced of the utter futility of Parliament to help them.

The Rev. Stanley A. Mellor, in seconding,

recalled his Oxford days, when, perhaps all unknown to the lecturer, he had learned from him the first steps in social service. The problem of the submerged tenth and the problem of the skilled worker were two separate questions. In dealing with the latter they must never forget that they were dealing with personalities.

THE NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

PUBLIC MEETING.

THE anniversary meetings of the Unitarian Temperance Association were held on Friday, June 5. The Rev. W. G. Tarrant, the President, was in the chair, and in the course of his address extended a cordial welcome to those who were for the first time taking an active share in temperance work. The younger generation ought to be heartened to go on and make their own lives happier and the world better by their efforts. Among the many reasons which made him in earnest about temperance work he mentioned the sad fact that in the course of his own experience he had known six ministers whose work had been rendered ineffective, and their lives dishonoured, because they had succumbed to the fatal habit of intemperance. With their disgrace they were all besmirched, for they were all members one of another, and most people could match this experience, no matter to what group or section of society they belonged. He pleaded that all present, whatever their position might be, should try to stem this great evil, however insidiously and seductively it was presented to them, and as far as possible use their efforts so that the rising generation might be protected against its temptations. He recommended them to equip themselves by procuring Mr. Guy Hayler's "Prohibition Advance in all Lands," which was full of valuable information about the progress of the Temperance cause all over the world.

The Rev. Dr. Crooker, President of the American Unitarian Temperance Society, said he brought the meeting good tidings from America. They had in his country at the present time a Cabinet committed by personal practice to total abstinence, and they had recently had two weddings in the White House at which no wine was drunk. The Secretary of State, Mr. Bryan, who drew a good many gibes upon himself when he explained at the beginning of his term of office that he was a total abstainer, had won the respect of the nation, and the Secretary of the Navy had recently issued an order abolishing the officers' wine mess. The grog ration they had abolished at the close of the Civil War. It was a great thing to have a national administration committed, not in theory but by personal preference, in a purely simple but earnest way, to the position which they themselves occupied. The law was also helping them in their struggle, all through the industrial world the temperance cause was mightily effective, and it was a significant thing that one of the most influential newspapers in America, the *Chicago Record Herald*, had

just recently made a public declaration that they would no longer print liquor advertisements in their columns. Other newspapers had done something of the sort, but none with the prominence of the *Record Herald*. In addition to this the doctors and druggists of America were seriously considering whether they could not eliminate brandy and whiskey from the pharmacopœia of the country. The best doctors were no longer using it themselves. In almost all cases alcohol was more harmful than good, and gave not life but death. There was, however, a feature of the situation which was perplexing and troubling many people, namely, that in the last few years the consumption of intoxicating liquor in America *per capita* of the population had increased faster than the growth of the population, the latter being a little over 2 per cent., the former a little under 4 per cent. This fact is taken advantage of by men engaged in the drink trade, who say that as the "dry" territory increases the consumption of liquor also increases. There were many things which had to be taken into account in regard to this state of things, for instance, the use of alcohol in industries, which had greatly increased. Thousands and thousands of gallons were used every year in the orange growing districts where frost-bitten oranges are subjected to an alcohol bath. Then, again, the city population was everywhere growing. The cities were "wet," and those who were interested in the drink traffic were spending millions of dollars in trying to force their goods upon the public. It was a most unfortunate fact that drinking among women was on the increase, and, in addition to this, they were receiving into their country every year vast numbers of foreigners, most of whom were alcohol drinkers, and when they settled in the United States their appetite seemed to be stimulated. The truth was, not that the population as a whole was drinking more, but that they had had an immense influx of drinking people into their country. In Boston, last year, a city of less than 700,000 people, there were over 50,000 arrests for drunkenness. These facts, however, ought not to discourage the apostle of temperance, for they were doing very well considering their great difficulties. The whole temperance problem had radically changed in the last ten years, and they were seeing it in a new light. They now knew that they were fighting what was really nothing but an ancient superstition supported by organised greed—the superstition that alcohol is a life-giver. People were drinking not because they were vicious, but because they believed this, and because it was the social custom, and the only way to give them liberty from the thralldom which destroyed them was by every possible method of education.

Miss Harriet M. Johnson, who was the National British Women's Temperance Association delegate to the Convention of the World's Women's Christian Temperance Union held in Brooklyn, U.S.A., gave some interesting figures illustrative of the remarkable progress of prohibition in the United States and Canada. Seven years ago, when she was in America for the first time, it was being said by the

women there that in 25 years' time they would clear the liquor traffic out of the United States. On the occasion of her second visit it was confidently said at the Convention she attended that they would have national constitutional prohibition in 1920. She herself believed that they would certainly get it then, if not sooner. In one thing the Americans seemed ahead of English people: they believed what the doctors told them, and the doctors are telling them that alcohol is a bad thing. In the industrial world the question was being seriously taken up, and a number of railways and workshops had made it a condition that their workers should be total abstainers.

The following resolution was proposed in a vigorous speech by Mr. H. G. Chancellor, M.P.:—"That this meeting of members and friends of the National Unitarian Temperance Association, knowing the serious evils resulting from the use of intoxicating liquors, greatly regrets the delay in introducing the long-promised Licensing Bill, and respectfully calls upon His Majesty's Government to bring in a thorough measure of temperance reform without further delay, and to lose no time in carrying it through Parliament." Mr. Chancellor laid great stress on the increasing urgency of the question, and the necessity for strengthening the hands of those members of Parliament who are endeavouring to get temperance measures passed, and in every way proving to the Government, since all Governments only acted under pressure, that public opinion is thoroughly awake on this matter. Since 1909 the drink bill had considerably increased, and the prosecutions for drunkenness had gone up to about 179,000. A drink bill of 10 millions more than it was five years ago indicated a very serious position. They had to fight the vested interests of the drink trade, which was able to bring tremendous forces into the field, and which was more united, and possibly more enthusiastic than the temperance movement. They had to make their demands loud, insistent, effective, and constant, and then they would get the long-promised measure they were asking for.

Mr. F. R. Nott seconded the resolution. There was, he said, special need for legislation to protect the young people in the time of adolescence, which it was admitted on all hands was the most dangerous period, and the period when those habits were rapidly formed which often proved so disastrous in later life.

Mr. Lupton expressed his disapproval of the terms of the resolution, and gave it as his opinion, as a temperance worker for 50 years, that, by closing public-houses and prohibiting the sale of drink, intemperance was increased, as Dr. Crooker's figures had proved was the case in America; or, what was still worse, the taking of drugs and opiates. He insisted on the necessity for wise and gradual legislation and the constant education of public opinion. His suggested amendment, that the Association should draft a report as to the best means for supporting temperance which should be brought before the next annual meeting found no seconder, and was dropped, and the resolution was carried.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ANNUAL MEETING.

THE annual meeting of the British Women's League was held at Essex Hall, on Wednesday, June 3, at 3 p.m., Mrs. Blake Odgers, the president, in the chair. Miss V. Preston, joint hon. secretary, read the minutes, and the Chairman extended a cordial welcome to the delegates, who would, she was sure, join with her in sending a message of goodwill to their friends in the oversea dominions and in America. It was their great desire to be in close contact with the League members wherever they existed, and to realise the bond of fellowship which drew them all together. She also referred to Miss Grace Mitchell's tour in the Dominions, which she had described to them since her return, and which had done so much to stimulate the interest of the women in those far-off churches in Australia and New Zealand. Several interesting paragraphs were read from the report by Miss Brooke Herford, organising hon. secretary. Eleven new branches had been added to the roll since March, 1913, and four societies have dropped out, so that the list now stands at ninety-nine, but the outstanding feature of the year's work had been the strengthening of local associations. The committee has decided to help Mrs. Baart de la Faille in her work among the young Dutch women who came over to England, and by means of the Anglo-Dutch agency will endeavour to help them to find situations, or put them in communication with those who wish to take them as pupils or boarders. The reports of the Publications Department and Fellowship Section were read by Mrs. Wilson and Miss Grace Mitchell, respectively, and Mrs. Sydney Martineau, hon. treasurer, presented a satisfactory financial statement, which showed that the League was in a perfectly sound and solvent position with a substantial balance in hand. Mrs. Martineau referred to the loss they had sustained in the death of Mrs. Rutt, Mrs. J. A. Agate, Mrs. Jones, and Sir Edwin Durning-Lawrence. To the generosity of the latter they owed the special fund which had been of great service to them. The resolution adopting the reports was moved from the chair, and seconded by Miss Johnstone, of Bury, president of the new Manchester District Associate League.

A series of resolutions dealing with a revision of the constitution, and some proposed alterations in the rules, which the League had outgrown as it had developed, were then moved from the chair, seconded and discussed in rotation, and carried, with the exception of one clause relating to the objects of the League. It had been proposed that, with a view to widening the scope of the League, and preventing its work from assuming too limited and sectarian a character, the clause relating to the principal object of the League:—"To quicken the religious life of our churches, and to bring Unitarian women into closer co-operation and fellowship," should run:—"To bring Unitarian and other Liberal Christian women into closer co-operation and fellowship, and to quicken the religious life of the churches." This

aroused considerable discussion, and ultimately an amendment, moved by Miss Harriet Johnson and seconded by Mrs. Tarrant, was carried, to keep the original form of words with the addition of "and other Liberal Christian," after the word "Unitarian." It was also agreed that in future voting should be through the representatives, and that individual members should not have the power to vote, this being in accordance with the method adopted by modern democratic societies. The election of the officers and committee for the ensuing year was moved by Mrs. Stevenson, president of the Upperthorpe Branch, Sheffield, seconded by Mrs. Grausse, and carried.

THE CENTRAL POSTAL MISSION. ANNUAL MEETING.

THE annual meeting of the Central Postal Mission was held on Thursday afternoon, June 4, at Essex Hall, Miss Clephan in the chair. The report was presented by Miss Florence Hill, hon. secretary, who read several passages, and commented briefly on the work of the Mission. The report states that applications for literature have come from 1,118 new correspondents, while there are 1,852 old correspondents still on the books. The Committee are in constant touch with Signor Conte, whose efforts for the spread of liberal religion in Italy are meeting with success. In the autumn he made a short tour, passing through Venice, Milan, Bergamo, Parma, Udine, Turin, and Bologna, visiting adherents and sympathisers. He was very cordially received. Unanimous appreciation of the "Riforma" was expressed, Dr. della Lena, Prof. Cervesato, Dr. Diaz de Palma, and others all thoroughly approving of the lines on which the periodical is conducted. The editorship is extremely onerous, and lately Don Romolo Murri, the celebrated ex-deputy and modernist, has consented to collaborate with S. Conte. S. Conte carries on a large correspondence by letter, which he looks on as a Postal Mission. Many of these letters are of a very private and intimate nature, and it is evident that he is able to bring help and comfort to many a storm-tossed soul. Mr. W. H. Sands, who has been appointed to take charge of the Suffolk Village Mission, reports satisfactory progress, the congregation having increased from 12 to 40. At Framlingham new trustees have been appointed for the Old Meeting House, and fresh interest has been awakened. The committee are impressed with the opportunities opening out under the changing social and agricultural conditions, and believe that a new life awaits these old country chapels.

Miss Clephan moved the adoption of the report. She thought it was significant that the largest number of applications for information on religious questions came through the medium of such papers as the *Daily Citizen*, the *Christian Commonwealth*, *Everyman*, and the *Labour Leader*, showing that the liberal message was being carried over a wide field, and that they were leaving the roofs and walls in which they had themselves found a home to go out into the open and give

the truth they had received to others outside.

The Rev. Maurice Elliott gave some personal experiences, and explained that he owed his present position among Unitarians to the help and sympathy given at a critical time by the Postal Mission. Mr. Snow, of Accrington, in an earnest speech, spoke of the great encouragement and hope which many earnest inquirers known to him had received as a result of letters and books sent to them during their search for a deeper and more catholic faith. Miss Tagart congratulated the Postal Mission workers in America, Holland, and Hungary, but expressed her regret that so few people with leisure at their disposal, though drawn into many social movements, were willing to give themselves to this unseen, quiet work, the value of which was increasing year by year. Mr. H. G. Chancellor, M.P., Miss Van Eck, of the Dutch Postal Mission, Mr. Percival Chalk, and Mr. W. H. Sands, also spoke, and the adoption of the report was carried. The officers were re-elected for the ensuing year.

THE NATIONAL CONFERENCE. MEETING OF THE COMMITTEE.

A MEETING of the Committee was held at Dr. Williams's Library, London, on Wednesday, the 3rd inst. There were present: Mr. Hugh R. Rathbone (in the chair), Revs. D. Agate, Dr. Carpenter, Rudolf Davis, A. H. Dolphin, H. E. Dowson, W. H. Drummond, E. D. P. Evans, F. K. Freeston, H. Gow, Alfred Hall, C. Hargrove, C. Roper, M. Rowe, A. L. Smith, C. J. Street, W. G. Tarrant, J. M. Lloyd Thomas, Jos. Wood, Messrs. Ronald P. Jones, W. Byng Kenrick, G. H. Leigh, J. Lewis, F. W. Monks, Ion Pritchard, G. E. Verity, J. Wigley, L. N. Williams, G. W. R. Wood, and the Secretary (the Rev. James Harwood).

Apologies for absence were received from Sir W. B. Bowring, Bart., the Revs. J. A. Kelly, W. H. Lambelle, H. D. Roberts, Messrs. H. Bailly, H. P. Greg, T. Fletcher Robinson, Grosvenor Talbot, A. S. Thew, J. Harrop White, and P. J. Winsor.

Among other business the following was transacted:—

On behalf of the Committee the Rev. H. E. Dowson tendered a hearty welcome to the President on resuming his position after nearly a year's absence, caused by great sorrow and serious illness. The President briefly replied with much feeling.

On the motion of Mr. W. Byng Kenrick seconded by the Rev. Joseph Wood, and supported by the Rev. H. E. Dowson, the following resolution was carried, all standing:—

"That the Committee have heard with the greatest sorrow of the death of their colleague, the Rev. J. Worsley Austin. Mr. Austin's services to the Conference in various ways, and especially at the last Triennial Meetings, the success of which he largely promoted as one of the local Hon. Secretaries, and the career which seemed to lie before him of increasing honour and usefulness in our ministry, render his loss peculiarly sad and widely felt. The Committee desire to tender to Mrs. Austin

and her relatives the assurance of deepest sympathy in their bereavement."

The Rev. R. Nicol Cross, of Leeds, was co-opted to fill the vacancy thus created.

The Treasurer's statement, estimating a slight balance in hand at the end of the year on June 30, was received.

A cordial invitation from the Mill Hill Congregation, Leeds, to hold the next Triennial Meetings in 1915 in that city was gratefully accepted, on the motion of the Rev. Dr. Carpenter. The dates fixed were April 13 to 16.

A request from the Sunday School Association that Sunday-school work should be recognised on the programme was heartily agreed to, and a special committee, with power to add, was appointed to prepare a Draft.

The Revs. Joseph Wood and James Harwood were appointed to represent the Conference on the committee for revising the list of ministers in the "Essex Hall Year Book."

The Special Committee for raising the £50,000 Fund reported that (including accrued interest) about £52,000 had been promised, as well as £109 in new and increased annual subscriptions. In consequence of this great success it was hoped that the managers of the Sustentation Fund would be able to remove the differentiation between grants in aid of English and Welsh stipends. A resolution was adopted in support of this proposal.

Cordial thanks were given to the Revs. H. E. Dowson, Jas. Harwood, and Mr. F. W. Monks for their special services to the Fund, and the officers were requested to express through a letter in the papers hearty thanks to all the donors.

The next meeting of the Committee will be held in Birmingham in October.

* * Owing to pressure on our space we are obliged to hold over the Rev. A. Hall's sermon preached before the British and Foreign Unitarian Association, and our report of Mrs. Besant's lecture at Queen's Hall last Sunday evening till next week.

SPEECH DAY at Willaston School, Nantwich, will be held on Wednesday, June 17, and at the meeting in the Gymnasium at 2.45 the speakers will be the Chairman, the Rev. H. Enfield Dowson, the Headmaster, Mr. H. Lang Jones, and Dr. J. Edwin Odgers.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bradford.—The anniversary services were held at Pepperhill Chapel on Sunday, June 7. The Rev. Thomas Paxton, of Bradford, preached the sermons, and the chapel was crowded both in the afternoon and evening. The collections amounted to £14 5s. 7d.

General Baptist Assembly.—The 264th annual meeting of the General Baptist Assembly was held at the General Baptist Unitarian Church, Deptford, on Wednesday, June 3. The chair was taken by Mr. Walker, of Trowbridge, and the following officers were elected for the ensuing year:—President, Mr. Edward Chitty, of Dover; vice-president, Mr. E. A. Carlier, minister of Deptford; secretary, the Rev. C. A. Ginever, of Dover; treasurer, Mr. A. Walker, of Trowbridge. Following upon the above proceedings, two messengers were elected by vote. In the place of the Rev. J. Brinkworth (deceased), Mr. E. A. Carlier, of Deptford Church; and in the place of the Rev. Harvey Smith (resigned), Mr. Bond, of the Portsmouth Church.

Horsham.—The Whitsunday services at the Free Christian Church were conducted by Dr. W. Evans Darby. There was a large attendance of friends from neighbouring districts. Dr. Darby referred to the historical associations of the time, the bi-centenary of the death of Matthew Caffyn and the centenary of that of John Dendy, both of them honoured pastors of the church. The congregation at Horsham had virtually been in existence for nearly 300 years, for Matthew Caffyn, when a young man, had joined Samuel Lover in a congregation which was already founded. Forcefully he argued and laboured for that which was truth to him; that his memory had endured for so many years was, in itself, the finest tribute to his character; and those who in these days saw so much of societies formed only to dissolve, and committees whose existence was evanescent, could the more appreciate the permanence of the work so deeply embedded in the rock of truth. Yet he was the more attracted by the later pastor, who left less mark on the world about him, but whose congregation so evidently appreciated and loved him, and who recorded his passing from them with the expression of the hope that those who had reason to revere his memory would imitate his many virtues. He recommended this estimate of John Dendy, who died in 1814, to the young people who listened to him to-day, and prayed them, in their own day and generation, to labour for the spread and increase of the faith and faithfulness of the past.

Kendal: The late Mr. John Affleck.—The Market-place congregation at Kendal has suffered the loss of its most distinguished member by the death of Mr. John Affleck, M.A., D.Sc., of Castle Mount, Kendal, who passed away on Thursday morning, June 4, at the age of 75. For the last nine years he had been a constant worshipper, and had taken part in the social activities and country rambles connected with the congregation, his genial personality being greatly esteemed by all who knew him. Mr. Affleck had been a Government Inspector of chemical works in the Widnes, Runcorn, and St. Helens districts, and for many years before that he was the manager of the Jarrold Chemical Works. He is survived by two sons, Mr. W. E. Affleck, of Texas, U.S.A., and Mr. G. B. Affleck, British Vice-Consul at Peking; and two daughters Miss Evelyn Affleck, and Mrs. Sheirwater, of Southport. Mr. Affleck was a native of Ayrshire. The funeral took place on Saturday, June 6, at Lochgoilhead, Argyllshire, where Mr. Affleck's wife was buried eleven years ago.

London: Acton.—Services in commemoration of the eighth anniversary of the Unitarian Church were held on Sunday last, June 7, the preacher at both services being the Rev. James Harwood, B.A. On Tuesday a public meeting was held, presided over by Mr. A. Savage Cooper, president of the London District Unitarian Society. Other speakers were the Revs. F. K. Freeston, J. Arthur Pearson, A. S. Hurn, and A. C. Holden (minister), Messrs. G. H. Fearn, and J. A. Wilkes. In his address the minister made an appeal for an increased attendance of members at the

Sunday services, in view of both the present and the future interests of the church.

London: Kentish Town.—The preacher at the evening service on Sunday, June 14, at the Unitarian Church, Clarence-road, will be the Rev. Florence Kollock Crooker, M.A., who was formerly minister of churches in Boston, and Chicago, U.S.A.

London: Walthamstow.—The Young People's Fellowship in connection with the Unitarian Church held a week-end camp at Lambourne End at Whitsuntide, an experiment which proved very successful. On Sunday last the flower services were held, the Rev. Maurice Elliott, of Brixton, preaching in the afternoon; and Mr. F. G. Barrett Ayres, Pioneer Preacher, in the evening. The choir is in need of a conductor. Mr. R. W. Sorensen, 23, Highbury-place, N., will be glad to hear from any friend who is willing to offer his services.

Newport Isle of Wight.—The Sunday-school anniversary services in connection with the Unitarian chapel were celebrated on Sunday, June 7, when the sermons were preached by the Rev. T. P. Spedding.

Nottingham.—The honorary degree of a Fellowship of the Royal Society of Teachers of the Blind has just been bestowed upon Mr. J. C. Warren, whose acts of benevolence are well known, and who has specially devoted himself to the welfare of the blind. For nearly 30 years he has been the honorary secretary of the Royal Midland Institution for the Blind. The good work and influence of this great industrial training institution is not confined to Nottingham, nor even to the Midland district, but spreads throughout the whole of England. Its history is one of consistent progress, and Mr. Warren has been the inspiration of every advancing step during the last 25 years. The fellowship to which he has been elected is for distinguished service in the cause of the blind, and is only bestowed on those who have given very special and long-continued service to the cause.

Oldbury.—The Sunday school connected with the Unitarian Meeting House celebrated its anniversary on Sundays, May 24 and 31. On the first Sunday the preachers were the minister of the church (the Rev. H. C. Hawkins) in the morning, and the Rev. W. G. Topping, of Coseley, in the evening. In the afternoon the Rev. T. P. Yemans, of West Smethwick Congregational Church, addressed the children, parents, and friends. The anniversary was continued on Whitsunday evening, when the Rev. H. C. Hawkins was again the preacher. The congregations were large, and appreciated the singing by the children, who had been ably trained by the organist of the church (Mr. Fred Hall). The offertories were considerably above the average.

Pontypridd: The late Mr. Griffith Thomas.

—The church at Pontypridd has sustained a severe loss by the death of Mr. Griffith Thomas, which took place on Wednesday May 27. His attachment to Unitarianism dated from the starting of services at Pontypridd in 1892, at the first of which he intimated that he wished to share in the work. Ever since he faithfully attended the services, gave generous financial aid, and otherwise helped the movement by his wise counsel and advice. A little over a month ago he and Mrs. Thomas celebrated their golden wedding, and in an interview Mr. Thomas then gave to the Press, he expressed the satisfaction he felt at being privileged to take part in the establishment of a Unitarian Church at Pontypridd. He leaves behind a widow, two sons and one daughter. The funeral took place on Saturday, May 30. The Rev. W. A. Williams (Baptist), and the Rev. E. R. Dennis officiating. On Sunday a memorial service was conducted by the Rev. Geo. Neighbour, of Mountain Ash.

Portsmouth.—At the close of service on Sunday evening, June 7, at the General Baptist Church, St. Thomas's-street, Ports-

mouth, Mr. Long, chairman of the Cosham Parish Council, asked the minister and congregation to accept a large framed photograph of the late Sir John Bowring, F.R.S., who fifty years ago laid the foundation stone of the front portion of their church. The Rev. T. Bond, on behalf of himself and congregation, heartily thanked Mr. Long for his present, which, he said, would be much valued by them all as a memento. The chancel portion of the church was 222 years of age, but the front portion only 50 years. He well remembered the event referred to. The remaining debt involved had been repaid during his ministry of 28 years, and it was a source of sincere pleasure to find that the oldest Baptist Church in the borough had the best wishes and prayers of their fellow Christians.

NOTES AND JOTTINGS.

THE NEXT STEPS IN EDUCATIONAL PROGRESS.

A conference is to be held at London University on June 18, 19 and 20, under the auspices of a committee of representatives of the Fabian Education Group, King Alfred School Society, the Moral Education League, the National Union of Teachers, the Ratan Tata Foundation (London University), the School Medical Officers' Association, the Theosophical Society, the Theosophical Educational Trust, and the Women's Industrial Council. It promises to be of unusual interest, and among those who will give addresses are:—Dr. Cruickshank, of the Scottish Education Department (author of "School Clinics"), Dr. J. L. A. Paton, Professor J. H. Muirhead, Dr. Letitia Fairfield (assistant M.O., L.C.C.), Dr. N. Bishop Harman, and Miss E. P. Hughes, who will take for her subject Red Cross work and Civics in Rural Areas. School feeding, the training of the adolescent, the status of the teacher, and the relation of the curriculum to industrial conditions will also be dealt with, and a number of prominent educationists have expressed their intention of being present and taking part in the discussion. Further particulars can be obtained from the secretary, Dr. L. Haden Guest, 16A, John-street, Adelphi, W.C.

THE PASSION PLAY IN ENGLAND.

We are glad to learn that there is no truth in the rumour that the Passion Play of Oberammergau is to be performed in England. To take it out of its proper setting, and bring it into juxtaposition with all the theatrical ventures of modern times would destroy its whole spirit, and an English garden "not a hundred miles from London" could not provide the atmosphere which surrounds the peasants who have been reverently trained to play their part in this act of thanksgiving to God in their native village. An official statement has been received from Herr S. Bauer, Burgomaster of Oberammergau, in which it is stated that none of the players in this sacred drama will perform anywhere but in Oberammergau, and that the announcements, which were probably made by an agent, are only intended to deceive the public, and are pure invention.

THE "TIMES" AND FOOD REFORM.

In its mammoth Food Number of 44 pages on Monday the *Times* did contrive to find room in an odd corner for an article on "Food Reform." The writer goes so far as to say that those who regard the exponent of a meatless diet as a crank, in comparison with the reformers have made a very cursory study of the all-important question of food. That the meals obtainable at a food-reform restaurant are not satisfying, to use the word in the sense that the majority of people use it, is, he goes on to say, a fallacy long since exploded. These meals are decidedly sustaining both for brain and manual workers, and they can satisfy all physical requirements without producing that heavy feeling that meat eating often produces. The article concludes with these words:—"Opponents of the movement have said that the average British navy could not exist without meat, and food reformers are just as emphatic that he could. Many farm servants in country districts have very little meat in their diet, but they are none the less physically ahead of town workers. The British soldier has tried a meatless diet and been fit and well on it. Therefore it is safe to say that were the real facts known to them thousands more would join the ranks of the food reformers."

MANCHESTER COLLEGE OXFORD.

THE ANNUAL PROCEEDINGS in connection with the CLOSING OF THE SESSION will take place at the COLLEGE on THURSDAY and FRIDAY, JUNE 18 and 19.

THE ANNUAL GENERAL MEETING OF TRUSTEES will be held at 11.30 o'clock a.m. on FRIDAY, JUNE 19.

THE ADDRESS to the VISITORS will be given by the Rev. JOSEPH WOOD at 5 o'clock p.m. on THURSDAY, JUNE 18.

A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL at 8 o'clock p.m. on THURSDAY, JUNE 18.

THE FAREWELL On behalf of the COLLEGE will be given by the Rev. Dr. JACKS, and the

WELCOME into the MINISTRY by the Rev. R. H. U. BLOOR, B.A.

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National Conference.

Appeal for £50,000 for Sustentation Fund.

SIXTEENTH LIST.

	£	s.	d.		£	s.	d.
Lady Durning Lawrence, London ..	1,000	0	0	Wm. Nicol, Sheffield ..	5	0	0
Sir Wm. B. Bowring, Bart., Liverpool (2nd don.) ..	500	0	0	Joseph Oliver, Stalybridge ..	5	0	0
Mrs. George Holt, Liverpool (2nd don.) ..	500	0	0	Mrs. Ormrod, St. Anne's-on-Sea (2nd don.) ..	5	0	0
Miss E. G. Holt, Liverpool (2nd don.) ..	500	0	0	Mrs. E. S. Robinson, Sheffield ..	5	0	0
Anonymous (4th don.) ..	100	0	0	Miss M. A. Robinson, Sheffield ..	5	0	0
J. H. Leigh, London ..	100	0	0	Wm. Robinson, St. Anne's-on-Sea ..	5	0	0
Anonymous ..	50	0	0	Rev. C. Roper, West Kirby ..	5	0	0
Anonymous (2nd don.) ..	50	0	0	Miss F. A. Short, Bristol (2nd don.) ..	5	0	0
Wm. D. Cliff, Leeds ..	50	0	0	Sir W. H. and Lady Talbot, Manchester (2nd don.) ..	5	0	0
Mrs. J. R. Holland, London (2nd don.) ..	50	0	0	Miss F. Thompson, Dudley ..	5	0	0
Anonymous (3rd don.) ..	30	0	0	Miss Todd, Loughborough ..	5	0	0
A. M. B., London (2nd don.) ..	25	0	0	Mrs. E. L. Tyndall, Birmingham ..	5	0	0
H. B. and Mrs. Crabtree, Manchester	25	0	0	Miss Wheeler, Warrington ..	5	0	0
Jno. Evans, Llandyssul ..	25	0	0	Mr. and Mrs. Thos. Greg, Buntingford ..	4	4	0
Mr. and Mrs. Sydney Martineau, London (2nd don.) ..	25	0	0	J. and Mrs. Bredall, Croydon ..	3	3	0
George Rathbone, Liverpool ..	25	0	0	A. H. Dalton, Sheffield ..	3	3	0
H. G. Rathbone, Florence ..	25	0	0	Geo. W. Jackson, Leeds ..	3	3	0
Mrs. W. C. Stapleton, West Kirby ..	25	0	0	Egbert Steintal, Manchester ..	3	3	0
M. J. Hunter, Sheffield ..	21	0	0	Rev. and Mrs. Albert Thornhill, Gorton ..	3	3	0
J. C. Warren, Nottingham ..	21	0	0	W. E. Wood, Dukinfield ..	3	3	0
Jas. Brierley, Southport (3rd don.) ..	20	0	0	Jas. Brierley, Southport (2nd don.) ..	3	0	0
The Misses Guilford, Nottingham	20	0	0	Mrs. W. C. Hall, Northampton ..	2	10	0
Archibald Nettlefold, Wrotham ..	20	0	0	Rev. T. Anderson, Mexboro' ..	2	2	0
Miss A. Leigh Smith, Torquay ..	20	0	0	Mrs. Bull, Islington ..	2	2	0
Mrs. Thornely, Altrincham (3rd don.) ..	20	0	0	W. B. Chrimes, Liverpool ..	2	2	0
A Friend ..	10	10	0	H. B. Clark, Boston ..	2	2	0
Ernest B. Hall, Altrincham ..	10	10	0	J. G. Clark, Boston ..	2	2	0
Julius Hess, Leeds ..	10	10	0	Rev. C. Craddock, Liverpool (2nd don.) ..	2	2	0
J. F. Johnson, Nuneaton ..	10	10	0	Rev. John Evans, Rochdale ..	2	2	0
D. R. Llewellyn, Aberdare ..	10	10	0	Mrs. John Fox, Leeds ..	2	2	0
G. H. Morton, Liverpool ..	10	10	0	J. S. Harding, London ..	2	2	0
Mrs. J. Kertain Smith, Belper (2nd don.) ..	10	10	0	Prof. C. H. Herford, Manchester (2nd don.) ..	2	2	0
Mrs. Frank Taylor, Bolton (2nd don.) ..	10	10	0	Mrs. James, Cwmbach ..	2	2	0
Harold Berry, Manchester ..	10	0	0	Rev. E. Ceredig Jones, Ciliau-Aeron ..	2	2	0
E. F. Cooper, Leicester ..	10	0	0	Rev. J. Islan Jones, Bolton ..	2	2	0
A Family Trio, Hinckley ..	10	0	0	Benson Lawford, Wandsworth ..	2	2	0
Prof. G. Carey Foster, Rickmansworth ..	10	0	0	Geo. C. Lee, Barnard Castle ..	2	2	0
E. M. Gibbs, Sheffield ..	10	0	0	E. E. Marsden, Manchester ..	2	2	0
Miss Harrison, Manchester ..	10	0	0	Henry Marsden, Manchester ..	2	2	0
Miss C. R. Holland, London ..	10	0	0	Rev. Philemon Moore, Carmarthen ..	2	2	0
Wm. and Mrs. Holmes, Sheffield (2nd don.) ..	10	0	0	Roland New, Birkenhead ..	2	2	0
Mrs. Marriott, Wakefield (3rd don.) ..	10	0	0	Mrs. Roland New, Birkenhead ..	2	2	0
Miss M. C. Martineau, Letchworth (2nd don.) ..	10	0	0	James Oliver, Stalybridge ..	2	2	0
E. J. Thompson, Dudley ..	10	0	0	John Partington, Oldham ..	2	2	0
Mrs. E. J. Thompson, Dudley ..	10	0	0	Rev. W. J. Phillips, Nottage ..	2	2	0
Miss May Lupton, Leeds (2nd don.) ..	8	8	0	Arthur Preston, London ..	2	2	0
Walter Buckton, London ..	8	0	0	Fred Robinson, Liverpool (2nd don.) ..	2	2	0
Ernest Robertson, Manchester ..	7	10	0	Mrs. Priestley Smith, Birmingham (2nd don.) ..	2	2	0
Miss E. Rosalind Lee, Stourbridge (2nd don.) ..	5	10	0	Herbert G. Wilson, Southport ..	2	2	0
Rees Llewellyn, Aberdare (2nd don.) ..	5	10	0	Mrs. Thos. Worthington, Dean Row ..	2	2	0
Rev. J. C. Odgers, Liverpool (2nd don.) ..	5	10	0	Ronald Bartram, Islington ..	2	0	0
Frank Atkin, Sheffield ..	5	5	0	E. W. and Mrs. Davies, Manchester ..	2	0	0
Lewis Buckley, Dukinfield ..	5	5	0	Mr. and Mrs. Fox, Sheffield ..	2	0	0
Mrs. Cooke-Taylor, Chepstow ..	5	5	0	Mrs. Jones, Capelybryn ..	2	0	0
John Morgan, Cwmbach ..	5	5	0	Rev. R. J. Jones, Aberdare (2nd don.) ..	2	0	0
Mrs. Pattinson, Farnham ..	5	5	0	Mrs. Kemp, Langport (2nd don.) ..	2	0	0
W. R. and Mrs. Stevenson, Sheffield	5	5	0	Rev. T. L. Marshall, Exeter ..	2	0	0
James Storrs, Dukinfield ..	5	5	0	Rev. E. W. and Mrs. Sealy, Manchester ..	2	0	0
J. Wigley, Pendleton ..	5	5	0	W. and Mrs. Sinclair, Sheffield ..	2	0	0
J. Wigley, Pendleton (2nd don.) ..	5	5	0	W. G. Turner, Sheffield ..	2	0	0
Mrs. Woodhouse, Knutsford ..	5	5	0	Smaller Sums and Collections to be announced later ..	472	5	1
Mrs. A. C. Briggs, Leeds ..	5	0	0				
S. C., London ..	5	0	0				
Joseph Chadwick, Oldham ..	5	0	0				
Thos. Cocker, Rotherham ..	5	0	0				
Rev. Gordon Cooper, London ..	5	0	0				
Mrs. Cooper, London ..	5	0	0				
Miss Mary Dendy, London ..	5	0	0				
Miss Margaret Dowson, Gee Cross ..	5	0	0				
Mrs. Arthur Greg, Bolton ..	5	0	0				
John P. Hudson, Bakewell ..	5	0	0				
P. W. Kessler, Manchester ..	5	0	0				
Hon. Emily Kitson, London ..	5	0	0				
T. Oliver Lee, Birmingham (2nd don.) ..	5	0	0				
Mrs. Leys, London ..	5	0	0				
Miss Mary Martineau, London ..	5	0	0				
E. Middleton, Sheffield ..	5	0	0				
Mrs. Montague, Manchester ..	5	0	0				

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Total new and increased annual subscriptions .. £109 1 6

See Letter in Correspondence Columns.

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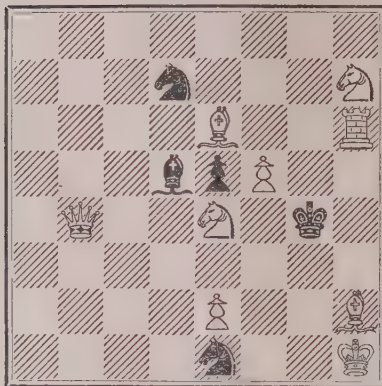
JUNE 13, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 61.

By PHILIP H. WILLIAMS.

BLACK. (5 men.)



WHITE. (9 men.)

White to play and mate in two moves.

SOLUTION OF No. 59.

1. B. Q2 (key-move).

Correct solutions have been received from W. E. Arkell, W. T. M. (Sunderland), F. S. M. (Mayfield), E. Wright, D. Amos, Rev. B. C. Constable. Those solvers who send 1. B. Kt4 overlook 1...Q. K2, which is an adequate defence.

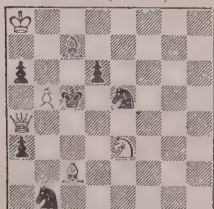
Correct solutions of No. 58 from Walter Coventry, D. Amos, Geo. Ingledew, A. S. Rodgers.

ANSWERS TO CORRESPONDENTS.

REV. B. C. CONSTABLE.—There are too many men in your problem, whose exact use is not clear. Does not 1. Kt. B2 also suffice? With a little practice you should succeed in producing a good two-mover.

DR. C. G. HIGGINSON.—I wish you all good fortune in the competitions which you have entered.

No. 60 is reprinted as per margin. I most

No. 60.
BLACK (6 men).WHITE (6 men).
White to play and mate
in three moves.

less, as a three-mover it is a very beautiful composition that will repay study.

sincerely regret that it was erroneously described as a two-mover, when in reality it is a three-mover. I must apologise to solvers, since unfortunately my remarks about the position do not imply that it is a mate in three, and therefore much fruitless analysis must have been bestowed on the problem. None the less, as a three-mover it is a very beautiful composition that will repay study.

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MANCHESTER,

ON

WEDNESDAY, June 24, 1914.

11 a.m. Service in Cross Street Chapel. Preacher, the Rev. G. A. Payne, of Knutsford. Supporter, the Rev. J. H. Weatherall, M.A., of Bolton.

12.30 p.m. Luncheon in the Lower Mosley Street Schools, 1s.

2 p.m. Business Meeting in the Memorial Hall, Albert Square. J. Wigley, Esq., Ex-President, in the chair. Address by the Rev. J. E. Odgers, M.A., D.D., of Oxford.

5 p.m. Tea in the Lower Mosley Street Schools, 1s.

6 p.m. Public Meeting in the Memorial Hall, G. W. Rayner Wood, Esq., J.P., in the chair. Addresses by the Rev. E. T. Herford, B.A., on "The Modern Peril to Religion," the Rev. S. H. Mellone, M.A., D.Sc., on "What is Progress in Religion?" Dr. G. Jessel, M.A., M.B., on "Religion and Social Progress."

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The Visitor's Address will be delivered by the Rev. W. G. TARRANT, B.A., of Wandsworth, at 5 o'clock. Subject: "Making for Efficiency."

On the evening of the same day the **Valedictory Service** will be held in Cross-street Chapel, at 7.30, and will be conducted by the Rev. H. Gow, B.A., of Hampstead.

Music by the Choir of the Longsight Free Christian Church. Organist: Mr. OLIVER H. HEYS.

The **Garden Party** will be held on the following day, Wednesday, July 1, from 3 to 7 o'clock. Tickets 1/- each. Tea, Band, &c. The attendance of all friends of the College is earnestly invited.

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SUBJECTS for June 21:

Morning: Obedience better than Sacrifice.
Evening: Rev. F. Hankinson.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 21.

LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
Balham Assembly Rooms (Small Hall). No Sunday Service. Tuesday, 6 to 9.30, Rev. D. MORITZ WESTON.
Bermondsey, Fort-road, 7, Mr. W. R. HOLLOWAY.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. HARROLD JOHNSON, M.A.
Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L., M.A.
Forest Gate, Upton-lane, 11, Mr. P. CHALK; 6.30, Mr. A. J. HEALE.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
Islington, Unity Church, Upper-street, 11, and 7, Dr. TUDOR JONES.
Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. WALTER WALSH, D.D.
Kilburn, Quex-road, 11, Rev. J. A. PEARSON; 7.0, Mr. S. P. PENWARDEN.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland-road, 7, Mr. J. W. GALE.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. R. W. SORESENSEN; 7, Mr. F. G. BARRETT AYRES.
The Theistic Church, Swallow-street, W., 11, Rev. WALTER WALSH, D.D.; 7, Rev. F. HANKINSON.
University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D. No evening service.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Wimbledon, Smaller Worpole Hall, 7, Mr. W. LEE, B.A.
Wood Green Unity Church, 11 and 7, Rev. JOSEPH H. CROOKER, D.D.
Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
BIRMINGHAM, Old Meeting, in three, 11-street, 11 and 6.30, Rev. J. A. THOMAS.
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. A. SHAW, B.A.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODILL SMITH.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKE.
DEAN ROW, 10.45, Student.
STYAL, 6.30, Rev. CHAS. PEACH.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAEVILL HICKS, M.A.
EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. ENFIELD DOWSON.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A. Ph.D.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, R. F. RATTRAY, M.A., Ph.D.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, B.A.
MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINGLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

PRESTWICH.—On June 15, at Harrismith, S. Africa, to Mr. and Mrs. Frederick W. Prestwich (née Lucy Sothorn), a son.

DEATHS.

GARDNER.—On June 15, at 8, Oxford-road, Horsham, Sussex, Edith Ellen Gardner, in her 57th year.

HAMMOND.—On June 13, at 44, Montpelier Rise, Golder's Green, London, Margaret Nevison Hammond, eldest daughter of the late Rev. Edward Hammond, of Bessels Green, aged 65.

WORSLEY.—On June 15, at 79, Cambridge-terrace, Hyde-park, Alice Sarah, daughter of the late Philip Worsley, in her 82nd year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

EVERY now and again a portentous paragraph appears in the newspapers announcing that the Papal authorities at Rome have placed somebody's books on the *Index*. The latest victim to be pilloried is M. Bergson, whose writings are now forbidden to the faithful. Action of this kind must be regarded as a compliment. It testifies to the growing influence of a writer, and has the immediate effect of increasing his sales. We sometimes wonder how far the prohibitions of the *Index* have any influence among educated members of the Roman Church. We have the pleasure of numbering Roman Catholic families among our friends, and on several occasions have pointed out to our host forbidden volumes on his shelves. With a demure face, which does not conceal a slight twinkle in the eye, he replies that being on his shelves does not necessarily imply that he reads them! Then there are such things as reviews in the newspapers and magazines, so that while the book is banished from the home, the best part of its teaching, certainly the most revolutionary part, is boldly discussed in the columns of the *Times* or the *Spectator*. Ideas swept out of the front door have an odd way of coming in at the back door. Mrs. Partington with her broom was a very Solon compared with the Congregation of the *Index* and of the Holy Office. Rome may catalogue Bergson as *tabu*, but the people who count will only smile and go on purchasing his books.

WE note with pleasure the warm appreciation in the columns of the *Christian World* of the addresses given by the quartette of young ministers at the Essex Hall meeting on Wednesday evening, June 3. "Their speaking," it records, "reached a very high level," and it concludes by the assertion that "if there are many other young men like them in the Unitarian ministry, its future should be one of greater popular influence than its past has usually been."

THE resignation by Mr. Lewis of the King's Weigh House pulpit on the ground that a Christian minister (the "man of God") is in an inconsistent position as a highly paid official (£600 a year) of the Church, has given rise to a somewhat heated controversy in the columns of our able contemporary, the *Christian Commonwealth*, on the duty of ministers to live a life of poverty. Reproaches are brought against them for living in ease and luxury while so many of their neighbours are wanting bread. It is assumed that ministers, as a rule, receive a stipend and live in a style which is incompatible with the following of Jesus or the claims of the poor round about them. The reproach betrays a profound ignorance of the economic position of the great majority of ministers of all denominations. They know well what the life of poverty is by painful experience. More than one-half of them receive less than £200 a year, and not a few struggle on with half that amount. A skilled artisan is better paid than they. Even Sustentation Funds can only make their poverty a little less severe. They have renounced all chance of worldly gain and advancement that they may preach the Gospel. On the whole they set an

example of "plain living and high thinking" which their critics might well imitate.

* * *

WHAT surprises one in going about among ministers is their cheerfulness and good humour under the financial strain from which they are never free. Dr. Burton, the successor to Horace Bushnell in the Hartford Congregational Church, U.S.A., once wrote: "I have been amazed at the answers given by some of our men to the question, How do you live? They have told me, sometimes in detail, and have made me both laugh and cry and inwardly shout; laugh and cry at the mingled pathos and humour of their stresses and distresses, and shout at the way they emerged from their emergencies, and at the strong spirit of life and gladness in their souls in despite of everything."

* * *

THE point at which a minister most longs for a little larger income is his library. There he is called to a self-denial which is more of a privation than anything else he must go without. Many a man feels that he would be a larger man and a more useful man if he had more books. As for the latest criticisms, or science, or philosophy, they hear of them afar, but can no more afford to buy Bergson, or Eucken, or Royce, or Schiller, or Oliver Lodge than they can afford to buy a portrait by Romney or Hals. Much in science they must admit, much in literature, and much in art. And they look at their poor array of well-thumbed volumes on their scanty shelves, and then the shilling they had set apart to buy the cheap edition of "Religio Medici" in *Everyman's*

Library goes instead to buy oranges for a sick child.

* * *

EVERY visitor to the United States is struck with the immense hopefulness of the people he meets. Something of the exhilaration which everywhere abounds is possibly due to the climate. In his Brooklyn home Henry Ward Beecher was a teetotaler. On visiting this country he was observed taking wine. Answering an implied reproach on his inconsistency he replied that in his own country the champagne was in the atmosphere, but that here the air was heavy and depressing. Whatever the cause, the optimism and buoyancy of the American is a noticeable feature of life in the States. The American Ambassador, Mr. Walter Hines Page, in a lecture at the Royal Institution on "Some Aspects of American Democracy," dwelt upon this point in words which the average Britisher with his innate conservatism and leaning on tradition might do well to take to heart. "The eyes of men are kept towards the future. There is no time nor chance to look backward. The phrase in our President's Address that roused the whole country was this: 'I call all forward-looking men to my side.' No man in the Republic is willing to confess that he is a backward-looking man. The prodigious educational effort (of the States) all looks to the future—millions of money and the best efforts of many of the best men are all spent on making to-morrow better than yesterday. 'What shall our children be?' not 'What were our forefathers?' is the insistent question. This is the explanation of the dominant note of hopefulness in American life."

* * *

THOSE of our readers, and they are many, who have welcomed Miss Crafer's articles on "Religion and the Supernormal," will be specially interested in the lecture given by Mme. Lipinska, M.D., and reported in the *Times*, on Psychotherapy and the Power of Suggestion. It will come home to many with surprise that the lecturer attaches great importance to the power of suggestion on the moral training of children. She holds that the function of suggestion in education is to intensify the natural capacity of the normal child by captivating and securing its attention. In the case of the abnormal her experience is that it is often most valuable in the treatment of children addicted to pilfering, falsehood, and other faults. Dr. Lipinska's definition of Psychotherapy is illuminating: "Psychotherapy is really a re-education, mental and physical, of those who are afflicted by certain nervous and mental disorders. In the future our medicine physical and psychical hygiene will very largely be insisted upon as inseparable. Only in this way can people be fitted to resist fatigue, or the strain upon the con-

stitution due to disease, or to sorrow and pain attendant on life."

* * *

"NOTHING is more futile than what is often called ethical instruction," said the Bishop of Lichfield in a sermon preached at St. Paul's Cathedral. "Such teaching totally disregards the fact that in ninety-nine cases out of one hundred the difficulty is not a knowledge of the right thing, but a sufficient motive for doing it." Indeed nothing is more evident than the failure of ethics *alone* in regenerating power. It is not by the preaching of ethics that men are converted from evil to good. The drunkard knows perfectly well that drunkenness is bad, but his knowledge does not keep him out of the public-house. The thief knows that it is wrong to steal, but his knowledge does not keep him out of prison. Long ago the whole duty of man was expressed in the simplest and most beautiful language: "What doth the Lord require of thee, O man, but to do justly, and love mercy, and to walk humbly with thy God." Yes, but to do justly requires an impelling motive. Hence the place of religion with its powers and affections. Out of love to one who is worthy of love men can do what in ordinary circumstances they find impossible. Even the sublime motive of right for right's sake is less effective than right for love's sake. That love is the fulfilment of ethics is an apostolic doctrine. In a thoughtful article on Personal Influence which appeared in the *Times* on Tuesday last, the writer makes the same point. "The spring of action in the average man is the desire to please some friend upon whom his affection has fastened. Herein lies the strongest appeal of the Christian religion in its purity—the insistence upon a Friend, full of love and interest, whom the most lonely or the most fastidious soul may endeavour to please."

* * *

THE "Day of Intercession" for the Anglican Church in Wales passed off with scanty attendances and scarcely a notice in the public press. The fact is, a good many Churchmen entirely disapproved of the use of organised prayer as a political instrument. It is all very well to jeer at the "political Nonconformist," but the Bishops as a rule are far more aggressive politicians than men like Dr. Clifford. Whatever the Anglican authorities may say, the "Day of Intercession" was a day of prayer for the overthrow of the Government and the call of Mr. Bonar Law to power. That may or may not be a desirable end, but to make it the motive and object of official prayer in churches which profess to be National, and the religious home of every Englishman, is to degrade and vulgarise a solemn function of the Church to the narrowest sectarian and political partisanship.

THE LIBERAL CHRISTIAN PULPIT.

THE RENDING OF THE VEIL.

By THE REV. ALFRED HALL, M.A.

"And Jesus cried again with a loud voice, and yielded up his spirit. And, behold, the veil of the temple was rent in twain from the top to the bottom."—MATT. xxvii. 51.

IT is significant that the first event which is reported to have occurred after the death of Jesus is that the veil of the temple, which screened the Holy of Holies from the public gaze, was rent in twain from the top to the bottom. That inner sanctuary was supposed to be the dwelling-place of Jehovah himself, and it was shrouded in mystery. Only one man, the High Priest, was allowed to enter it, and he only, once a year. Its sanctity was jealously guarded; its holiness was respected by strangers. Had the veil actually been rent at the moment of the death of Jesus we should have found mention of the occurrence in the Jewish records and histories of the time. Nothing of greater importance could have happened than this rending of the veil.

How, then, are we to account for the story? Was it a base fabrication? By no means. It was a picturesque way of stating that when Jesus died the revelation of the Highest had been made to men, and even the Holiest, God himself, could be seen by them. That was the purpose of his teaching, and that was to be the outcome of his life. Henceforth, not one man only, but all men, could draw nigh unto God in any time and in any place. All were brothers; all were children of the Most High; all could have the divinest experiences. The veil had been rent from the top to the bottom. All distinctions were abolished; the day of priests was over; the religion of mediation and exclusiveness was at an end. The human soul had been emancipated, the days of the open vision had come.

Thus the foundations of faith were laid broad and deep in the soul of man. The temple of God was the human spirit; the law of God was written, not on tables of stone, but in hearts of flesh. And the greatest irony of Christian history is that Jesus, the herald of the good news that God is well-pleased in *men*, has been made the author of a sacerdotal order, and the source of its official power. As the late Auguste Sabatier pointed out, it is taught throughout the New Testament that the Holy Spirit is the common possession of all who seek God. "Monarchy and oligarchy," he wrote, "with their gradations in rank, have given place to a religious democracy, to the republic of fraternal souls, to the fundamental equality of citizens in the kingdom of God." The motto of the Christian brotherhood formed at Pentecost was: "I will pour out my Spirit on all flesh." What else could it be, seeing they were *all* filled with the Holy Spirit?

In his recent "Open Letter to the

The Annual Sermon preached before the British and Foreign Unitarian Association at Unity Church, Islington, on Tuesday, June 2, 1914.

Clergy of his Diocese," the Bishop of Oxford writes: "I believe that no human organisation, and especially no religious organisation, can maintain itself unless it understands, and lets others understand, what principles it stands for." It is a statement which has the whole weight of history as its support, and it is one that we especially need to bear in mind. The Church that has no message has no right to exist. The minister who is not fired with the intensity of conviction and whose beliefs are vague, indefinite, and inconclusive, has no call to exercise the office of regular preaching. And some of us have been floundering in generalities; others have been trying to discover our connection with ecclesiastical history, ideas, and institutions, which were the reason of our predecessors' dissent; and others, again, confused by discordant voices, have been seeking the justification of our existence. At no time in our history was it more incumbent upon us that we "should undertake the painful duty of thinking" than at present. That is an obligation which we share with every other communion, and it is the inevitable demand of every age of inquiry. We must seek for the common principles which are the ground of our secession, the bond of our unity, and the inspiration of our activity. Unless, in spite of our boasted freedom, we can find a centre of allegiance and an ideal which compels our loyalty, we cannot hold together, but shall be scattered by those disruptive tendencies which work so surely whenever purpose is lacking. Necessity is laid upon all of us that we should carefully, seriously, and diligently consider what is the faith we have to proclaim to the world.

What is the need of our age, and are we able to meet it?

One of the new modern virtues is theological modesty. Even the most dogmatic theologians do not pretend to know and understand so much as their predecessors did. They no longer profess to be intimately acquainted with the counsels and purposes of the Deity. The plain man has called their premisses, their theological assumptions and scriptural interpretations, into question. If the experience of a working pastor counts for anything, then thoughtful men have no longer any interest in the theologies and Christologies based upon the so-called "evidences," nor in ideas and creeds which have no relation to their lives. They want to know more about the "Foundations" of faith, and more especially the meaning, purpose, and destiny of human life. The day of theological evidences is passing: the day of human relevancies is dawning.

More and more the emphasis is being laid, not upon Pope or Bible or Church, or Christ-idea, but upon man; more and more the demand is not for a traditional test, but a human test. Religion is languishing in the world to-day, because of the failure of the Church to supply its supreme need, and because of our failure too. For what is needed is not a New Theology, nor a new Christology, for both have been tried and proved their ineffectiveness, but a new Spiritual Anthropology—a doctrine about man which will explain the divine nature, possibility, and destiny of his being, and make evident

how he is united with God and is finally responsible to him.

Can Unitarianism do anything to supply that need? If it cannot, it is doomed to pass away.

But I believe that we have in our possession all the means necessary for building up the very faith that corresponds to this demand, for whatever differences may have existed among us, our witness has been constant and unequivocal that the seat of authority is in the soul of man and that the only test possible is his spiritual experience. We have been charged with intellectual pride, because of our declaration that no veil shall hang between the soul and God.

It has been asserted over and over again, and it is reiterated in "Foundations," an able volume of essays by members of the younger school of Broad Churchmen, that "the Christian message is first and foremost a message about God." That is where we part company. To us, as we read the New Testament, the Christian message is first and foremost a message about man—his sonship to God and his kinship to his neighbour. Dr. Martineau at the beginning of his "Types of the Ethical Theory" makes the distinction plain and unmistakable. Whether you are going to lay the foundations of theology and ethics strong and unmovable depends upon the decision you make at the beginning of your undertaking. Will you "give the priority to Nature and God and resort to them as your nearest given objects," or "will you permit the human mind to take the lead of these objects in your inquiry"?

This is the point of departure and here our ways divide. Therefore, if any note of pleading can be uttered by us, who only ask that our principles be viewed in the full light of religious experience and be allowed to stand or fall by that test, it is just here. Will you start from those principles which are inherent in the soul of man, to which Jesus bore abundant testimony, and find your way from what is known to what is unknown, or will you begin with authoritative statements about the universe and God, and from these take your conception of that inward nature which you know immediately? If you know not man whom you have seen, how can you know God whom you have not seen?

For the verities of the religious life we find ourselves, as Unitarians, driven back upon the inmost being of man. The soul: it knows. The spirit: it comprehends. The deep: it holds the secret. Yet we are not isolated beings, but a community of souls, all drawing from the same divine life. Sometimes when we are on a high mountain, we may see the neighbouring peaks above the clouds; they seem to be swinging in space, yet we know they are broad-based in the earth. Our lives too, separate, individual, isolated, are all grounded in the life of the one God. The universality of his Spirit in the hearts of men is the secret of the brotherhood of the race. No human being is cut off from us, because no human being is separate from Him. Thus it is that the authority of the soul is not private; its witness is not singular, and conscience is not individual. Deep as the fact of personality is—and whatever we may be

we all feel we were made to count for something—the fact of *mankind* is deeper still. Our unity holds a vaster and more important secret than our diversity. Our common spiritual consciousness contains what is vital and necessary to faith. God has made us all one to dwell on the face of the earth.

What are the results of this method of looking with open eyes into the Holy of Holies, and investigating, examining, and deciding by the standards God has set up in the soul? It is possible now to touch briefly on only a few subjects.

Firstly, God. Discovering from the emotions and thoughts we have as we behold the starry heavens above us, and from the intuitions of the moral law within us, that God is transcendent, we are nevertheless unable to make the division between him and ourselves altogether distinct. The old theologians laid the emphasis on the conjunctions when they referred to God *and* man; they set divinity over against humanity and regarded the one as all holy, and the other as all unholy. We, on the other hand, remember there is divinity in man and humanity in God, and that the two sometimes blend and become indistinguishable. As with open vision we gaze deeply into our spiritual being, we find the soul has no terminus. Far away beyond my own conscious being, beyond thought, beyond conscience, I see my life is stretching on until it is lost in the life of the infinite God. My being is continuous with his, and nowhere can I say, "Here my soul has an end and here the life of God begins for me." God is the deep below my deep. He is intimate, close, immediate, and ever within call. At the same time he is the Ultimate towards whom we are all moving. Thus, what is best in us is simply the welling up of his life. Our hopes, our ideals, and our aspirations are the movements of his Spirit within us.

Unitarianism teaches, then, that man in his deepest nature is the companion of God, and that through the long ages He has gradually been coming to the realisation of this relationship. Yet orthodox scholars of philosophical ability have endeavoured to show that Unitarianism makes a gulf between man and God which can only be bridged by their conception of the Trinity, and on this ground assert that the victory of Athanasius at Nicæa was the salvation of Christianity. What I have already said shows how that gulf is non-existent. If it is still claimed that the doctrine of the Incarnation spans an abyss which would for ever yawn between the human and the divine, it must not be overlooked that it unites them at only one point, and it must also be borne in mind that the sacramental theory of grace makes clear the cleavage between them, while the theory of the Atonement sets them in direct opposition. Our objection to-day to the doctrine of the Virgin Birth is not so much on account of the physical and scriptural difficulties with which it is beset, as on account of the implication that we, owing to hereditary taint, are not truly the children of God, but, being conceived in sin and shapen in iniquity, are the offspring of some evil power, which is now left undefined.

Secondly, Jesus. He taught us and showed us that religion and true greatness are to be found, not in the acquisition of abilities and powers which separate us from those around us, but in the development of those deep inner forces which unite men everywhere as brothers and prove their kinship to the one God and Father of us all. In him we see not the fulness and glory of the Godhead, but the splendour and nobility of manhood.

See how this divine, universal principle in human nature seizes on just those elements in the old faiths which are valuable for life, and creates for us a message which not only gives this Association the right to be, but renders its existence necessary. It goes down to the very source of all doctrinal power and takes hold on those elements of truth in old dogmas which rendered them acceptable. It shows how the salvation of man is not dependent upon an external arrangement or a judicial transaction, but upon inner pent-up spiritual forces which a trifling thing may release. A kind word, the death of a friend, a noble act of sacrifice may set them at liberty so that they sweep through the life with overwhelming rush, giving it new direction and cleansing it from sin and evil desire. Is it not God's original endowment in the soul of man that is the psychological explanation of the victories of the cross? Further, sin is not due to an ancient "fall," but to the victory of what is worst in us over what is best in us. To win deliverance from its power is redemption; to be aware that God is fighting on our side is the nascent sense of forgiveness. Our belief in Immortality finds its support not in a bodily resurrection, but in the inherent worth of human nature, which is built on a larger scale than threescore years and ten. Apostolical succession is discovered not in an external order of officials, but in the line of those faithful souls, ministers and laymen, in many churches, who have yielded to the control and answered to the call of God; and every visible good becomes sacramental, the outward and visible sign of an inward and spiritual presence. This spiritual nature provides the only basis for a free church, for the "open trust" principle, because in so far as a church declares it has an external commission from God to man, freedom becomes impossible. It gives the greatest possible liberty to the aspiring spirit; hence the remarkable contributions of Unitarians to devotional literature and sacred song. When it binds men together in fellowship, in church life, it says to each and to all not only "you have something necessary to receive," but also "you have something necessary to give." It keeps pace with all the advances in science, art, philosophy, and human achievement, and does not hinder the higher development of any man or movement. It makes the ethical note ring loud and clear, awakening both the private and the public conscience, as the great practical and social work of our forerunners show.

Most important of all, this message which we term Unitarianism gives us the stimulus we need for human life of every description. It regards religion not as a traditional gift, a legacy from the past, but a living reality and inspiration to-day.

It says the gifts of grace are not confined to religion unless religion be considered as vast as life, and as infinite as the universe, but are the motive power of every effort for the progress of the community and the uplifting of the individual. The Divine Love acknowledges no limits. It is the Life of Ages, richly poured.

Breathing in the thinker's creed,
Pulsing in the hero's blood,
Nerving simplest thought and deed,
Freshening time with truth and good.

Consecrating art and song,
Holy book and pilgrim track,
Hurling floods of tyrant wrong
From the sacred limits back.

This is the essence of religion—this spirit which we see working through history—the life of every reformer, and the inspiration of every upward endeavour, whether it appear in the words of the preacher, on the canvas of the artist, in the discovery of the scientist, or anywhere else.

Though others may find all they need in the old ways, yet ours it is, who have won our liberty, to move forward, believing that truth is progressive and the life of the ages continuous in its unfolding. Before our eyes we may see, if we will only look, a world which is diviner and nobler than our present one, a kingdom of God that is yet to be, where service is more ready, love more powerful, and truth stands arrayed in more beautiful forms. But the spirit that animates the whole will be the same as that which spoke in the prophets and lived in the man of Nazareth. It will be that life which we in the West have been accustomed to term Christian, though it may have received other names elsewhere—simple, human life, not ecclesiastical life. All that can abide in its light will endure; and all that cannot bear the glory of its rays will shrink and pass away. "History," as Dr. Percy Gardner says, "will furnish a test of the comparative goodness of ideas." Our lengthening experience will show what doctrines, what institutions and what modes of living are in accord with the religion of our divine humanity; and we must learn something from the patience of God, who is merciful and long-suffering towards our slow toiling and poor progress.

The way is open for further development, and if we take hold on what we already possess, we shall become a missionary people, earnest to impart to others the word which has been effective and helpful in ourselves and anxious to remove every veil which hides the Father in heaven from his children on earth. Through the very nature of our religion, through its intense inwardness, it cannot be hereditary. If a man accepts it, he does so through his personal conviction. At the same time, we must do everything in our power to make clear to our children first of all that the search for truth must be earnest as well as free, and that conclusions sincerely reached must be firmly held. This is our chief duty to those who have the largest claim on our love. And our faith should take such a hold upon us that we should be able to say to those who would silence us the words of the prophet Jeremiah: "If I say I will make no more mention of the name of the Lord, nor any more speak in his

name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing and I cannot contain." If we are faithful, the Spirit of Truth will come and guide us into all truth.

Whoso has felt the Spirit of the Highest
Cannot confound nor doubt him—nor deny;
Yea, with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I.

THE FOUNDATION OF TRUTH.

BY THE REV. J. CYRIL FLOWER.

TRUTH may be described as that at which all reason aims. It is the ideal of a right interpretation of experience. Fact in itself is not truth, for truth is a meaning, an intellectual valuation. Let me illustrate this. Essex Hall is in Essex-street. No one would say that the building itself is truth, or true; it simply is. But directly any person makes the statement that there is or is not such a hall in such a place, his judgment is true or false. Truth here consists in the right relation between idea and fact. In regard to matters that can be tested by methods of observation, which are amenable to sense experience, truth is the ideal of science, and the completion of science would be the establishment of truth in regard to all matters of sense experience. But even that does not enable us easily to declare what is the foundation of truth. Philosophers have carried on an agelong conflict upon this very question. One set of thinkers tell us that the external world of fact is the foundation of truth; that all we have to do is to empty our minds of wrong ideas and prejudices, and let things make their impression upon us, and in the mental reflection thereof we shall attain truth. According to this teaching, the mind is like a vast looking-glass, and truth is attained when the looking-glass is freed from all blemishes which distort the reflection, and when it is so adjusted that it reflects all possible objects.

On the other hand, there are thinkers who point out that this does not explain the actual facts of the attainment of knowledge; that in order to know, the mind has to be active, it has to connect its images and ideas of experience together by such principles as those of causation and reciprocity. In a word, the human mind has to act upon the data of experience and to mould and arrange them before they can become elements of knowledge. Truth, therefore, is at least as much dependent upon the constitution of the mind itself as upon a supposed external order of things.

If there is uncertainty as to what is the foundation of truth in matters of scientific inquiry, where experience can be tested by observation and experiment, it is not remarkable that there should also be wide divergences of opinion as to the foundation of truth in matters of moral

and spiritual concern. The stars and their movements can be actually observed, and the observations of different people can be compared and checked. If yet it cannot be demonstrated at once whether the foundation of truth in astronomy is in the actual independent existence of the stars, or is at least equally inherent in the relating activity of the mind which systematises the movements into laws, clearly it is likely to be still more difficult to determine what is the basis of truth in regard to God, the moral ideal, the ultimate beauty, and so forth. For here you have many inquirers, each giving expression to the interpretation of an inner spiritual experience which, in large measure, is peculiar to the experient, and in regard to which there seems to be no clear objective standard by which to distinguish the false from the true. If I find a picture beautiful and stimulating and you do not, there is nothing more to be said. Who can say on any objective authority that the picture is or is not in itself beautiful? If I declare that my experience of a spiritual order brings me into real fellowship and union with a Power I call God, and your experience does not do this for you, what more can be said? For beauty is an immediate perception of the soul, and God is the immediate experience of the soul; there is not beauty for any person which does not issue from within—no God for any soul that is not the felt meaning of an inward experience.

Yet all will agree that the faithful interpretation of actual experience is, so far forth, truth. But you see the difficulty in which this involves us. What is truth for me is not necessarily Truth for you, and this conflicts with the radical demand of our rational nature that truth is one and objective. We cannot long remain satisfied with any doctrine that effectively encloses us in the stuffy atmosphere of subjectivism. The Pragmatic test of truth is popular temporarily simply because we are in the throes of a new enlightenment, similar to that which was heralded in Greek history by the Sophistic movement. Pragmatism is a modern form of Sophisticism (to be carefully distinguished from what we call "sophistry"). It has been undoubtedly a recognition of the claims of the truth impulse which has led to the various attempts to construct artificial objective foundations for religious truth in the course of religious history. The foundation of truth, said the Christian Church, is not in your individual experience and interpretation; it is in the Bible as interpreted by tradition, together with the exposition of the duly appointed ecclesiastical trustees of this divine revelation. If your experience does not harmonise with this, you must be duly coerced until it does, either by the force of physical pain or spiritual torment.

The Reformation indicated an important step forward towards the fuller recognition of personality and personal experience in relation to truth; but the full force of the Reformation has yet to be felt. True, its immediate effect was to enthrone the Bible upon the pedestal of authority, to place it more dogmatically than ever as the foundation of truth; but it was the Bible as interpreted not by an in-

fallible church, but by an infallible Spirit, whose dwelling place was not determined by the laying on of hands, but by individual purity of heart. The earnest, humble, and pure-hearted would find the Bible the foundation of all religious truth without the mediation of any priest or system, because his heart and the sacred page would be illumined by the Holy Spirit. To this profound doctrine we shall refer again. What has happened in the years since the Reformation has been so clear a demonstration that not the Bible, but an interpretation of it, must be the foundation of religious truth, that we are brought to the issue that personal experience is even here actually by far the most important basis of truth. To ensure the stability of the Bible as the sole foundation, you need the infallible church; for under the guidance of the Spirit interpretations are as various as the Spirit is free.

The logical and moral outcome of this is the Unitarian movement, with its full and free recognition of diversities of opinion among earnest seekers after truth, diversities which can co-exist with a true unity of spirit. This is a recognition that every person's experience must be the foundation of that superstructure of interpretation which becomes his opinion, creed or philosophy, but at the same time an emphatic recognition of the fact that none of these relative structures are the whole truth. Rather, every individual's construction is by itself but a fragment, which must find its appropriate place in the Heavenly or Ideal City of Truth. We are convinced that in the fellowship and co-operation of many whose experience adapts them for different perceptions and interpretations will the fuller harmony of Truth itself emerge. Instead, therefore, of requiring agreement on some external foundation of truth as a condition of admission to fellowship, we ask that those who unite with us shall find their own foundation within, always remembering that it is not the whole foundation.

Every person who is intellectually and morally sincere is adapted to perceive some aspect of truth, but none probably to perceive the whole. It is the recognition of this which is the substantial and enduring basis of church fellowship. I spoke just now of the profound doctrine at the heart of the Reformation concerning the illumination of the Holy Spirit. What that means, in modern language, is that the construction of the Ideal City of Truth is not the work of the individual toiling in loneliness, but is a task which can indeed only be undertaken by those whose individual experience is impinged upon and illumined by a greater spirit—a spirit in virtue of which we recognise the unity of our aims in spite of, or indeed by means of, the diversities of our experience and opinion. That greater spirit we know by its operation within us as the impulse for truth—that which makes us eager after truth for truth's sake. It is our possession by, and grasp of, this spirit which makes it at once possible and necessary for us to seek in the fellowship of other inquirers the correction and expansion of our own particular opinions; for we want above all not to justify or establish our own interpretation, but to contribute our

fragment to the foundation of that great City of Truth which will include and transcend all our partial views. The essential thing for those who would discover the veritable foundation of truth is not an overweening confidence in the infallibility of their own opinion, or in the completeness of their own experience, but such a disposition towards the ideal of truth as shall make them ready to acknowledge their own insufficiency, and seek to correct it by whole-hearted co-operation with all others who are genuine seekers.

Practically the outcome of it all, as I see it, is that the foundation of truth for religion is to be found in personal experience widened, deepened and illumined by the impulse of an unhesitating disposition towards truth, and tested and corrected by a vital fellowship with other seekers—a fellowship made concrete in the home and in the church and rising to inspiration in the sacred intimacies of friendship and love. But, as in the determination of the foundation of truth in science, it is not mere numbers that constitute the test, but the collaboration of those, few or many, who have the impulse towards truth for truth's sake, so it is in the determination of religious truth. It is not the numbers of those who form the fellowship, but it is the reality of that unity of spirit among them which constrains them to reach out after a richer and fuller harmony than they can produce from the keyboard of their individual experience.

The mischief of the intellect and of the will is when it would be anything merely of itself—so Emerson declares. At any rate, we may safely say that self-sufficiency is the foundation of a great part of error and falsehood. Personal experience can only be the foundation of truth when it is irradiated by that Spirit which Hindu thought recognised in the Universal Self, Christian experience has denominated the Holy Spirit, Emerson has proclaimed as the Oversoul. And that Spirit is concrete and operative in the men and women who are earnest seekers after and lovers of the truth. Therefore, I say, the foundation of truth is in the fellowship of such people. The church, if you like, is the foundation, or ought to be; for there we can merge our individual life and experience in a larger life and experience, and lifted out of the limitations of selfhood with its prejudices and half-views, we can behold our personal opinions and interpretations falling into place, often through apparent discord, into a vast and grand harmony.

CHURCH MUSIC.

THE importance of musical art to public worship can hardly be overstated. The often thrilling beauty of a cathedral service almost entirely depends on an adequate rendering of the music. The value of a free service in a Nonconformist chapel is largely due to the heartiness and fulness of congregational singing. Music, the language of the emotions, has an influence which no one can explain, but no one will deny. The wedding of noble music to golden words has been celebrated often, and in nothing does their union produce a more moving result than in the

oratorio, cantata, anthem, and hymn. It is easy to think of cases in which the words gain mainly in appeal and power to touch the heart by their musical setting. Compare the effect of the words "I know that my Redeemer liveth" when only spoken with the same words sung to Handel's music. Or read the words of the Kyrie, Benedictus, Gloria and Sanctus, and then listen to Bach's use of them in his B minor Mass. Many of the hymns that are most dear to us owe much of their charm and impressiveness to the musician who has given them fitting expression.

Church music is of two kinds; one, and the most important, for the congregation, and one for the choir. Hymn, chant and response are for the congregation; anthem, cantata and introit are for the choir. For there is a grace of listening as well as of "joining in." The plain hymn tune that anybody can sing is good, and nobody can hear such a tune as "Aurelia" sung by a great congregation at a Church Conference without an almost overwhelming emotion. But music that no one can sing save a trained vocalist may also be good; music that only a skilled musician can render may also fall as a benediction on the heart. Only, the skill and training must be there, for a solo or an anthem badly sung irritates and stirs up a range of feeling that is not at all worshipful.

Our Free Churches are mostly concerned with music for the congregation. In non-liturgical churches the hymn and chant are the only opportunity the congregation has of giving audible expression to its devotion. And it is not enough that hymn and psalm should be read. The difference between reading and singing, writes Mr. Stewart,* may be compared to that between an engraving and a painting. Both represent the same subject, but there is a warmth of feeling about the painting that is not in the engraving. So it is with praise. What colour does for the picture, music does for worship. And in the hymn the colours are heightened and the feeling deepened by the participation of the whole congregation. Listen to such tunes as the Old Hundredth or St. Anne, sung by the choir alone, and then sung by a great assembly. The choir rendering may be more delicate and musical, but it is thin and cold compared with the full, massive, and stately effect produced by the co-operation of every worshipper.

Mr. Stewart's little book on music in the church is written from the point of view of the Scottish churches and their needs. Therefore in some respects it does not apply to our English churches, which know not the metrical version of the Psalms so dear to Scotchmen. Nevertheless, there is much in it of value for all churches where congregational singing is an essential element. It is indeed an excellent little book, and might be studied with advantage by every minister, every organist, and every choirmaster. The historical section is admirably done, and gives a very clear view of the use and development of church music in Christendom. The practical section deals with the choice of hymns and tunes, the functions of choir and organ,

and the mistakes to be avoided in anthems and voluntaries, and many incidental matters. So far as the organ is concerned, the conditions of organ playing in the majority of Free Churches of every denomination is deplorable. They are largely dependent on amateurs who, because they can play the piano, are pressed into the organ-gallery to play on an instrument which requires, at the least, a large amount of technical skill quite different from the requirements of the piano, to say nothing of such qualities as right feeling, good taste and poetical interpretation. Even professional organists of the second class are often guilty of shocking bad taste in their accompaniments and voluntaries. The really great organists of our cathedrals never accompany a tune with florid variations on a solo stop, never play the tenor part an octave higher than the soprano, never indulge in trills and runs while "Melcombe" is being sung, never plaster the expression as with a whitewash brush, never rush the tune at a speed the congregation cannot follow, never spoil a German chorale by taking it at the same pace as a tune by a modern musician. We shall not get better congregational singing until we get better organ playing.

In one respect we find ourselves at variance with Mr. Stewart. Considering the absence of musical training in most congregations, he is in favour of the old ecclesiastical Plain Song tunes, given in unison by the congregation, on the ground that the congregation is not a great choir in which the several parts are adequately represented, and which may be expected to give a fairly good rendering of the harmony set before it. He quotes with approval Henry Smart's account of the manner in which he dealt with congregational singing when appointed to St. Pancras Church. The vicar and he discussed the kind of music they were to aim at, and came to the conclusion that the proper way of treating the congregation is the way of the German and the Dutch—to make them sing in unison, or in octaves, which is musically the same thing. The part of the organ was to vary the harmonies of each verse, according to the verbal expression, keeping them ecclesiastical in style. But those who remember the singing at St. Pancras under Henry Smart do not speak of the success of that experiment, but of its heaviness and monotony. It needed the genius of a Henry Smart to make the organ an efficient interpreter of the mood and feeling of the hymn, and a Henry Smart is not found at every key-board. Nor are English congregations quite so destitute of musical skill as are the Scotch—according to Mr. Stewart. In a well-known London chapel (Congregational) the Hallelujah chorus from the "Messiah" might be heard on special occasions sung by the whole congregation, and with excellent effect. Unisonian singing would be, for the most part, a step backward in English churches. It was a great movement forward when the Church of England, in "Hymns Ancient and Modern," first printed the tune with every hymn. All denominations have since followed that lead, with the result of that considerable improvement in congregational singing we have witnessed during the last sixty years. J. W.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE HUMAN AND THE DIVINE.

SIR,—I will not pretend to interpret Mr. Donald Fraser's mind on the subject of the God whom he declares himself to be, but I should be glad to explain my own position a little more fully, if I may.

My whole contention was that we as living beings, with individual, personal experience, with spiritual perceptions and powers, are not separate and isolated in the realm of existence, but that our life rests in God. We live in an ordered universe, and in so far as we are active and intelligent animals, we have our place as part of the material world. But we are not that world, and it would be a simple absurdity, and a plain misuse of words, for any one of the creatures on the earth to get up and say that he was. And so with regard to the deeper realities of our life, in which we have a higher kinship than that of the material world.

The Absolute, we say, is of necessity the ground of our being, as of all else that is, because that is what we come to in the ultimate analysis of thought. But the Absolute is one, and we are many, and we are not that from which we derive our being. This is the mystery of our life, which we cannot fathom, simply because we are not God, we are not ourselves the Infinite and Eternal; but we can lift up our thoughts and our hearts to God, and we can accept the mystery as an inevitable condition of our life. And here, in the realm of the spiritual life, religion comes in. For we are dependent beings, and our joy and strength is to know in whom we trust. God is "the Home of souls," and we cannot go where he is not. It is not a question of time or space, or of the material conditions of our life in any form, but of the reality of personal relations and conviction of the spirit.

It is perfectly true that there can be nothing outside the Absolute, if "outside" has any meaning in that connection; and certainly it is true that there is nothing in us, of all the powers we possess, that is not of God, for he gives us all we have, and in him we live and move and have our being. But if we live in him, we are not He. "Our wills are ours, to make them thine." "The Spirit bears witness with our spirit, that we are children of God." That I take to be the vital truth of religion. God is the deepest reality of our life, because he is the Giver and Sustainer, and in him is our rest. His appeal comes to us as "the Power, not ourselves, that makes for righteousness" in his world, and we have set before us the ideal of the Kingdom of God. His light enlightens, and with growing clearness opens to us truth and the way of service. In his strength we are strong, through the steadfastness of our obedience. It is his love, the greatest of all, which makes the blessedness of our life.

* Music in the Church. By the Rev. G. Wauchope Stewart, B.D. Guild Library. London: A. & C. Black. 1s. 6d.

It is the fellowship of life and communion of the spirit into which we are called, with him, our Father, and with one another. It is a mystery, and yet it is the simple truth; and surely he to whom we look as chief of faithful souls had true discernment when he said that only as little children can we enter the kingdom of God.

If Mr. Fraser ask me to acknowledge that, in speaking thus of our life in God, I might just as well, and better for the sake of brevity, make his declaration, "I am God," I can only say that so far as I have any grasp of the spiritual reality of life, clear self-knowledge, humility and reverence alike cry out against it. But if he simply means by that, "I am of divine kinship, a child of God," then it would be better that he should say so, and refrain from a palpable misuse of the great Name of God.

Anyone who is puzzled by Mr. Fraser's statement that in the *Hibbert* article on "Divine Immanence" from which I quoted Professor Henry Jones "puts me in one place and God in another," will do well to read the article in question.

Mr. Fraser seems doubtful as to my identity, so as I do not like to be credited with graces I do not possess, I had better tell him that before he came to Pembroke Chapel I was for some years in Liverpool, the inconspicuous minister of the Ancient Chapel of Toxteth.—Yours, &c.,

V. D. DAVIS.

Bournemouth, June 15, 1914.

SPIRITUAL HEALING.

SIR,—In an article on "Spiritual Healing," of May 9, you say that medical science is more wonderful than miraculous cures can be. I suppose *THE INQUIRER* stands for a spiritual conception of the Universe—that spirit is the Reality behind all phenomena; but when we come to act upon this theory we are told it is dragging Christian faith into an atmosphere of miracle that is not conducive to real religion.

But miracle is only the exceptional. When the laws of Nature or of God are better understood, and more people act in accordance with them, these miracles that shock so many will have nothing irregular about them, and will fall into place with other scientific facts in the order of the world. You consent to acknowledge a *mental factor* in healing. Even orthodox physicians are willing to allow much to suggestion, but a step higher to *spiritual* cure is pronounced superstition. I can understand opposition from the orthodox, who say "the age of miracles is past," but Unitarians have always maintained that God is as much in the world to-day as in the first century, and I suppose the cures of Christ and his Apostles may still be accepted as historical. I cannot see why it is less honouring to God and "real religion" to be cured by faith in the divine principle within than by medicine, especially by serums which are obtained by cruelty to God's creatures. It is no good putting up a notice, "Défense à Dieu; De faire miracle en ce lieu." The miracles will happen all the same.—Yours, &c.,

C. JESSIE VESEL.

Interlaken.

BOOKS AND REVIEWS.

THE MYSTERY OF FORGETFULNESS.

The Psycho-pathology of Every-day Life. By Professor Sigmund Freud, LL.D. Authorised translation by A. A. Brill, M.D. London: T. Fisher Unwin. 1914.

Most people know the experience of suddenly, and for a time totally forgetting something which, as a rule, is perfectly familiar and well known to them. It is not here a question of what we usually designate "bad memory," the persistent failure to retain ideas, either generally or in particular cases; we are referring to another sort of forgetfulness—spasmodic, temporary, sudden in its onslaught, which may cause us to pull up short at a loss in what we are saying, or to use a wrong word when we really know the right one, or which may lead us to make mistakes and errors in action seemingly, at the moment, wholly unexpected and quite inexplicable. "What an astonishing thing," we hear a man say, "I've totally forgotten his name," or that word, or the name of that place, "*though I really know it so well.*" Or we do something, as we say, inadvertently, without premeditation, try to open the door of our office with the key that really belongs to our house, inexplicably knock over and break an ornament in our drawing room, stumble over a familiar door-step, lose or misplace some trinket or other, and so on, throughout a multitude of little actions and happenings which we usually set down as "accidents" due to momentary forgetfulness.

This is the kind of forgetfulness that crops up in practically everybody's life at some time or other, and invariably creates astonishment and perplexity. Take the common case of suddenly forgetting the run of a perfectly familiar quotation. We have heard of a man who could never remember the Lord's Prayer beyond a certain point, and dared not recite it in public unless he had it, printed or written, before his eyes. How frequently, again, do we forget familiar names of persons, places, streets. There is a case—not an unusual one—of a man who wished to introduce a friend to his wife, but could not remember his friend's name, though he was utterly familiar with it—the man and his friend were, in fact, called by precisely the same name. There is in Wales a certain group of small lakes perfectly well known to the present writer, yet, nine times out of ten, he is totally unable to recall the name of those lakes. There's a sort of uncanny fatality about it; the name is there, quite familiar, recognised and known as soon as heard, but just when it is wanted and tries to rise to the surface of consciousness, forgetfulness seizes it in mysterious grasp, and drags it back into the abyss.

Now, why is this? Is there any scientific explanation for these and similar facts? Or have we gone as far as we can when we ascribe them all to chance and accident, and unaccountable "lapses of memory"? For most psychologists the study of a negative thing like forgetfulness does not seem to offer a promising field, but Professor Sigmund Freud, whose name has in recent

years attained some prominence, is either more confident or more adventurous than his fellows. He has now offered the public a theory of forgetfulness which, though interesting enough, can hardly be described as pleasing and acceptable. But then, as has been said, truth may be eminently distasteful and disagreeable to us. As to the ultimate truth of Freud's theory experts must finally decide, and doubtless they will dispute, as experts do; personally we think that, whilst there are elements of truth in the Freudian hypothesis, Freud has become obsessed by it beyond all reasonable limits, and let himself be drawn into conclusions quite unwarranted even by his own theory. In another book, "The Interpretation of Dreams," Freud developed the view that all dreams have a definite cause and ground in the mental contents of the dreamer, and that this cause and ground can be invariably discovered by analysing the contents, conscious, marginal, and subconscious, of the mind of the dreamer. The cause of dreams is generally the activity of some psychic complex which in waking hours is repressed, kept under, by more desirable, more satisfying contents of consciousness, but which, not being wholly subdued or eradicated, takes its revenge by breaking out wildly in dreams. There is something in your experience you would rather not think about, something unpleasant; down it goes into the recesses of consciousness, into the region of suppressed ideas, when, of course, the mysterious mechanism of the nervous system records and keeps it alive, unknown to you. You sleep, and these unruly members of the psychic whole get their innings; they rush to the surface, dragging along with them all kinds of associations, and occupy your consciousness as dreams. Obviously a plausible theory enough, but rather spoilt by Freud's tendency to regard every suppressed psychic complex as sexual in tone and character, and the consequent implication that the reservoir of our subconscious self is decidedly thick and muddy.

However, practically the same theory is applied to forgetfulness. There is, apparently, no such thing as forgetfulness at all. What we call instances of forgetfulness are really instances of the activity of some suppressed psychic complex making itself felt in this way, and at this time. There is a vast deal more going on in our minds than most of us suppose, and what we call our moments of forgetfulness are the opportunities for despised members of our mental make up to have their say. We forget a name—why? Because that name has been seized by or got itself associated with some psychic complex which we, for some reason or other, have driven, or allowed to sink, below the margin of consciousness; it has become affixed to something we don't want to remember, and the associating mechanism of the brain won't let it escape. Freud claims that all these inhibitive and active complexes can be discovered by analysis, by working backward through chains and links of association till you reach the offender who is really responsible for your forgetfulness. Let us return to the Welsh Lakes for a moment. Why cannot I, the present writer, remember the names of those lakes? Because, says Freud, the name has become

somehow associated with a psychic complex whose proper home is my subconscious self, whither it has been relegated because I would rather not remember it. I have tried several times by psycho-analysis to discover what this unpleasant content of my subconscious self is, but so far I have failed. Freud gives hosts of cases in his book, and analyses many, and anyone who desires to see the methods and the results should get hold of the book. The old tendency towards the sexual reappears here; but we are really not prepared to believe that the subconscious self of the mass of mankind is so packed with sexuality as Freud would make out.

Freud's general conclusion is that "certain inadequacies of our psychic capacities, and certain performances which are apparently unintentional prove to be well motivated when subjected to the psycho-analytic investigation, and are determined through the consciousness of unknown motives." On the basis of this Freud builds up and elaborates the view that our mental life is completely determined from first to last in every detail of it; that what we intend, and what we do not intend, in word and action, is fatally necessitated by our psychic mechanism, over which we have no control whatever. Free will, psychological, at any rate, is an utter delusion; all that goes on in mind is mechanically determined. We will leave Professor Freud to the free will enthusiasts, and only remark that it is one thing to display and describe the intricate mechanism of the mental life, and to show that mechanism at work in strange and rather startling ways, but it is quite another and totally different thing to say that mechanism is all and consciousness nothing, and the one thing does not follow from the other. To suppose that mechanism and life are to be equated simply for the asking is the pet fallacy of all scientific philosophy.

S. A. M.

THE SPIRIT OF THE CHURCH OF ENGLAND.

Restatement and Reunion. A Study in First Principles. By H. Streeter. London: Macmillan & Co. 2s. 6d. net.

THOSE who want to read a lucid and deeply religious statement of the Broad Church position cannot do better than turn to this short volume of essays by the editor of "Foundations." Mr. Streeter cannot, of course, avoid some reference to present controversies, but his chief aim is to present a positive religious position and to suggest the wide range of spiritual loyalties which have to be considered before a minister quits the Church at the bidding of those who are less advanced in modernism than himself. To some minds the question of conformity reduces itself to a simple logical dilemma, either-or; and there is no middle course. To others the intellectual question can never present itself in isolation, and whether we agree with the position or not we must try to envisage the whole problem from their point of view. It is as a real help to doing this that we have found Mr. Streeter's essay "What does the Church of England stand for?" most enlightening. It is not only an extremely able statement inspired

by large tolerance and breadth of view; it is alive with the passionate loyalties of his own life. Anglicanism in his view stands in the first place not for a political compromise or a special theology, but for a type of Christian spirit. Other communities, he grants, have their special characteristics which are needed for a complete Christianity, but the Church of England has preserved in a special degree the tradition of comprehensiveness, sound learning and moderation. It has little tendency to create the extremist either of the Roman or the Puritan pattern, but its spirit of balance and moderation is not a colourless intermediate term between the two. It is a positive contribution to the fulness of Christ. "The Anglican spirit," Mr. Streeter writes, "has not produced conspicuous examples of the whole range of Christian character; it has produced a wide range, and many of these of a type which could hardly have been produced elsewhere. It is a spirit, therefore, which is worthy of surviving, and one which it should be our aim to strengthen and develop along its own lines."

Here it will be seen is the foundation of Mr. Streeter's liberalism towards other modes of thought and worship, for their need is recognised; but it is also the source of his own loyalty to a communion which not only satisfies his personal need but also asks for his devoted help, lest it should be turned aside from its true aim by false partizanship or a passing fashion of exclusiveness. It also determines his attitude towards the problem of reunion and the conception of the one Church. Here he dismisses the idea of sovereignty and looks forward to an alliance based upon mutual sympathy and understanding. "When once all Christians have realised the fact, and faced all the implications of the fact, that one essential difference of the Church and the State is, that in no circumstances can a United Church coerce minorities, and that the powers of any central authority must consist in moral prestige, not in the right of compulsion, the problem of reunion will take on a new phase." Perhaps this is as far as we can go at the present moment in the direction of a policy of inclusion, but here is the temper which the Broad Churchmen in all the churches must endeavour to exhibit in their own lives and to develop in its manifold practical applications to the utmost of their power.

CHITRA. By Rabindranath Tagore. London: Macmillan & Co. 2s. 6d. net.

WHEN we saw Mr. Tagore's play, "The Post Office" on the stage, acted with singular charm by the Irish players, we were impressed by its fragile beauty; but we doubted whether it would bear transference to the printed page. "Chitra," which we have not seen acted, seems to justify this fear. It contains some beautiful writing, but it is without a touch of dramatic power. The simple legend, which the Greek genius might have transformed into something rich and strange, gains nothing from being told in character. We should have preferred it as a primitive tale without any theatrical

artifice. A prefatory note informs us that it was written twenty-five years ago. We hope that Mr. Tagore will not allow his present popularity in this country to be the occasion for the publication of slight and inferior work. We shall not easily forgive him if he does anything to dull the first joyous impression of "Git-anjali."

PENTATEUCHAL CRITICISM. By the Rev. D. C. Simpson, M.A. Introduction by the Rt. Rev. H. E. Ryle, D.D. London: Hodder & Stoughton.

READERS of the Old Testament unable for any reason to study the well-known "Introduction to the Old Testament" by the late Dr. Driver, will find much in this volume of interest and value. Dr. Driver, who had seen it in manuscript, described it as "a lucid and helpful outline of the principles, history, and chief results of the higher criticism of the Pentateuch, with an answer to some objections which have been recently brought against it." Dr. Ryle quotes these words in an introduction, which, at Dr. Driver's request, he writes in his stead. No better commendation of the book can be given. In view of the purpose which "Pentateuchal Criticism" is intended to serve, perhaps the title is a little unfortunate. Those who cannot appreciate a more complete treatment of the subject will not be attracted by it; and, on the other hand, others will look in vain for an exhaustive review of the development of criticism, since the history of criticism is contained in a single chapter. The opening chapter on "The Meaning of Criticism" is excellent, and brings out clearly "the essential nature of criticism, namely, calm, judicial, impartial discrimination." The analysis of the Pentateuch which follows proceeds on lines approved by modern scholarship. The evidence for it is shown to be cumulative, and based upon the different vocabularies, religious conceptions, and ceremonial requirements found in the constituent documents. The repetitions, inconsistencies, incoherences, and flagrant contradictions which perplex the intelligent reader of the Pentateuch are explained as the work of different writers, or schools of writers, and the hands of the later editors are disclosed. Thus the evolution of religious ideas in the Old Testament is revealed. The last chapter on "The Divine Purpose in Hebrew Religion" displays the Old Testament as a "scheme of preparation for the Incarnation," an interpretation of the Hebrew sacred literature even attributed to Jesus himself. The Reader in Old Testament in Manchester College, Oxford, is to be heartily congratulated on the publication of a scholarly discussion of Pentateuchal criticism.

PUBLICATIONS RECEIVED.

AMERICAN UNITARIAN ASSOCIATION:—The Test: Burt Estes Howard. 1 dollar.

THE CAMBRIDGE UNIVERSITY PRESS:—The Press and Poetry of Modern Persia: E. G. Browne. 12s. Ancient India: E. J. Rapson. 3s. net. The Royal Navy: J. Leyland. 1s. net. The Sun: R. A. Sampson. 1s. net. Economics and Syndicalism: A. W. Kirkaldy. 1s. net.

MR. A. C. FIFIELD :—In the Silence : Eila Deene. 1s. net. Inspiration : James Porter Mills. 1s. net. The Gold of Dawn : Richard Whitwell. 1s. 6d. net. The Progress of Sydney Lawrence : Miles Wanliss. 6s.

HODDER & STOUGHTON :—General Booth : George S. Raiton. 1s. net.

THE ST. KATHERINE PRESS :—Garden Cities and Canals : J. S. Nettlefold. 1s. net. Practical Town Planning : J. S. Nettlefold. 1s. 6d. net.

MR. T. FISHER UNWIN :—Traffic in Treason : J. A. Hobson. 1s. net.

FOR THE CHILDREN.

BIRDS' BASKETS.

No man knows what an artless host of screeching harpies the feathered flocks were before they had discovered the joy and sweetness of singing or learnt the craft of home-building. But when, one spring-time, the Spirit of the Nest came and called them, they flew to her feet and fed on her bounty.

"Sweet children," said the gentle Spirit of the Nest, "ye are happy; ye shall be happier still."

Gathering a handful of dry grasses, she turned and wove them deftly with her fingers, and made many neat small baskets which she hung in the bushes, or lodged in mossy crannies amongst the roots of the trees. A party of birds followed her, hopping along the ground, turning their bright eyes up to her face in timid and silent wonder. Now and again one would venture to fly up on to her wrist or shoulder and watch her pretty constructions.

"Now," said the Spirit of the Nest, at last, "see, dear Birds, if you, too, can make baskets like these, and hang them up in hedge or tree wheresoever you will." The birds fairly laughed with delight at this proposal, and were off in a trice in every direction, in pairs, so as to help one another. They gathered straws and grasses, small sticks and dead leaves, and set to work at basket-making with a will. The chaffinches worked in fragments of moss and lichen. The tom-tits hunted for feathers to make a silky soft lining, while the thrushes lined theirs with a cup of clay. The tiny goldcrests carried their gleanings of moss up into a fir-tree and cleverly wove them together with threads of cobweb. Some rooks, flying down to see what was a-doing, fell in with the business forthwith, but decided to work on their own device. They gathered sticks and broke twigs from the trees; then, high in the forks of the topmost branches, they laid and bent the spars until they, too, had made a big rough sort of market-basket. A pair of seagulls, flying inland for worms, thought that they would also join the basket-makers when they got back to their haunts among the rocks. But they made a sorry hand at it, for the only material they could find was seaweed, with which they could make nothing better than a sort of rough and tumble mat. So, from one to another, the new art spread, until almost all the birds in the world had learnt to make some sort of basket. Many were constructed with exquisite skill, while others were very rude and simple. Neverthe-

less, when the Spirit of the Nest went round to look at the results of their labours, though she could not help smiling at some, such as the penguins, who tried to make baskets of stones, she was pleased, and promised them all a reward for their diligence. Then, from the satchel she carried on her arm, she drew all sorts of coloured emblems and laid them in the baskets which her pupils had made—choice little curios of blue or white or rusty-speckled in the small baskets, and big, richly clouded ones in those which were larger. Even where some dull-witted fowl, failing in its attempt, could produce nothing better than a sort of saucer, which it made by sitting on the ground, the Spirit of the Nest said that she had done her best, and stooped and laid a handsome token or two in it.

"And now," said she to them all, "you must never leave your treasures, but guard them day and night, and if you are faithful still better things will happen."

Hearing this, the birds were so proud to be entrusted with such responsibilities that they arranged always to keep in pairs, so that while one sat on the basket to protect its contents, the other should collect food and sing to cheer his mate.

But a day came when something tremendous happened. Every egg in every nest was broken—for the baskets were nests, and the tokens were eggs. Yes, every single egg was broken. At this seeming disaster there was not a bird but was struck dumb with amazement; and then, before it could give vent to its grief in wild cries of distress, it began to thrill with bliss all through its body and to bubble over in low chortlings of joy as it discovered that in place of every broken egg there was a little featherless bird, scarcely awake, but yawning, and so limp and helpless and hungry that it would be glad of all the downy warmth of its mother's breast and of as many worms and spiders as she and its father could catch from dawn to dusk each day.

H. M. L.

MEETINGS AND GENERAL NEWS.

THE PEACE CONGRESS.

FROM OUR LIVERPOOL CORRESPONDENT.

CONFRONTED by voluminous notes of speeches of which nearly every one was excellent in its way, and over against these the space allotted for their condensation in THE INQUIRER, the present writer is driven to a rough impressionism rather than a statement of details of the Peace Congress lately held in Liverpool. Attended largely by delegates whose demeanour and expression still show that curious tranquillity associated with the Society of Friends, the Congress speedily manifested itself as a society of experts in many directions, and by no means of merely amiable sentimentalists who laid themselves out to emotionalise hard political facts. It might claim to voice a part, and not an insignificant part, of

the national temper which is beginning to rebel against the fixed categories of militaristic dogma, and is asking how far this answers to the facts and needs of the Empire, of the individuals composing the Empire, and of "the soul of the people." Naturally the speakers chiefly addressed those already convinced of the suicidal folly of war, but one is fain to hope that the putting of the case by commerce, by labour, and by religion, may really serve to take some hold, as reported in the Press, of the public mind.

Robert Blatchford, it is said, once listened to the complaints of an old Irishman in Kerry, and presently asked him "what it was he wanted." "The old man leaned on his spade and looked out across the black peat fields at the lowering skies. 'What is it that I'm wantun?' he said. 'All our brave bhoys and dear gurls is away an' over the says, an' the agent has taken the pig off me, an' the wet has spoiled the praties, an' I'm an owld man, an' I want the Day of Judgment!'"

"I want the Day of Judgment!" Some of us felt it in our hearts to utter the same cry amid the crowding impressions of last week: a Day of Judgment to wake us all up from our softness and supineness and insensibility to the realities in which (and upon which) we live, even as those who fared sumptuously every day were awakened by the French Revolution. Two things stood out starkly in my mind: the familiar fact of our mad expenditure on preparations for killing men—the only preventive, it is absurdly urged, of a general killing and being killed—of something like £72,000,000 a year on armaments alone; surely the maddest obsession that has ever taken a collective hold of sane men; and besides this spectacle of hallucinated governments that other fact: the fact of a state of poverty which is killing physically, mentally, morally, and spiritually a large proportion of our population. Blood and iron on one side with their demand of one hundred millions a year; and on the other, the children in the heart of the Empire crowding in single rooms, continually underfed, continually insecure, offering up to civilisation a holocaust of infants and maidens, with nothing to fear from war because they have little to hope from peace. It is literally true to say that there are many in our midst, creeping menacingly about our slums and evil tenements, who have nothing to fear from invasion; for as far as they are concerned no conceivable state can be worse than the present, and dying is better than such living, which is not living at all. The Day of Judgment? We have lost faith in it, and no longer concern ourselves with the damning witness of the recording angel. Yet as we look round on the facts of life and the world it almost seems that we are confronted again with that ominous truth: whom the gods would destroy they first make mad.

"If one-tenth of the expenditure on armaments," affirmed Mr. H. E. Crawford, the Liberal candidate for Southport, "could be devoted to the campaign against tuberculosis, we should soon be nationally in a fair way of getting rid of that scourge altogether. If £10,000,000 of

it could be devoted to education, and an equal amount distributed to the local authorities to destroy the slums, we should see marvellous results. The great ameliorative work which the State has undertaken is daily and hourly retarded by the vast offering we are called upon to lay on the altar of Mars." Mars or Christ! What, says "Artifex" in the *Manchester Guardian*, are the churches doing? This is the question of the day. If they cannot educate the public in this matter, or if their influence is on the wrong side, they stand eternally discredited. A certain note of hopelessness concerning the churches made itself heard every now and then in the Congress. The attitude of large numbers of clerics during the Boer War is not forgotten. "Have the churches declaimed Peace as they ought?" asked Dr. Laurent. "It is not the first time that the world has been a better Christian than the Church. The taunt has often been raised that religion has never helped the cause of peace. But if the Church of Christ fails to witness for peace it is not Christian doctrine but Christian practice that is at fault." "Every war between nations," said the Bishop of Liverpool, preaching to a not too large audience in the Pro-Cathedral, "is the outward and visible sign of the failure of Christianity." The part taken by the local Anglicans in the Congress was not conspicuous; the only notable Anglican contribution, as far as Liverpool was concerned, being the Bishop's sermon.

Among the most significant of all the utterances were those of the representatives of Labour. One fact stands out as certain: enlightened Labour, the world over, is solid for peace, and is the greatest factor in the creation of "the international mind." "In every country," cried Mr. Dubery, a young postman, "the workers are against the international fiends who are trying to wreck civilisation. The time will come when the railway men will refuse to move the troops, the miners will refuse to dig the coal for war engines and transport, every worker will refuse to provide the material for killing. The workers look towards the future human race, and see every nationality shouldering the burdens of the world's work in perfect amity. Now all the great brains have turned towards death-dealing appliances. If all this inventive genius had been turned to life-giving rather than death-dealing; if the millions spent on war had been spent on the arts of peace, what might not human progress have been? The people feel this," cried this eloquent young working man—and well they may. "If peace comes," said the representative of a Trades Union with 80,000 men behind him, as he said, "it will only come by the working classes. If they determine to have peace they will have peace. The Trades Unions are dissatisfied with the Peace Council; they are not denominational and are not much taken with the churches, and the peace propaganda must appeal to the working classes on the broadest possible basis—but it does not appeal often enough or strongly enough. The Council should emulate the National Service League, which sends its best men to speak to the workers and urge its case. The workers

are quite able to see the fallacies in their arguments. But the peace people cannot afford to neglect the very class which in the last resort has war and peace in its hands."

It is obvious that the whole subject conspicuously engages the attention of Labour, and that the period since the Boer War has brought about an immense change in mood and point of view, as well as a great increase of class-consciousness in international Labour. The workers are increasingly aware that all their interests lie in the direction of peace, and are not blinded to the fact that when men and money are diverted from production to destruction it is they who suffer first. Militarism is the antithesis of democracy, and of civil rights and liberties. It is a matter of sadness that the democracies in Australia and New Zealand should, in spite of all this, have given themselves to conscription.

There is no space left to treat of the brilliant speeches delivered by experts from the economic point of view. Mr. Max Muspratt, speaking on "War and Trade," held that expenditure on armaments was a definite and direct loss to commerce. Mr. F. Mertens addressed the Congress on the effect of armament expenditure on wages and the price of commodities. Mr. Perris pleaded for more fighting spirit against the real enemies of peace, "the armaments-ring." A great deal of interest was taken in the Congress by many prominent Unitarians, who gave it practical help and encouragement.

MRS. BESANT AT QUEEN'S HALL. THE MAN-IDEA.

In her lecture on "The Man-Idea" on Sunday, June 7, Mrs. Besant dealt with the conceptions of man which have been presented to the world in science and religion. She drew attention specially to the science of the last century, the farthest removed from the mystical idea, because, although science is certainly going away now from the materialistic position, in which the conception of man was naturally that of an evolving body rather than an evolving soul, the larger and wider thought which is beginning to express itself through some of the leading scientists of our time is hardly yet sufficiently formulated and developed to be presented in a very intelligible way. It is somewhat in a state of flux. It is perhaps even more in philosophy that the idea of man among modern thinkers is showing a change from the materialistic to the idealistic or religious aspect. In the writings of Bergson, for instance, it is seen at once that we are going back to the thought that man is a spiritual intelligence, and not only an intellectual being. Bergson is really putting forward in philosophical garb what Theosophy has been teaching more along scientific and psychological lines.

In those days that are well within the memory of elderly people at the present time the evolution hypothesis, of course, dominated the conceptions of man, and society was figured as evolving from man in the savage state, he having himself evolved from what are spoken of as the

social animals. There was the evolution from the social type of animal into primitive man, then the mating of man, the formation of the family as the first unit of the society that was to be, the aggregations of families into tribes and of tribes into nations; an idea not without its beauty and splendour as stage by stage was traced. Side by side with this we were asked to realise the evolution of morality. First there was the recognition of the family bond and the duties belonging to it, without which the general struggle for existence would have led to extinction; then the family is extended to the tribe, within the limits of which murder and theft are looked upon with disapproval, though there is no obligation in regard to members of other tribes; then we are shown the gradual growth of the nation, and we have a morality forbidding violence and murder and theft within the nation, but not as between one nation and another, which has existed up to the present time, for international morality is as yet only in the throes of birth. While we recognise that it is wrong to commit murder, and that one man cannot be allowed to kill another man, when the men are multiplied by hundreds of thousands then murder becomes war, and the murderers are warriors and heroes. Similarly in the case of theft. You may not steal a man's purse; but if you steal his land and call it conquest or annexation, that will not be inconsistent with the idea of national morality held by civilised peoples.

There is much that is logical and coherent in this conception of man's progress, but the difficulty is that it is not supported by facts, and that history, so far as it exists, does not show us these traces of the savage evolving into civilisation, of the barbarian growing into a high state of education and culture. The idea seems so natural that perhaps it is hard to realise that there is no such case known. The savages that we are familiar with are all tending to die out and disappear wherever civilisation approaches them, and we shall not find a single instance in which savages left to themselves have evolved into civilisation. This is somewhat remarkable if the scientific theory be true. The civilisations of the past have this great characteristic, that they seem to spring "fully formed," as has been said, upon the stage of history. We cannot trace their youth, their growth. We come upon them in their maturity, and dig down as far as we may we cannot dig down into the savage stage. We find cave men and men of the stone age, but no traces of their evolving from the stone age into civilisation. That gulf is never crossed, and looking at these facts we begin to wonder whether the later view of science, that qualities are not transmissible, is not right after all. It is fairly clear when we think of it that the moment we look closely into the theory of the evolution of the social qualities in man it breaks into pieces, for the social qualities that show themselves in the love of the mother for the child, and of the offspring for the parent, are found in the animal kingdom rather than among the savages. The animal will sacrifice its life to protect its young, while the savage takes his baby and dashes out its brains when the

food supply runs short, holding it no wrong to do this to ensure the safety of those whom he thinks more useful to the tribe. Moreover, the animal that thus sacrifices its own life dies in the act of sacrifice, and cannot hand on that heroic quality, that passion of love which comes to an end in the very moment of its expression; so that even were acquired qualities transmissible we should not be helped to the evolution of the social qualities, which are a disadvantage in the struggle for existence, as Huxley pointed out. Then we do not find that the families of the greatest men manifest the high mental or moral qualities which the father may have shown, and one must often be struck with the disadvantages placed in the way of evolution by the fact of the genius. Genius, says science, is sterile, and that is true. Where we find one or two generations of artistic or musical talent, for instance, preceding the birth of a genius, we see that after it has flowered into this great and splendid manifestation the family declines. It seems to have done its work. Those preceding generations led up to the production of a body sufficiently sensitive and a brain delicately organised to provide a fitting temple for the incoming spirit; but genius has no posterity, and materialistic science in acknowledging this gave us no hope that our race would really rise into some future splendour of achievement that would dwarf all the civilisations of the past.

Turning to the religious idea, Mrs. Besant said this fell into two great divisions. There was the idea that man is specially created by God put forward by the Jewish and the Christian religions, Islam following these along the same line of thought. Man is unique, unrelated to the animals that went before him, with an infinite future, although he begins with birth. The religions tending to anthropomorphism show out this idea; the philosophical religions, on the other hand, give us rather the idea of man as an emanation from the divine nature, sharing that nature and containing within itself all divine possibilities. In regard to the Hebrew idea, we should remember that in the books of the Apocrypha there are suggestions and hints of sublimer conceptions than are to be found in the Canonical scriptures. In the time of Josephus there was a full recognition amongst the Jews of the great truth of reincarnation, although in the earlier scriptures we find, on the contrary, that man, though specially created, was said to perish at death. This is not reasserted in the prophetic books after the Captivity, nor in the Apocrypha, where we find a phrase that stands out in startling contrast to the statement in Genesis that "God created man in his own image, in his own image created he him; male and female created he them." In the Apocrypha it is written, "God made man in the image of his own eternity." How different the atmosphere! In the one case the image of God is an outer form, in the other it is a likeness of nature, of identity, of existence. And in that view that God created man in the image of his own eternity the Hebrew faith joins hands with all the religions of the further East.

Continuing, Mrs. Besant showed how

the Jewish and Christian idea carried with it the idea of a fall from original righteousness, and although Anglicans probably do not believe this at the present time, every clergyman who is ordained has to repeat among the Thirty-nine Articles the ninth article, which sets forth an idea that is a blasphemy against God. For those who can no longer accept that view of man, what remains from the standpoint of religion? There remains the ancient view of man found in the Eastern faiths as embodied in their scriptures, that man is a direct emanation from God, and a sharer in the divine nature—a phrase that St. Paul used in language far transcending the thought expressed by orthodox Christianity. Man is not corrupt and wicked naturally, but he has every possibility of good within him, and these he gradually unfolds as he climbs upward to the source whence he came. Man is a thought-form of God ("Brahma meditated and man came forth"); he is far more than immortal and everlasting; he is eternal as God is eternal, and while God lives man cannot perish. That is the essential truth.

After giving a description of the wonderful process of the unfolding of consciousness through rough forms of matter once regarded as lifeless, Mrs. Besant explained the Theosophical belief that man has ever had great teachers helping him in his evolution. The childish and ignorant nations were not left to themselves, but were always guided by divine instructors who taught them their earliest knowledge of nature, of art, of the laws that must govern anything worthy to be called society. Gradually, as the child grew up, these wise teachers withdrew their help so that the human spirit might grow more self-reliant, and acquire knowledge by the putting forth of its own powers. That meant the possibility of making many mistakes, of much suffering and pain; but although men lost their former happiness, they gained in power and thought and freedom. Every fragment of liberty has been paid for temporarily in happiness, but only so could man learn the self-control he would never have attained while he was guided at every step. The divinity within him has not yet unfolded in its fulness, and before his ever-expanding consciousness still stretch vast avenues of progress in which he shall become the maker of new worlds and universes, building into them the knowledge that he is now acquiring, until he reaches that union with God which every mystic proclaims.

THE TASK OF THE TEACHER.

IN her presidential address to the Conference of the Association of Head Mistresses at Bristol on Saturday, Miss Robertson (Christ's Hospital, Hertford) alluded to the establishment of the Teachers' Registration Council, which she believed would mark an era in English educational history. She hoped to see evolving from it a self-governing profession whose extraordinary diversity would act as a wholesome antidote to professional narrowness. In the work of national education it was obvious that England started late, and many of

their difficulties arose from the haste inseparable from previous sluggishness. The Scots in 300 years had at least developed a respect for education and a real grasp of its meaning which was still rare in England. Germany learnt much 100 years ago in a school of bitter adversity. The education of the middle class in England was still in the present day meagre and uneven, and elementary education itself had been planned from the outside without considered or philosophic basis, without distinct purpose. But whatever the strength or weakness of the elementary schools; there was one grave fact which struck at the root of their service to the nation. It was estimated that three-quarters of the children educated therein received no further education after the age of 14. Before education could be called in any sense national that problem must be grappled with. She did not believe it would be solved along any one line—certainly not by the mere multiplication of secondary schools of any pattern yet evolved. If teachers failed in quantity or quality it would not be wholly because of poor salaries or hard conditions, but for want of vision, of faith and hope. If the task of the teacher was belittled, it was partly because teachers themselves failed to realise the full scope of their task, and still more because they did not work as a band of brothers. There were certain influences making for greater unity among teachers, and she pointed to the Registration Council and the register as the finest weapon for the teachers themselves. In the course of a discussion on the shortage of teachers in elementary schools, the President uttered a warning. "If this shortage continues," she declared, "the education of the mass of the nation must suffer. The problem is a very grave one. Every school in the kingdom is at stake, if the education at the base of the pillar is in jeopardy, as I believe it to be, owing to the shortage of teachers in our elementary schools."

THE UNITARIAN VAN MISSION.

THREE weeks of the Mission have come and gone before an opportunity has offered for a brief reference to its doings. Whit-week breaks into the programme after the first fortnight, and the Mission has to stand aside for other pressing matters. From now onwards till October there should be a steady run of meetings if the weather holds. Ministers have given their promises for the greater part of the time, and only a few weeks have yet to be arranged for.

The number of open-air meetings in aid of every conceivable cause takes away a good deal of the novelty that attached to the work in earlier seasons, and the attendances seem likely to be less than in former years. Question time shows that opinion has hardened against liberal religion in some of the districts, and where opposition shows itself the work is more difficult and therefore more necessary. In one district the advent of the Van led to an organised counter movement that came out with flags and music night after night, and failed. Brass bands, too, are more numerous, and make platform work more

trying, but the reports are encouraging, and well-wishers may accept the assurance that the Missioners are cheered by their experiences so far. The Welsh Van remained at Sirhowy for a fortnight, and at the end of that time a Unitarian society was formed, which is to work on quietly during the summer in the hope that the South-East Wales committee will help in the autumn with a course of lectures, and a plan for permanent meetings. The Midland Van opened well at Gainsborough, and then drew a blank at Retford. Last week at Worksop it was on ground that the Sheffield District Society intend developing later in the year, and a number of friends who are interested in the cause were met with. The report reaches us that one of these good friends, who is not a Unitarian, pondered well into the night as to how a site for a church could be managed, and how he could render assistance. A day or two afterwards came a cheque for £5 for the Mission from this practical sympathiser, with all sorts of good wishes. The North-West Van has done well at all places, and the run into North Wales will be watched with interest. The London meetings have been well attended, and keen interest has been evoked in each district. Next week Missions will be held in Brynmawr, Eckington, Limehouse and Chester.

A MEETING in support of the Bill dealing with the age of consent, which was introduced in the House of Lords by the Bishop of London, and passed its second reading in April, will be held at Caxton Hall, on June 26, at 8 p.m. It is expected that the committee stage will shortly be reached and Mr. H. M. Tyrer, secretary of the London Council for the Promotion of Public Morality, 37, Norfolk-street, Strand, W.C., will be pleased to supply copies of suggested resolutions, or forms of petitions for despatch to members of the House of Lords, to religious bodies, societies dealing with this matter, and all interested in moral betterment, if application is made to him.

THE annual meeting of the Lancashire and Cheshire Provincial Assembly will be held at Manchester on Wednesday, June 24. The religious service will be held in the Cross-street Chapel, at 11 a.m., the devotional part being conducted by the Rev. J. H. Weatherall, of Bolton, and the sermon being preached by the Rev. G. A. Payne, of Knutsford. The business meeting will be held in the Memorial Hall, Albert-square, at 2 p.m., Mr. J. Wigley, ex-president, in the chair. An address will be given by Dr. J. E. Odgers, of Oxford. Mr. G. W. Rayner Wood, J.P., will take the chair at the evening meeting in the Memorial Hall, when addresses will be delivered by the Rev. R. T. Herford, of Stand, on "The Modern Peril to Religion," Dr. Mellone, Principal of the Unitarian Home Missionary College, on "What is Progress in Religion?" and Dr. G. Jesse, M.A., M.B., of Atherton, on "Religion and Social Progress."

APPEAL FOR COUNTRY HOLIDAY FUND.—Mr. R. Asquith Wooding, treasurer of the Country Holiday Fund in connection with the London Sunday School Society, writes as follows, from Brooklyn, High-road, North Finchley, N.:—"I venture to ask whether any of your readers will help towards replacing the contributions of former subscribers now no longer with us. The work grows year by year, but the subscription list does not show a corresponding increase; it is, in fact, all we can do to maintain it at its present level. Last year, no less than 557 scholars from 15 of the London Schools were assisted towards a country holiday, and this year we expect to be asked to help at least as many. Primarily the Fund is intended to assist the elder scholars and others, who, for some reason or other cannot be sent away through the auspices of the National Fund; but many of the Missions much prefer to send their younger children away through their denominational fund, and help was therefore given last year to 187 scholars under 12 years old. If any of your readers can help the Fund by a small contribution, we shall be exceedingly grateful, and they may feel sure that the money subscribed will be money well spent. The Fund will be distributed early in July, so that all gifts should be sent before the close of the present month."

NEWS OF THE CHURCHES.

Barnard Castle.—The spring conference of the Northumberland and Durham Unitarian Christian Association was held this year at the Unitarian Church, Newgate, Barnard Castle, on Wednesday, June 10, the Rev. J. B. Robinson (Barnard Castle) presiding. The ministers of the churches in the district, and a number of visitors from Newcastle, Middlesbrough, Stockton, and Sunderland attended, as well as members of the Newgate congregation. The Rev. Alfred Hall, secretary of the Association, read a paper on "More Attractive Services," in the course of which he said people were attracted to the churches for one or more of three reasons—higher fellowship, worship, religious instruction—and religious services were held to promote these desires through devotional exercises and preaching. Higher fellowship was the outcome of mutual encouragement and sympathy which all could and should show to one another. Worship required a spirit of reverence, and the weakest church that endeavoured to maintain a reverent spirit in religious worship had a longer life than certain popular attempts to combine amusement with religion. If preaching was to attract, the preacher must have a message to proclaim that was vital, and teach religion, which had a connection with all man's interests and affairs. He should teach theology as an expression of the highest thought of the intellect of this and all time. A discussion followed, in which the Revs. H. V. Salmon and A. Scruton, and Messrs. Wright and Rowe took part. A public meeting was held at 6.30 p.m., the Rev. J. B. Robinson in the chair, when speeches were delivered by the Revs. H. V. Salmon (Sunderland), W. H. Lambelle (Middlesbrough), A. Scruton (Stockton), and A. Hall (Newcastle).

Knutsford.—A small sale of work and garden party was held last Saturday, June 13, at "The Gables," the home of Mrs. Woodhouse.

It was well attended, and resulted in £6 being added to the organ fund in connection with the Unitarian Church. The sale was opened by Mr. James R. Beard, J.P.

London: Ilford.—On Sunday afternoon, June 14, the second annual flower service of the Ilford Unitarian Sunday school was held. Mr. Stephen Noel, of Stratford, conducted the service, and gave an address. The offering of the flowers by the children and young people, who marched up in single file, and laid their bunches on tables placed in the chancel for that purpose, was a special feature of the service. Special messengers carried the flowers to Mansford-street Mission, Bethnal Green, to be distributed among the poor.

London: Islington.—A presentation of a clock has recently been made to Mr. Richard Gore by the members of Unity Church Sunday school in recognition of his able services as secretary for over seventeen years.

London: Woolwich.—It is reported that the Sunday school in connection with Carmel Chapel is increasing considerably in numbers, and that many of the elder children regularly attend the evening service.

Stockton-on-Tees.—The good effect of open-air preaching has been well illustrated in connection with the Unitarian Church at Stockton-on-Tees. The minister, the Rev. Arthur Scruton, has gone into the market place on many evenings during the past year, and explained the principles of his faith, giving his audience every opportunity to ask questions. The result is that he has doubled the membership of his church, many of the new comers never having been previously associated with church life. On Sunday last, June 14, at the anniversary services, the church was crowded, a thing unknown for many years past. On Monday the anniversary meeting was held, Councillor Rowley being in the chair. Among the speakers were the Rev. W. H. Lambelle, Mr. F. F. Perris (Middlesbrough), and the Rev. Alfred Hall (Newcastle) and all congratulated the minister and congregation on the splendid results achieved. The gathering was four times as large as the one which welcomed Mr. Scruton fifteen months ago.

Wales: Ciliau-Aeron.—The annual festival of the Cardiganshire Unitarian Musical Union was held at Soar Chapel (kindly lent for the occasion) on Monday, June 15, when there were present singers from all the Unitarian Churches in the county. The singing was of a high order and the chapel was filled to overflowing. Mr. Evan Richards, Llandysul, conducted, and Mrs. Evans, Cartref, presided at the organ. The morning meeting, which was set apart for children, was presided over by Dr. D. J. Davies, Aberystwyth. In the afternoon the Rev. E. Evans, Soar, presided, and presented certificates for proficiency in tonic sol-fa to numerous children. The Rev. E. O. Jenkins, Llwynrhydowen, presided over the evening meeting, and moved a vote of sympathy with the Rev. E. Ceredig Jones in his long illness. A musical programme followed.

NOTES AND JOTTINGS.

THE ARTS AND INDUSTRIES OF THE BLIND.

Dr. Estlin Carpenter writes to draw our attention to the Exhibition of the Arts and Industries of the Blind which is being held for a week (beginning on Thursday, June 18) at the Church House, Great Smith-street, Westminster, and which is the largest of its kind ever held. Among those interested is Mr. I. Yoshimoto, a former student of Manchester College, who has done so much for the blind in Japan. The Exhibition includes an immense variety of

articles made by blind men, women and children in schools, workshops, homes and institutions in England and Wales, Scotland, Ireland, the Colonies and abroad, and at their own homes. Machines and apparatus are also being shown which can be used by or for the blind, or for the benefit of those threatened with blindness, and a collection of objects, books and pictures illustrating the history, education and training of the blind or connected with blindness, or with notable blind men and women. Hundreds of blind workers and societies for the blind are co-operating, and a special feature is the L.C.C. exhibit. The following trades are shown in progress by blind workers from many centres in the great hall:—Basket making, brush making, mat making, rug making, weaving, machine knitting, boot repairing, poultry farming, chair caning, typewriting, pianoforte tuning and repairing, mattress making and carpentry. The Exhibition will be open up to (and including) Wednesday, June 24, from 11 a.m. to 9 p.m., Sunday excepted.

MARK RUTHERFORD AT DITCHLING.

A writer in the *Sussex Daily News* recently paid a visit to the old Unitarian Meeting House at Ditchling, where Mr. Hale White (Mark Rutherford) as a young man occupied the pulpit for about eighteen months. From his account it seems to have changed very little since the year 1860, when Mark Rutherford first went there; it is still a bare and unpretentious building, with its old gallery ("I am sure I couldn't stand straight up in it"), and the seraphine, mentioned in a familiar passage in the "Autobiography," which is now placed in a different position. The man who was to become famous as an author was never happy at Ditchling, and his work at the chapel was, as he himself has told us, of the most lifeless kind. He was evidently very melancholy and self-centred during his stay in "the large straggling half-village, half-town," and he confesses that he preached with no heart for anything on the "real meaning of the death of Christ," which he thought might prove as attractive as any other subject. He was under the influence of a monomania which he could neither describe nor overcome, and the desire for love and sympathy consumed him. "Mark Rutherford had not then found the work he was born to do supremely well, and he was very unhappy till he found it."

* * *

"It is known that in Mark Rutherford's time," says the writer of the article, "the little Unitarian flock in the beautiful Wealden village was gathered from all the region round about—from Henfield, eight miles away in the west; Falmer, five miles over the hills; Hayward's Heath, seven miles north. Some of them are now in their last sleep under the grass by the chapel; graves have been there for two hundred years and more; and the tale of their lives, though commonplace for most part, could not have been without its pathos, and perhaps even its grandeur, of mortal strife and upward longing. Nothing of all this will be found in Mark Rutherford's story of his spiritual oversight at Ditchling. Whose blame was it that they were all so 'petrified' to him? I suspect

that he was given to preaching over their heads, but as I looked in at the Meeting House window, and imagined him there in that poor little pulpit, I could not feel sure that his failure was due solely to this. Was there not an absence of human warmth on his part? Did he offer as much as he expected to receive? . . . Had he smiled upon little children, and taken them by the hand in those meadow walks he tells us of, and spoken kind words to them, would they now in later life have forgotten him? Still, we must take a man of unique nature as we find him, and if Mark Rutherford failed in a quiet corner of Sussex, he succeeded brilliantly in the great realm of literature."

THE USE OF SUGGESTION IN EDUCATION.

Dr. Boris Sidis, an able American writer, has said that "not sociality, not rationality, but suggestibility is what characterises the average specimen of humanity, for man is a suggestible animal," and he goes on to say that "the gregarious, the sub-personal, uncritical, social self, the mob self, and the suggestible sub-conscious self are identical." This is a rather learned way of stating that we are all very much influenced by others, and that the reason of the cleverest among us is sometimes entrapped by ideas introduced to it at what is called the psychological moment. The knowledge of the right use of suggestion, however, is an essential part of the equipment of a true educationist, for all children are docile to suggestion, and extremely receptive of the influence of those around them. That is why example is so much more important than mere precept. Poets and artists are, of course, peculiarly suggestible, but, as Dr. Bernard Hollander tells us, we are all more or less affected by this potent though generally unguided force. "The attachment of social life depends to a great extent on the degree of power of making and receiving suggestions, and the firmest friends and happiest couples in life are frequently those who are in this respect well matched. The measure of pleasure we get from life depends more on our suggestibility than on any other factor."

PORTUGUESE SLAVERY.

The Anti-Slavery and Aborigines Protection Society has addressed a communication to Sir Edward Grey expressing appreciation of the fact that British Consular inquiry confirms in almost every detail the allegations of slave owning and slave trading made by the Society against the Portuguese Colonial administration in West Africa. The Society draws attention to the slow rate of emancipation, and appeals to Sir Edward Grey to press the Portuguese Government to liberate and repatriate the slaves up to the carrying capacity of the ships. It is pointed out that if the Portuguese were in earnest in this matter they could set free and restore to the mainland nearly 20,000 per annum; whereas, last year only 2,071 were set free.

A PROPOSED UNIVERSITY IN JERUSALEM.

Rabbi Dr. Salamon read a paper on "The Proposed Hebrew University" at the Conference of Jewish Ministers held in Whitechapel last week. This University, he said, was to be situated in Jeru-

salem, for the value of historic environment could not be overrated, and as far as possible classic Hebrew should be the spoken tongue. The University would not confine itself to specifically Jewish subjects, but to such departments of learning as philosophy, history and archaeology, and the main line of study and research connected with them should be treated from a Jewish standpoint. Rabbi Mendelssohn spoke on the organisation of religious education, and the Rev. A. A. Green dealt with the same subject, differing from Rabbi Mendelssohn in claiming that the centre of gravity of Judaism was not the Talmud, but the Bible. The effect of teaching religion from the basis of the Talmud and not of the Bible was to place the ceremonial before the ethical side of Judaism. They might deplore ethics without the ceremonial, but there was an ethical standard in Judaism which must be kept in the forefront of the life of the Jew and the religious training of his child.

THE WORN-OUT HORSE TRAFFIC.

Speaking as chairman at the annual meeting of the Royal Society for the Prevention of Cruelty to Animals, Sir Edward Ward gave the gratifying information that a company was being formed for the purpose of purchasing horses in this country when they were unfit for further work, and of having them humanely destroyed in England. The Society had no financial responsibility in the matter, but many of the members were taking a keen interest in the proposed company. It had necessarily to be run on commercial lines, but the aims and objects of the society would be carried out and protected by the board of directors, some of whom were prominent humanitarians. He felt sure that when started it would be the means of removing what had been a reproach to this country for so many years.

THE INTERNATIONAL ABOLITIONIST FEDERATION.

The International Abolitionist Federation founded by Josephine Butler in 1875 has just held a conference at Portsmouth at which important papers on questions relating to public morality were read. The enrolling of women police in all cases in which women are concerned was discussed among other things, and Frau Scheven, who dealt with local policy in Germany, laid great stress on the invaluable work done by women in this capacity. At Mainz a woman was the actual head of the Moral Department of the police force. Through her efforts young girls and children were protected from contact with the criminal police, and a home had been opened to which girls could be sent for immediate shelter. The Bishop of Winchester, who presided at the welcome meeting to the delegates, emphasised the fact that abolition in itself was only negative. Those who met under its banner had another and a more lasting purpose. The flame that burned in Mrs. Butler's soul was one of passionate desire to achieve the liberation of the young, chiefly by their own noble selves, from the deadly evil of impurity and from the train of evil, moral and physical, which it drew along behind it.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

JUNE 20, 1914.

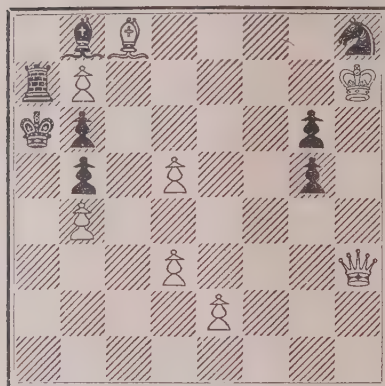
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 62.

From the City of London Chess Club's Annual Report.

By DR. J. SCHUMER.

BLACK. (8 men.)



WHITE. (8 men.)

White to play and mate in three moves.

PROBLEM No. 60.

Solution of this, which was reprinted last week, will be deferred.

ANSWERS TO CORRESPONDENTS.

O. LUPTON.—I acknowledge your solution to No. 58A, and regret the omission.

WALTER COVENTRY, A. S. RODGERS, and GEO. INGLEDEW.—No. 59 quite correct.

CHAS. WILLING (U.S.A.).—Your solutions are quite correct.

City of London Chess Club.—The sixty-first annual report has just been issued, and our No. 62 is a problem quoted from it. Although it is, without doubt, the premier British chess club, it numbers amongst its members but a very few problem composers. Mr. Antony Guest, chess editor of the *Morning Post*, is an honorary member, and he has contributed to the problem section of the report. Dr. J. Schumer is chess editor of the *Westminster Gazette*, and is a strong player as well as a problem expert. The C.L.C.C. champion for 1914 is Mr. Edward Lasker (no relation to the world's champion, though the latter is an honorary member). The club is in a financially sound position, and the membership numbers close on 250. The club does not take part in many matches, but important contests are held in its rooms. The Varsity match was played here on March 23, Oxford winning by 4½ to 2½. The Club played the combined Universities on March 18, winning comfortably by 13½ to 6½ games. The veteran Blackburne was seen at our Club this week, when he played some off-hand games. The writer has been one of the honorary auditors for some years.

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* * * Regarding Advertisement Rates see inside Front Cover.

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SUBJECTS for June 28:

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It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning. N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 28.

LONDON.

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Leytonstone, 632, High-road, 6.30, Mr. VINEY.
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PRESTON.—On June 19, at 16, Blakesley-avenue, Ealing, the wife of Arthur Preston of a daughter.

MARRIAGE.

WRIGHT—WEEKS.—On June 18, at Unitarian Church, Earl-street, Maidstone, by the Rev. Alexander Farquharson, Percy Wright, son of the late John Wright, of Douglas-road, to Elvina Hume Weeks, daughter of Mr. and Mrs. Edward Weeks, of 29, Brewer-street, Maidstone, and grand-daughter of the late Thomas Wells, of 30, High-street.

DEATHS.

GREG.—On June 21, at Oak Cottage, Styal, the wife of Alexander Greg, in her 39th year.
WILLIAMS.—On June 21, at Killay House, Glamorgan, Morgan Bransby Williams, in his 90th year.
WRIGHT.—On June 18, at Longsight, Manchester, Charles Wright, dearly-beloved husband of Martha Wright, only brother of the Rev. J. J. Wright, and Lecturer for the C.W.S., aged 57.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE loss of the "Children's Employment Bill" in the House of Commons is greatly to be deplored. No doubt the Bill would have passed the second reading but for the action of Lancashire, which opposes the abolition of the half-timer. In the matter of child labour Lancashire has a bad record. She has placed her factory system above and before the welfare of the child. All educational authorities are agreed that half-time employment for children while of school age is thoroughly bad. In almost every other part of the country public opinion has so insistently declared against the half-time system that it has disappeared—much to the advantage both of the school and the child. If it is possible to do without the half-timer in hosiery and shoe factories why not in the cotton industry, the richest and most prosperous of all the trades in our land? It is an obscurantist survival of an old and evil tradition, demanded by people who have no real belief in education at all, and maintained by the votes of Members of Parliament who apparently have more concern for the safety of their seats than for educational progress.

* * *

THE centenary of peace between England and the United States of America is being

celebrated both here and there in a series of dinners, balls, and social functions, marked by great brilliance and popularity. We could wish that there had been some joint action on the part of the churches of both lands to commemorate the past, and to seal a pact of peace for the future. It is true that hostility ending in war between the two nations is an almost unthinkable contingency, and yet when one remembers how easily the jingo spirit is roused, and how eager the yellow press always is to bang the drum, thoughtful people and lovers of goodwill ought to see that the churches are in the van of those who seek peace and ensue it. Happily, peace between the two nations has now become so generally accepted as the natural thing that the very memory of past disputes is fading away. There was a time, not so very long ago, when Brother Jonathan loved to twist the tail of the British Lion, and the British Lion was not slow in return at showing his teeth and claws. To-day all that appears supremely ridiculous. We can only wish that the churches as a whole had shown themselves more worthy of the blessing promised to the peacemakers.

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IN this connection, attention may be called to a little book by Mr. G. W. Perris on "The War Traders." The provision of warships and war materials has fallen into the hands of half-a-dozen huge combines, whose interest it is to fan the war fever in every country under the sun. Mr. Norman Angell has clearly shown that as between nation and nation war does not and cannot pay. But war panics and preparation just as well answer

the purpose of these huge combines, and enable them to pay enormous dividends to their shareholders. The influence of these powerful groups of traders in war material is felt both in the public press and in Parliament. Year by year the cry goes up for more guns and more *Dreadnoughts*, and still more guns and *Dreadnoughts*, world without end. Mr. Perris's book is a strong indictment of the whole system of providing war material by private trade. It is a system that easily lends itself to political corruption, and that tends to over-ride the public interest in the interest of private gain.

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THE series of impressive meetings held in London by the Salvation Army during the last two weeks, and attended every day, it is said, by 10,000 persons, came to an end on Tuesday, the 23rd, the gathering at the Crystal Palace exceeding in numbers anything before known in connection with the Army. From all over the world delegates came to testify of the work in many lands. From East and West, from North and South they came, Hindus, Koreans, Javanese, Finns, Swedes, Africans, Maoris, Germans, Dutch, Frenchmen, many of them dressed in bizarre costumes, flooding the streets with a blaze of colour, and carrying their blood and fire banners. The success of the Army, judged by its organisation, is unparalleled in the history of the Christian Church. General Bramwell Booth reported that the Army has to-day 9,516 outposts and stations, 16,438 officers, 55,520 local officers, 26,000 bandmen, 1,168 social institutions, and a spiritual fervour that increases year by year.

"Soul-saving," said the General, "is still the Army's chief business."

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It is not too much to say that the great congress met with nothing but welcome and goodwill from the Churches of all denominations. Neither their theology nor their methods are ours, but we too rejoice in the soul-saving and rescue work of the Army amid the submerged tenth of the population, which no other agency appears to touch with real effect. Not so very long ago it seemed as if the Army might perish before the ridicule heaped upon it by the press and by nearly all educated persons. It offended good taste, its leaders and officers were shockingly ignorant of Biblical criticism and the work of science. It had neither scholarship nor philosophy. Even its social schemes went sadly astray at the first, owing to want of knowledge and training. But to-day it appears as a victor all along the line. It has overcome nearly all opposition. Huxley's jeering definition of it as "Corybantic Christianity" troubles nobody. The King sends to the General congratulations and good wishes, and society follows the King's example.

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In truth the Army has reached the most dangerous stage in its history—the stage when all men speak well of it. No one can prophesy concerning its future. Whether, in a democratic age like the present, a religious movement which is a pure autocracy can hold its own in that particular form remains to be seen. Its founders, General Booth the first, and his wife, were persons of singular gifts and eminence. Its spiritual impulse came in the first instance from Mrs. Booth, a woman among ten thousand, of winning manner, persuasive speech, and a mystic temper. Her husband was by nature a great ecclesiastic, bearing a strong resemblance in feature to Cardinal Manning and other monarchical leaders. He had the high, narrow forehead, the prominent cheek-bones, the eagle beak, the piercing eye, and the dogged jaw of the born autocrat. But with that temperament he had also gifts that do not often accompany autocracy—a world-wide sympathy, a deep compassion for the neglected, the fallen and the outcast, and a faith in God and the Gospel so ardent that difficulties went down before it like wisps of straw before the wind. He was a wonderful instance of will-power consecrated to the highest uses.

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ONE element in the success of the Army is its appeal to the spirit of romance and

adventure. It sends forth its converts and missionaries with drums beating and banners flying like Knights-Templar of other days, to face the ridicule of the world, and wrestle with the powers of darkness. It imposes on all its officers the pledge of poverty. They are like Spenser's Red-Cross Knight, on "a great adventure bent," which may take them to frozen seas or torrid plains, or lonely islands or busy marts, in obedience to commands from headquarters. And, as a rule, they have bravely answered to the call made upon their chivalry. Would that every Church could call forth the same spirit of service and sacrifice and romance!

* * *

THE National Free Church Council, which deliberately excludes from its ranks the freest of all the free churches, is embarking on what is called "one of the greatest religious campaigns ever undertaken in the history of Great Britain." The "Come to Church Sunday," an invention of our go-ahead cousins in the United States, is to be given a trial here. The object is to secure on a given Sunday in January next the attendance at church of every man, woman, and child in the Kingdom. The event is to be worked up by a gigantic system of visitation. Every home in the land is to be visited by representatives of the Churches, who will leave a personal invitation for every inmate to put in an appearance at church. It is not intended to be a sectarian or merely denominational movement. Members of various denominations are to be enlisted in a national canvass, so that no one escapes the appeal to be made. It is averred that the plan has well succeeded in many parts of the States, great numbers of people who had abandoned church-going being induced to return. We wonder!

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WE greatly distrust these schemes for reviving Church attendance born of a passion for doing something big. Megalomania is a disease we should be sorry to see caught and embraced by the Christian Church. Both in the States and in this country we have learned that revivals which depend on working up excitement by glaring advertisements, extensive organisation, perfervid appeal and much publicity, produce little or no lasting results. There is a flash in the pan, and soon all is over. Far more fruitful results follow from the quiet, steady, patient work of Churches, each carefully working its own corner of the vineyard. "Nothing will win men back to the Church," Professor Eucken tells us, but "stirring a demand for an inner uplift of human nature, for a new idealism. And this demand will necessarily have to seek an alliance

with religion. No matter how many opponents religion may still encounter, stronger than all opponents, stronger even than all intellectual difficulties, is the necessity of the spiritual self-preservation of humanity and man. . . . But the return to religion is by no means a return to the old forms of religion."

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Now a return to church attendance, although greatly to be desired, is by no means the same thing as a return to religion. The churches will be refilled with eager, happy-hearted worshippers when men once again feel the needs and pressure and claims of the spiritual life. Meanwhile we do not hope much from the modern craving for what is big, sensational, and much advertised. It is of great significance that Jesus never sought the multitude, that statistics had no interest for him, that he beat no drum and carried no banner. If the multitude—the big thing, the crowd—came where he was, it awakened in him a certain pathos. Christianity in its beginning—whatever it became in later years—was *intensive*. It had no dream of big things as such, but of true things. The whole Christian Church was once gathered together in an upper chamber of a private house, and did not muster more than 120 souls. All this is not to despise numbers, but it is to beware of megalomania.

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MGR. BENSON'S lecture at Caxton Hall on "Modern Miracles" challenged the idea that "suggestion" had anything to do with the cures recorded at Lourdes. His most certain conclusion was that no scientific explanation yet framed could account for these wonderful cures. He had asked a great scientific authority, Dr. Carrel, "What about suggestion?" Dr. Carrel laughed and replied, "All those people who talk about suggestion do not know what they are talking about." Yet the commission on Faith or Mind Healing appointed by Convocation, and consisting of an equal number of clergymen and eminent medical men, declares that cures by suggestion are just as real as cures by prayer, and while frankly admitting the power of prayer as a curative agent, equally insists on the power of suggestion. Indeed, a careful consideration of the whole subject compels one to the conclusion that prayer itself is a form of suggestion. Even Mgr. Benson stated he "was not certain whether or not vitality was imparted to the afflicted by those who sympathised with them in the multitude and the whole people present." But what suggestive power belongs to the sympathy of a friendly multitude.

THE REVIVAL OF RELIGION IN OUR CHURCHES.

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THERE are those who dislike the word revival as savouring too much of the extravagances associated with evangelical revivals. But we should all rejoice to see a real revival of religion in our Churches, a new birth of life and power. We are expectantly waiting and watching for just this consummation of our faith. We welcome eagerly every encouraging word, every hopeful prophecy, every material fact that points to the day of better things. We frown upon a too close statistical survey of the situation, as regards attendance at worship or Church membership. Any hint that all is not well with us is met with the rebuke that the croakers have always said so.

No doubt there are limits to the usefulness of gloomy self-criticism and self-depreciation. We do need to "put a cheerful courage on," to put on the garment of praise, rather than the spirit of heaviness. The vitality and significance of religion is never a question of numbers merely, or of outward prosperity or of worldly consideration. Spiritual things are spiritually discerned. The great religions have had their origin not in great numbers, or wealth, or influence, but in great souls; in men of faith and vision, men who attained an authentic revelation of the Divine life and will. Revivals or new births of religion have always sprung, and must always spring, from the presence of God in the souls of men. It is the realisation of the Divine Presence that is the necessary starting point of all spiritual life and power. This is a simple statement of fact, and is no disparagement of numbers or of wealth or of influence as such. It would be a glorious thing if the call of the Church in the well-known hymn were to meet with a universal response:

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.

Doubtless wealth and influence may be consecrated instruments of the Divine purpose. But the first thing, the absolutely essential thing, is a living faith. The glory of God shining in our hearts is

From the Missionary Report of the Provincial Assembly of Lancashire and Cheshire.

the one thing needful in our religious life and in our life as a Church.

This being so, the revival of religion in our Churches is in our hands, as members and ministers of the Churches. We may wait for it and watch for it. We must also prepare for it and begin it in ourselves. What we need as individuals and as Churches is a new and more thoroughgoing spiritual discipline, a more practical realisation of spiritual realities. We must accustom ourselves to be more with God if we would gather into our souls the impulses and energies of a living faith.

It is to be doubted whether new life can come to our Churches except by the revival among us of the practice of private devotion, devotional reading and daily communion with God. For ministers and laymen alike, regular seasons of prayer and meditation, apart from public worship, are necessary, and of central importance to the soul's well-being.

We need also a new attitude with regard to public worship. We must realise that it is an authoritative command laid upon us by the spirit that is in us, to assemble and meet together for praise and prayer as children of one Heavenly Father. Worship is the highest of all social arts, uniting us in one love and obedience, harmonising our differences and inequalities, fitting us all for one mission and service—the fashioning of a divine humanity. "Heed not," said Dr. Martineau, "the fastidious critic who tells you that the world has outgrown the Church—that the living voice of trust and aspiration shall soon have no response from sorrowing and struggling men. Depend upon it, *his* is the humour of the hour; and *you* who keep to the old reverent ways are taking sides with the perpetuity of our humanity. Fear not that you have here to do with any perishable work. Crowd the pavement of the Church with the aged and the young; make it the favourite storehouse of earnest vows and living sacrifice; train its echoes to sweet and holy hymns, that shall blend soul with soul, and carry all to God; and, thus sanctified, let it stand by night and day a silent witness to the world of invisible and heavenly things."

Something might be done to increase the beauty of our services. For a free people we are singularly conservative in our acceptance of things as they are. Every Church has its own traditions, and there are considerable divergencies amongst us as to the order of public worship; but it should be the ideal of

every congregation to worship the Lord in the beauty of holiness, and to see that everything about the Church and the service ministers to that end.

This is not the place to dwell upon our duty to the young people of our Churches, but it must be borne in mind. We need to have a constant regard for their religious training and welfare, and by our increasing faithfulness build them up in faith. Character is never so securely based as when it is founded on the love of God. Wherefore "Nourish thy children, O thou good nurse, and stablish their feet."

Finally, it would be well if we could more fully realise and appreciate our organic connection with Christianity. We are, of course, organically connected in our faith with the universal religious experience of mankind; but we are nearest to Christianity, in direct line of descent from it. Theologically we often feel ourselves aliens in Christendom, but devotionally and spiritually we are members of the Church of Christ throughout all ages. We ought "to feel the sap of this great tree of life in our veins welling up" unto life eternal. "I came that they may have life, and may have it abundantly." Have we perhaps missed the significance of this good news of Christ?

"CONSIDER."

OF Nazareth meadows I dream,
A far-away valley I see,
There cometh a whisper beside me—
"Consider the lilies with Me."

"How wise are the ways of the flowers
That bloom, if it were but a day,
To give to the meadows a glory,
Divine, though it fadeth away!"

O Master, but mine is a world
Where little is lovely or fair;
The lilies are sweet in the valley,
But sad is the city of care.

Around is the shadow of doubt,
And faces are anxious and worn,
And many a worker is weary,
And many a morrow forlorn.

"Consider"—I hear it again,
And lo, as I listen, a gleam
Breaks out from the heart of the shadow,
And lightens the way of my dream.

O Master, if thou be the Guide,
If faith in the Father be ours,
Our life shall go singing of sunshine,
Our love shall be fairer than flowers.

W. G. TARRANT.

OUR HUMAN NEEDS TO-DAY.

BY THE REV. LAWRENCE CLARE.

THIS subject is so vast that I may reasonably be permitted to limit myself to a consideration of "Our Human Needs" only in so far as they are the direct concern of the Church. It will be convenient to divide such needs into those of the body, the mind, and the soul, and to treat of them in that order.

Firstly, then, we are to consider man's bodily needs, his elementary demand for food, clothing, and shelter. Here, perhaps, the most important thing to remember, if we are to see how the Church can effectively deal with the social question, is the fact that possessions do not in themselves constitute wealth. The golden crosier and cross of emeralds which are buried with the body of St. Carlo Borromeo at Milan are not (as Ruskin well reminds us) wealth in those dead and unavailing hands. To convert possessions into wealth there must be life, wisdom, and virtue in the possessor. Here, then, comes the opportunity of the Church. It is not concerned with party politics, or even with the intricacies of political economy; but it is concerned, and that deeply, with life, wisdom, and virtue, and therefore with the ethical side of the social question. The importance of the work to be done in this direction can hardly be over-estimated, since, however perfect a political or economic scheme may be on paper, it will fail when applied to life if human nature be not ready for it. It is proverbial that you cannot legislate successfully ahead of public opinion, and history shows only too clearly that the soul of man will express itself for just what it is worth, for evil as well as for good, no matter how cleverly you may devise schemes to repress or tame it. The church should, therefore, devote itself chiefly to the dissemination of ideas, and especially to giving an ethical content to the modern social concepts. The practical man may shrug his shoulders, saying that mere ideas are worthless, but it is nevertheless thought that moves the world, and the practical man only exists to carry out the will of the thinker. So the Church need not fear that she will waste her strength.

A few brief words on the ethics of earning and spending will serve to illustrate how the social question may be thus approached. As to the earning of wealth, may not the Church teach clearly that no man who has the strength to work has the right to be idle? Every moment of our lives in all parts of the world men are working for you and for me—fighting the stormy sea, or groping in the darkness of the mine, or toiling in the heat of the furnace. These are our conscripts (as Carlyle expresses it), facing danger and death that we may live in safety, well clothed and fed. Here, then, is our debt to the world, a debt of honour not to be repudiated save by the coward. The world must not be the worse off for our having been born into it. There is no more shameful dishonesty than that of

taking all and giving nothing. And, as no man has the right to be perpetually idle, so also no man has the right to provide falsely for the world's needs. Work must not be solely for profits. Like the minister or the soldier, the merchant too should have his code of honour, and his law of sacrifice, prepared to face poverty without fear rather than consent to be false to his function of providing for bodily needs.

As to spending wealth, here too ethical considerations should not be ignored. For what is money? Is it not power over human labour? And to spend money is to determine in what direction that labour shall flow. It is a sentencing of men to this life or that. Surely we incur no light responsibility if we thus condemn men to dangerous and futile labour, or to the sweater's den, or to the doing of cruel deeds to minister to feminine vanity.

Turning now from the economic needs which man shares with the beasts to consider the æsthetic and mental needs which are so essentially human, let us remember that the Christian Church has been far kinder to man's love of beauty than to his love of truth. At one time, indeed, all the arts were subordinate to the Church, so that painting, sculpture, music, and even the drama could hardly claim a separate existence. And to-day great cathedrals, which seem to be less the work of man than of Nature herself, testify even in their decaying splendour to the efforts made by the Church during the Middle Ages to satisfy the passion for beauty. No longer do we build churches akin in their grandeur to forest and precipice. The "long drawn aisle and fretted vault," the "storied windows, richly dight," the "branching roof Self-poised, and scooped into ten thousand cells, Where light and shade repose, where music dwells Linger—and wandering on as loth to die";—these are the creation of a distant past. No longer, perhaps, is such an ideal possible; but at least we may build with artistic sincerity. If, moreover, by some happy chance we are enabled to build elaborately and beautifully, let not that be called pride which is really humility—the humility which would offer only our very best to God, and which is glad to take advantage of the inspiration that comes from great architecture, from resplendent colour, and from intense symbolism. I plead, therefore, for beautiful buildings, with every line and colour subordinate to the purpose for which the church was built. I plead too for music, and services of stately dignity, dominated by the conception of the Beauty of Holiness, for

Service high and anthems clear
As may with sweetness, through mine
ear,
Dissolve me into ecstasies,
And bring all Heaven before mine eyes.

If we think for a moment what it would be like to hear one of our own finest services in the setting of a great church like York Minster, we shall realise perhaps as never before how much Beauty contributes to worship. Perhaps we have thought too little of this.

If we may be accused of neglecting in some degree man's need for beauty, we have, at any rate, the satisfaction of feeling

that almost alone among the churches ours has sought to satisfy his passion for truth. We all know how throughout the very period when the great cathedrals were being built it was thought sinful to think too boldly about the greatest and most absorbing of all subjects. In the bitter and prolonged struggle that followed Socinus and his adherents took a noble part, and to them we owe the modern principle of toleration. This debt is incalculable. Professor Bury even goes so far as to say that "the establishment of this liberty may be considered the most valuable achievement of modern civilisation." Into this grand heritage we enter with the knowledge that the men who fought and suffered for it were our spiritual ancestors. It is no light task to be worthy of such ancestry. To-day we are called to complete their work by concentrating upon the problem of religious reconstruction, and by proving in doctrine, life, and worship that the intellect does not demand the sacrifice of the devotional spirit.

The gain in freedom is also a gain in dignity and grandeur. Religion itself is enriched by the discoveries of the scientist, and the results of research. The much-abused Higher Criticism destroyed a fetish, but gave to us a book which glows with spiritual genius, and the very reading of which introduces us to half the civilisations of the ancient world. The progress of astronomy, geology, and kindred sciences has loosened the clutch of ancient fears, destroyed the gods of caprice, and kindled the hope that man is not final. "What is the ape to man?" cries Nietzsche. "A laughing-stock, and a thing of shame. So shall man be to Superman." Science, too, has provided the raw material for grander religious conceptions. We look back, and lo! infinite vistas of time; we look forward, and there is infinite time ahead. Thus is our conception of time revolutionised. So also with space. The earth is but a mote in the sunbeams. The midnight heavens reveal solar system beyond solar system; and even universe beyond universe. Yet thought can travel to the most distant star, so that man seems to grow greater with the enlarging universe—man whose whole dignity lies in thought. Has not, then, the boldness of the religious free-thinker been justified?

Lastly, we are to consider man's spiritual needs, which I must, of necessity, deal with briefly; but let not the brevity be taken as an indication of the degree of importance attached to what, after all, is infinitely the most important side of our work.

Man's greatest spiritual need is for another quality of life. He is conscious of a radical cleavage in his personality, sometimes, indeed, so deep that he feels almost as though he were two selves. There is the lower or animal self, which seems to belong to the past of the human race, and there is the higher or spiritual self, which seems to belong to the future. The life of the lower self is steeped in time; its highest pleasures are mocked by the grave; upon it there falls the sarcasm of eternity. Of the nature of the life of the higher self we may learn most from the teaching of men and women of spiritual genius, and by interrogating our

own experience when we stand upon the Mount of Vision. It is unfortunate, perhaps, that science is so late in the field, for until William James wrote his epoch-making book on "The Varieties of Religious Experience," this region was almost unexplored, and mystical experience was even looked upon as a mirage. But the testimony of the saints of all religions is remarkably consistent, and the Buddhist as well as the Christian exults in the thought of another quality of life obtainable here and now by all who are prepared to pay the price. That life is too wonderful for description; it is, indeed, in the strict sense of the word, ineffable. Even poetry and music can only hint at the splendour of it, but as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This life can only be won through sacrifice. We must die to live, absolutely and without reserve, for Christianity knows no compromise; we must identify ourselves with the Divine Life within. In this subordination of man's animal nature to the spiritual will be found the key to the meaning of life. Christ tells us that we must be born again, thus indicating that it is perfectly natural for man to seek and obtain peace in this way.

For those, indeed, who feel conscious of this conflict between the two selves this "re-birth" is simply the next step in spiritual evolution, and it is as natural as it is for the bird to fly when its wings have developed, or as it is for the dragon-fly to emerge in its beauty from its larva.

The Church, then, is to make this teaching effective, and it is difficult to see how that duty can be better discharged than by preaching the Gospel of Christ and stressing his personality. It would be a tragic mistake to depart from Christian tradition, in which we have a true and saving religion adapted to the Western mind. In Jesus we may see, and hence feel, the compelling beauty of the spiritual life in all its purity. He is the incarnate "Dweller in the Innermost." His life is of the nature of a prophecy, for we all feel the call, however feeble our attainment may be, to scale those spiritual heights. Christianity sets before us the greatest conceivable ideal—that of the production of a race of Christs.

THE QUEENS IN THE MARKET

NOT a soul was at work. The great market stood empty. Under its spacious arched roof the flowers and vegetables were spread or stacked in lavish abundance—a beautiful sight. The fruit was still packed up in cases waiting to be opened, and a rough idea of the supply in store might be gathered from the number and size of the crates and baskets devoted to this purpose. Food for a nation! one might exclaim. There it lay waiting to be unpacked and distributed to the multitudes in the great city and the lesser towns and the little villages and hamlets, but no one was there to do it. No labourers or

porters, no warehousemen or carters or salesmen to open the packages, to load the lorries and to send the delicious and wholesome contents far and wide.

What had happened? Had the clock tricked us? Had we got up hours earlier than we intended and come down to the market before the busy throng of market-men arrived? Ah! would it be possible to do that? I once strolled into Covent Garden Market and found it deserted. Stacks of produce and banks of flowers surrounded me as I crept in where the great iron gateway had been left ajar. Not a voice, not a footfall in that hive of industry whence the daily needs of rich and poor are supplied. It was a strange experience. But that was at night—late, as I was passing homeward, and my adventure was soon cut short. I was espied by the night-watchman—"No admission there!" he cried sharply, as he caught sight of me gazing in the dimly reflected electric light at a mountain of red and white azaleas. Promptly I retreated and bade my detective good-night.

But it was not night here. Through the transparent roof the morning sunshine was streaming. The sun had long been risen. Then there must have been a strike on, and the porters and wagoners had refused to take up their task until they had secured the promise of higher wages. It looked more likely. But no; the market-keepers would not have left the gates open, and the police would surely have been about. Still, not a single workman appeared.

Suddenly I heard singing, soft and sweet and increasing in strength. Someone was approaching; and then a tall matronly lady entered in beautiful apparel of white and black and gold velvet. She was evidently a woman of distinction. She was quite alone.

She passed actively amongst the flowers, delighted with their scent and beauty; but her interest did not end here. Singing as she moved about, for her heart was evidently full of joy, she turned to the cases of fruit and proceeded to explore their contents, to unpack them and arrange them for distribution. Had she engaged in this work with less nimbleness and dexterity I might have been more amazed than I was; but her action, however unexpected in a lady of high rank, was accomplished with such perfect ease and command, and she was so happily singing or humming to herself all the time, that I felt it would be only an impertinence on my part if I offered to assist her. So I kept at a respectful distance and she remained indifferent to me.

Presently I caught sight, in another part of the market, of a second and then a third lady, all dressed in style, but with fine taste, and all likewise engaged with eager industry, and singing snatches of songs the while in handling the flowers and making preparations for the sale of the apples, pears and plums and other products of the garden and orchard. Continuing on my way, I met one of the officers of the market, to whom I addressed my inquiries. His answer increased rather than allayed my wonderment. He blankly told me that none of the ordinary labourers and market porters could be found, and that as nearly all the able-bodied citizens

had their appropriate business, the queens had volunteered to manage the market until other hands were available, lest those precious but perishable treasures should be sacrificed. "You talk as though queens were fairly abundant," I exclaimed; "and as for this mystery of the lost porters, do you mean to tell me that hundreds of men employed in such a public business as this could suddenly disappear without anyone—?"

But my words were in vain. He walked away without obliging me further.

* * * *

I had a dream that night—no wonder. I dreamt that all the honey-bees were dead; that the hives throughout the land had been overtaken by a pestilence which had carried off their busy inhabitants as the Great Plague had carried off the citizens of London. And then the spring came, and the flowers opened and the trees in the orchard were smothered in blossom, and in the gardens the gooseberries and currants and strawberries and raspberries were in bloom. "What a crop of fruit we shall have!" the people began to say. But the wiseacres shook their heads. "Little fruit with no honey-bees about," quoth they. And there were no honey-bees about. Then the people looked very sad. "Lackaday!" they cried; "there's no music in the air, and we shall have no apples to make dumplings for the children and no gooseberry fool." What was to be done? The Wind said he would give the matter his serious consideration, and would bustle about and disperse the pollen as well as he could; but without assistance he feared there would be a very serious decrease in the fruit harvest. Then the Wild Queen-Bees woke up from their winter sleep, and crept out of their cosy haunts and stretched their wings and legs in the sunshine, and flew round and round and knew again the joy of life. And when they heard what was needed, "We will do the work," they cried, and away they flew to the pink and white blossoms on the trees and to the little green sugary flowers on the gooseberry bushes, and they sucked the nectar and brushed up the pollen dust and sprinkled it—it was bread of life—on the lips of the little fruits-in-promise which are nursed in the laps of the flowers.

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When I woke up, I found that my dream was true. The Honey-Bees were dead, and if it had not been for the good queen Humble-Bees we should have but little fruit to look forward to this summer.

H. M. L.

TAPLIN'S TENT.

ON the small grass plot behind his suburban five-roomed house, on the first bright day in May, Taplin set up the tent. It is the outward and visible symbol of the advent of summer. And, though there have since been several nights of frost blighting every delicate plant and denuding every fruit-tree, the tent was not taken down. While one shivered, it was a satisfaction to look at it and know it was really summer. This tent is Taplin's

special contribution to creative artistry. He conceived it, designed it, wrought it by his own unaided efforts, from start to finish. It must be a delight to glance at it and know it his very own in authorship of hand and brain as well as possession, as Carlyle supposed his mason-father to feel while gazing at the bridge built by him over the Annan. Others dream; or others buy, but the creative artist turns your airy nothing into shape and gives it a local habitation and a name, and if Taplin's tent has no artistry to boast of, it has at least a shape and a name.

The name is given by Taplin's wife and is not complimentary. There is reason to fear that Mrs. T. does not always loyally follow her husband in the higher imaginative flights of his more poetic soul. She is strictly utilitarian, and does not "hold with Taplin's tomfoolery." In the more respectable suburban areas one may occasionally see a sleeping tent in which an awakened Stoic, in noble protest against the Sybaritic demoralisation of a comfortable bed and an airy bedroom, gives evidence of regenerative grace by consigning his worn body to the martyrdom of blood-sucking diptera and crawling insects and disciplinary draughts. One may also more frequently see those canvas shelters or pagoda umbrellas under which, on Singapore chairs and in tasselled hammocks, is prolonged the experiment of ascertaining how far they also serve who only sprawl and wait. But Taplin is far too busy a man to have occasion for such leisure, and his wife would not permit sleeping-out, for that she is assured would be speedily followed by double pneumonia and a requiem. What, then, you will ask, is the advantage of a tent that is never used? Your question shows your good sense, but can you not conceive the psychological effect of an arrangement, the whole rationale of which is imaginative use? Have you not a rapier hung up on your wall, or a spinning-wheel in your drawing-room, or a lyre in your boudoir, or a dramatic costume in your box-room—which you never use? Perhaps there are some things which we only use retrospectively, like our Ashanti assegai or Samoan club, or Donegal shillelagh, and perhaps there are some things we only use prospectively, like some of our easels, pianos, and Murray's guides.

To which of these two classes Taplin's tent is to be referred is difficult to decide. Is it some primitive Sheikh of the desert in him that has built it, or some dream-Taplin of wealth and leisure in a very remote future? At present there seems no other prospect for Taplin than the daily drudgery that keeps him so pale and thin and wistful. He leaves home early, with just a glance at his tent as he passes to his office work in the city, and it is very late when he returns. His wife is one of the restlessly strenuous kind who undertake spring-cleanings every other week, and ordinary cleanings in between. She would count it a deadly disgrace to be seen sitting down indolently and giving countenance to a piece of folly. When Taplin returns earlier than usual, there is too much to do in the garden to allow any repose. Besides, the cool of the

evening is hardly the time to appreciate the solace of canvas walls. So the tent day by day billows in the breeze, or whitens in the sun between the glistening pole-tops, while the would-be occupant pales under a roof and swelters among ledgers in the congested city.

Perhaps there are odd moments in which Taplin, just a cog in the wheel of the industrial mechanism which hour by hour grinds out the souls of men, wings his imagination to the small green plot a few miles away, and sees the gleaming booth, and feels the welcome coolness within, whither is wafted the scent of the wallflowers and the sweet briar bush. And perhaps the heated brow is cooled and the badgered brain receives a spray of soothing nepenthe.

So that Taplin builded better than he knew when he set up the tent in which he has never sat, and which is only the sign of an unaccomplished dream. It remains the half-embodied realisation of a dream, a desire, a delight which underlies the thousand activities of all men. Somewhere on the map for all of us is a little garden close, set thick with lilies and red rose;

There comes a murmur from the shore,
And in the place two fair streams are,
Drawn from the purple hills afar,
Drawn down into the restless sea.

And in that garden is a tent, or a booth, or a bungalow, or a bijou cot, where we shall take our rest one day, and know happiness, and be at peace.

I will arise and go now, and go to Innisfree,

And a small cabin build there, of clay
and wattles made;

Nine bean rows will I have there, a hive
for the honey-bee,

And live alone in the bee-loud glade.

And I shall have some peace there, for
peace comes dropping slow,

Dropping from the veils of morning to
where the cricket sings;

There midnight's all a-glimmer and noon
a purple glow,

And evening full of the linnet's wings.

The poet who wrote those lines many years ago still lives in rooms in a horrible city, and, so far as I have been able to ascertain, has not driven in the pegs to mark his allotment in Innisfree; whereas Taplin at least has a canvas tent in his back garden, though it is one in which only his heart lives, while he toils the dreary hours in the soulless city.

J. T. D.

CORRESPONDENCE.

THE NATIONAL PEACE CONGRESS.

SIR,—The interesting summary of the National Peace Congress by your Liverpool correspondent necessarily left out much that was of interest and importance. Will you allow me to mention our conference, which is not alluded to, but which dealt with a very vital part of the Peace Movement? I mean the conference on "Education and International Under-

standing," held on the evening of Wednesday, June 10. Miss Sara A. Burstall, M.A., Headmistress of the Manchester High School for Girls, read an excellent paper, full of wise suggestions, on "Girls' Schools and International Peace." The great hope of the Peace Movement is in right education, and very much good might be done if those who are engaged in teaching would apply to the "School Peace League," 167, St. Stephen's House, Westminster, S.W., for a leaflet on the subject.—Yours, &c.,

CLEMENT E. PIKE.

June 23, 1914.

MARK RUTHERFORD AT DITCHLING.

SIR,—Your notes on June 20 refer to a genial little article in the *Sussex Daily News* of May 11. They raise again the question, were there any other Unitarian pulpits besides that of Ditchling which the Rev. Hale White (Mark Rutherford) occupied as resident minister? I think the writer of the article is incorrect in stating that Mr. White married his successor, the Rev. Alexander Macdougall; also, he never preached "in that poor little pulpit," which was not put there until about 1878, when the old high-backed pews, which some of us remember, were removed. Mr. Macdougall, who is still living, has written an account of his Ditchling pastorate in a now rare book, "The Autobiography of Allan Lorne," and his account of place and people makes pleasant reading.—Yours, &c.,

E. KENSSETT.

Horsham,

June 24, 1914.

BOOKS AND REVIEWS.

HENRY JAMES THE STYLIST.

Notes of a Son and a Brother. By Henry James. London: Macmillan & Co. 12s. net.

MR. HENRY JAMES has become a cult, and in doing so he has probably secured for himself speedy oblivion. We know that many people will hold up their hands in horror at the rashness and literary vulgarity of this statement, but we mean exactly what we say. Great literature makes its appeal to the common heart and the normal intelligence of mankind. It is expressed in language from which the obscurities of imperfect thinking and the mannerisms of self-conscious cleverness have been purged away. Its style is rich with personal colour and has in it the originality of genius; but it does not forget that the first requisite of good style is that it should be intelligible and give noble pleasure to many people. Now Mr. Henry James has certainly a style of his own, and he succeeds in giving pleasure of a rarefied kind to a small number of people; but we never heard even an ardent admirer plead that his writing is simple or easy to understand. When every allowance has been made for the subtlety of his psychology and the attempt

to express the most elusive aspects of emotional experience, there is a large balance due to the account of bad writing, which is evidently a source of pride to himself and a select coterie of readers. In order to find a parallel to the ugliness and obscurity of many of his long sprawling sentences we should have to go to the worst specimens of translation from the German. Here is a sentence culled at random :

"I witnessed, for that matter, with all my senses, young as I was, the never-to-be-equalled degree of difference made, for what may really be called the world-consciousness happily exposed to it, by the prolonged 'coming-out' of The Newcomes, yellow number by number, and could take the general civilised participation in the process for a sort of basking in the light of distinction."

We submitted this volume to the test of reading it in the mood of gentle tenderness, when a great book is often the best companion. Page after page left no impression on the mind. These sentences not only lack beauty and clearness; they have no bite in them.

Having made our growl, and condemned ourselves to the unutterable scorn of the devotee, let us hasten to add that the second volume of Mr. James's leisurely narrative is a good sequel to the first. Perhaps it contains nothing quite so original as his successful attempt to recapture the actual moods and sensations of his own childhood; but the portraits of interesting people are drawn with greater fulness of detail, notably those of his own family group, his father and his brother William. The pages which will linger longest in the memory are those which describe his cousin, Mary Temple, and the impression of rare spiritual beauty which she made upon her intimate friends. Many of her letters are quoted. They are full of a radiant joy in life while death drew steadily nearer.

"I feel tired out and hardly able to stir, but my courage is good, and I don't propose to lose it if I can help, for I know it all depends on myself whether I get through or not. That is, if I begin to be indifferent to what happens I shall go down the hill fast. I have fortunately, through my mother's father, enough Irish blood in me rather to enjoy a good fight. I feel the greatest longing for summer or spring; I should like it to be always spring for the rest of my life and to have all the people I care for always with me! But who wouldn't like it so? Good-bye."

Let the reader compare these touching confessions of an ardent and sensitive nature with the intricate web of comment by which they are surrounded, and he will have the best illustration we can desire of the deliberate obscurity, which has called forth our strictures upon Henry James the stylist.

GLEANINGS FROM THE WORKS OF GEORGE FOX. By Dorothy M. Richardson. London: Headley Bros. 1s. net.

THIS little book is an addition to the Religion of Life series, edited by Dr.

Rufus M. Jones, and most welcome in its incitements to the study of Fox's Journal. The "Gleanings" are arranged in three parts, first narrative passages, more or less autobiographical, then special testimonies on such subjects as business life, oaths, slavery, war, &c., and thirdly a section on social life and general exhortations. The narrative passages are very characteristic, but as a matter of proportion rather too much stress seems to be laid on Fox's physical sufferings under the brutal treatment he received, when there is so much of more helpful human interest that might have been selected. Was it worth while to quote from the "Short Journal" the reference to the priest of the parish who "foamed like a pig through rage and madness"? And the passage from the same source about the Nottingham Sheriff is better in the big Journal. "He was walking with me in the chamber, in his slippers," Fox relates, when the impulse to go out into the market and preach repentance came upon him, "and accordingly, he went in his slippers." The opening passage also begins in the middle of the vital narrative, and surely would have been better if the first word had been of Fox's turning from all other teachers, and then hearing the Voice, which said: "There is one, even Christ Jesus, that can speak to thy condition." "And when I heard it, my heart did leap for joy." One other surprising omission, which we greatly regret, in such a book, is that of the early vision, more worth recording than that of the man and two mastiff dogs and a bear, which is quoted. "I saw also, that there was an Ocean of Darkness and Death; but an infinite Ocean of Light and Love, which flowed over the Ocean of Darkness; and in that also I saw the Infinite Love of God; and I had great openings." But still, the little book is full of living interest, and the misprints we have noted, and several lapses in the punctuation of passages from the new Cambridge edition of the Journal, will soon be set right, we shall hope, in a second edition.

THE FOURFOLD GOSPEL. Section II. The Beginning. By Edwin A. Abbott. Cambridge, at the University Press. 12s. 6d. net.

SELDOM has there been such a laborious retirement as that of Dr. Abbott. From the quiet study in Hampstead, where he lives hidden from the world, there comes a constant stream of books so high in the standard of their scholarship, so exacting in their attention to detail, that few people are in the position rightly to appraise their worth, much less to criticise them. His New Testament studies seem likely to rival the Golden Bough alike in copiousness of treatment and wealth of learning. If the series ever draws to a close we hope that the ordinary student will not ask in vain for a summary of final results. Here we can only note that this volume is devoted to a study of the Fourth Evangelist in his literary relation to the text of Mark. Dr. Abbott presupposes that he wrote with full knowledge of the text of the other Gospels; and that one object which he had in view was to intervene "on behalf of

Mark, in order to explain harsh or obscure Marcan expressions altered or omitted by Luke (and sometimes by Matthew also)." Stated in these bald terms the thesis is likely to arouse a good deal of scepticism; but in view of the cumulative effect of the evidence and the extraordinary interest of many of Dr. Abbott's suggestions we can only advise suspension of judgment and an open mind. Generally speaking, Dr. Abbott is of opinion that while Mark reports the actual words of Christ, often misunderstanding them, the Johannine Gospel is much closer to his mind. "We may sum up," he writes, "the whole relation between the First Gospel and the Fourth by saying that, where Mark represents Jesus as saying 'the Son of Man,' and often supposes him to mean a kind of royal Deputy at the right hand of God, the King, John represents him as saying 'I,' but as always meaning 'the Love of God in me.' The Johannine meaning, though not the Johannine saying, seems historically correct. It was the Love of God, not the Sovereignty of God, that was really the pole-star of Christ's doctrine. And it is towards this star that the compass-needle of the Fourth Evangelist—amid all the labyrinthine windings through which he leads us—invariably points."

PUBLICATIONS RECEIVED.

MESSRS. G. BELL & SONS, LTD.:—The Feeding of School Children: M. E. Bulkley. 3s. 6d. net.

MESSRS. J. & J. BENNETT:—Christianity with Nature: John Shearer. 1s. net. The Sanctity of Church Music: The Rev. T. Frances Forth. 2s. 6d. net.

MESSRS. CONSTABLE & Co.:—Theological Room: Herbert Handley, M.A.

MESSRS. G. P. PUTNAM'S SONS:—Demosthenes: A. W. Pickard, Cambridge. 5s. net. Vital Issues in Christian Science. 10s. 6d. net.

FOR THE CHILDREN.

THE FAIRY WORKERS.

I.

LONG ago there was a beautiful valley through which a brook ran on its way to the river near by. The brook sang merry songs in tune with the birds who lived in the trees that covered the sides of the valley. The brook and the birds had singing competitions, and the fairies were the judges. For it was one of their best-loved dancing greens, and there they found ever so many kinds of flowers. There were clovers and woodbines from which they could suck the honey, and buttercups to hold their drink of dew, and fox-gloves—which just means fairy-folks' gloves—and poppies to make their clothes, and cowslips and hare-bells and roses to shelter them. Then, too, fine mushrooms grew there for tables, and toad-stools, for seats. Perhaps you would have been

better pleased with the strawberries, raspberries, blackberries, and nuts. Altogether it was a lovely place with no one but the fairies and their friends, the birds and squirrels, rabbits and mice, to see it. But I forgot the insects. It was a very happy home for them, too.

But by and by men found the valley, and saw that it was a good place to build homes in. Then all became changed. The trees were cut down, and the turf and the flowers dug up, till the whole valley was covered with houses and full of people, and the woodland fairies and wild folk went elsewhere. Of course there were other fairies; there are always fairies where there are children, and there were crowds of children. So the other kinds of fairies came and lived in the houses with them. There were the fire-fairies, and water-fairies, and sunbeam fairies. And there were those that grown-up people call toys, but, as children all know, these are *really—truly* fairies, and at night they dance about the children's room.

At first the houses were built of wood. Later on men built them of brick and stone, which lasted much longer. But when hundreds of years had passed even these became so very tumble-down that the rulers of the city decided they were not safe. Then, too, they were so crowded together that very little fresh air could get to them. So it was settled that they must be pulled down. All the people had to find fresh homes, and, of course, the fairies too, for no fairy-folk could abide the noise and dust and ugliness. When the houses were gone, men cut a new street there, a very wide and straight one. This was good, but what an ugly waste was left by the side of it. The men put up a wooden wall, I suppose to keep boys from making it their playground. It would have been awkward for the passers-by if footballs and tipcats had suddenly dashed among them. So the other side of the wall lay littered with piles of broken bricks, and slates, and chimneys, and plaster, and mortar, and the dirty papers that untidy people dropped in the street for the wind to try to clear away.

Now Titania, the queen of the Fairies, had been out of this country for many years, attending to her business abroad, but, hearing there was a new king here, she decided to attend the Coronation. She came in an aeroplane made of maple-seeds and thistle-down. When the Coronation was over, she resolved to have a look at the lovely valley she had known hundreds of years ago. (You know the fairies are very old, and always young.) But when she flew over the wall she gave such a sad cry that all the sparrows woke and wondered what it was. "My poor valley," she said, "Oh, will it never be beautiful again? She flew away, but she could not forget the ugliness, and she was so sad that the diamonds in her crown became quite dull. Her sadness made all her attendants miserable, even Puck, who had become quite fond of her since Shakespeare's days. So he put on his thinking-cap to consider how matters could be put right. But I must tell you what happened afterwards next week.

EMMELINE DAVY.

MEMORIAL NOTICE.

MISS ALICE SARAH WORSLEY.

A PERSONAL IMPRESSION.

LONG ago Dr. Martineau, in an unrecorded speech, spoke of all that the world owes to its unmarried women. They are the "cement of society," he said. They hold the separate home-blocks together, first in the larger family group, and then in a wider union still. They are often free from continuously absorbing obligations, and can obey sudden calls, fill places in the ranks made empty by disaster—and, having given everything, are content to have no permanent counterclaim, even implicitly. Above all, perhaps, children find in them springs of uncovenanted mercies; while old people cannot come first in anyone's care at all if no unmarried daughter or niece is there to protect their infirmity, and make them a "first charge" on their energies. And when these uncertain but absorbing claims relax, the standing need of the great host of the socially disinherited is always there.

The death of Miss Alice Sarah Worsley in her 82nd year recalls these thoughts so vividly that the present scribe is forced to suspect (though he cannot convict) himself of having given them some slight turn here and there, under the direct impression of her personality. She was the eldest child of the late Philip Worsley, who was born in 1802, and of Anne, daughter of John Taylor, of the Norwich group of Taylors, Enfields, Dowsons, and Martineaus; and the traditions of Puritan strenuousness and culture kept their hold on her tenacious and faithful nature throughout her life. "The wisdom which her mother taught her" was always her stay. But though her youthful ideals and standards of right remained essentially unchanged, she never judged or condemned the world that surrounded her old age, and she retained so keen a sympathy with young life that she had no greater pleasure than that of playing fairy-godmother to nieces and great-nieces, whether by timely presents on the approach of some festivity at home, or by opening to them the delights of travel abroad.

Under her mother's tuition she had become a really accomplished artist, read Italian as well as French, and was devoted to botany. At an unusually early age (at any rate for those days), she learnt to feel at home in France and Italy, for on some alarm as to her health her mother took her in her fourteenth and fifteenth years through Marseilles to Genoa, where her great-uncle, Philip Taylor, had settled, and she only missed by one year witnessing the democratic revolt of Genoa in 1849, and the brief siege in which it ended. Her uncle had been closely engaged in the events that preceded it (on the aristocratic, but still anti-Austrian side), and Jesuits escaping in incongruous disguises, and suchlike incidents of romance and conspiracy, had for her the actuality of things that happen in one's own entourage, not just in books. These experiences naturally made a profound impression upon her, and not only made her the lasting friend of the members of this

branch of the family, who afterwards settled in France, but so enlarged her knowledge and her sympathies as to give her a sense of direct personal concern in foreign as well as domestic events. Nevertheless, her subsequent years of "young-ladyship," as understood in those days, and of early womanhood ran their course of domestic uneventfulness, and the usual activities of Sunday-school work and so on, but pursued with more than the usual devotion and conscientiousness. In particular the London Domestic Mission, of which her father was one of the earliest and most earnest supporters, appealed to her sympathies.

When her only sister and two of her brothers had married there was plenty of young life round her, and before long she had herself to undertake most of the duties of a married woman, for she kept house for her father and mother, and took charge of a niece and nephew who were bereft of a mother's care. She was habitually diffident, and never sought responsibility, but her unflinching persistence of moral purpose enabled her to face it whenever it came, and would give her action firmness and decision under any crisis. And she was now practically the head of a household, for her mother was falling into ill health, and needed her devoted care till her death in 1877. Then came periods of nursing wherever the call might be, and finally, fifteen years of care of her father, who "counted the days" when she was away, and with a full heart recognised the love that made the service light. He died in extreme old age in 1893.

There were still twenty years of life left to his daughter. She was still active in good works, now chiefly in connection with the Metropolitan Association for Befriending Young Servants. Till near the end she still travelled in France, Italy, and Belgium. And more and more she became the rallying point, in whom all the members of this wide and widely scattered family connection recognised the symbol of their union and unity. There emanated from her to all of them, perhaps, in fainter or fuller measure, that vague sense of protection and mediatorship, of something that still shields us from absolute and final responsibility for our own lives, which flows out from the loved and revered presence of one of the older generation, even if in point of fact the order of dependence has long been reversed. *Requiescat in pace:* for peace she gave to old and young, and not least to the nieces who in the last years took the part towards her that she herself had habitually taken towards those of the previous generation.

P. H. W.

THE following resolution was passed at the National Peace Congress, lately held in Liverpool:—"This Congress protests against the threatened expropriation and expulsion of thousands of Georgian peasants and the destruction of their vineyards and orchards in order to form a camp of 100,000 soldiers in the valley of Tiriphona, in the heart of Georgia, to the great detriment of the prosperity of that country, and in defiance of the existing treaty between Russia and Georgia; and expresses the hope that even yet the project will be reconsidered."

MEETINGS AND GENERAL NEWS.

MANCHESTER COLLEGE, OXFORD.

CLOSE OF SESSION.

THE proceedings at the close of the session at Manchester College included the Visitor's Address and the Valedictory Service on Thursday, June 18, and the annual Trustees' Meeting on the following morning.

Of the four students leaving the College Mr. W. Harris Crook, B.A., is proceeding to Germany as a Hibbert Scholar; Mr. Sydney Spencer, B.A., is to take up the ministry of Narborough-road Free Christian Church, Leicester; the Rev. G. S. Woods, formerly a Wesleyan minister, who entered the College as a special student in the summer term, 1913, goes to Taunton; and Mr. C. P. Scott, jun., is to be in Liverpool for a time for mission work, and the further study of social questions.

The progress of the new Arlosh Hall has, unfortunately, been delayed by the builders' strike, and the roof is not yet on, but all but one of the fine open rafters of Gothic design, carved in British oak, are in position, and one can see already what a splendid addition to the group of College buildings the hall will be. It is hoped that it may be completed so as to be opened during the next College session, though it cannot now be ready for the beginning of the session in October.

The annual address of the Committee, presented to the Trustees' meeting, fore-shadows great changes in the College staff, for at midsummer, 1915, Dr. Carpenter is to retire from the principalship and from his chair of New Testament and Divinity. What this will mean for the College it will be for the Committee and Trustees next year to attempt to express, and the necessary new arrangements also remain for future consideration; but more than one speaker at the Trustees' meeting referred to the gratifying fact, which is an honour also to the College, that Dr. Carpenter is to continue his work as a teacher in the University, through his appointment (for three years) to the Wilde Lectureship in Natural and Comparative Religion. Dr. Odgers recalled the interesting fact that Dr. Henry Wilde, who is a great electrician, and is still resident at Alderley Edge, was one of five Fellows of the Royal Society present at the luncheon at the opening of Manchester College, and was a generous donor to the Building Fund. It was a striking thing that his endowments in the University should be concerned not with natural science but with mental philosophy and religion.

The record of the year's work in the College was eminently satisfactory, and the address of the Committee concluded with an appeal fully justified: "The work of Manchester College is to train strong, sincere, religious men for the Christian ministry; to give them more power and understanding in dealing with the great

problems of our time; and to enable them to speak with conviction and passion of the eternal truths of religion in a way which shall appeal to the minds and hearts of the present generation. It is on behalf of this work that the Committee ask for the continued support of the subscribers to the College."

Dr. Carpenter, in responding to a resolution of gratitude and confidence, referred to the pamphlets recently published by the Bishop of Oxford and Professor Sanday as illustrating the value of the position of Manchester College, with its principle of freedom. No one who felt the significance of Professor Sanday's confessions could fail to see how great were the changes coming over the whole historical treatment of Christianity, changes which were marked even since the beginning of the present century. They saw the struggle going on in the minds of many of the clergy as to the limits of their freedom of interpretation, within the formularies of the Church. Happy were they whom no such difficulty could ever embarrass!

The resolution to which Dr. Carpenter was responding was moved by the Rev. Lawrence Scott and seconded by the Rev. T. Lloyd Jones. The re-election of Sir John Brunner as President was moved by the Rev. Joseph Wood and seconded by the Rev. E. I. Fripp.

It was announced that the Russell-Martineau prize for Old Testament studies was awarded to Mr. C. P. Scott, and Miss Emily Sharpe's prizes to Mr. J. W. Jones and Mr. Kenneth Dunbar, the latter of whom had been elected to an Arlosh Scholarship. Dr. Carpenter also announced that a former student of the College, the Rev. J. Cyril Flower, of Sale, had just taken his M.A. degree in Philosophy in the London University, and that Miss M. B. Crook, who was about to enter on the theological course in the College, had passed the second part of the examination for the Oxford University Diploma in Anthropology, with distinction in the first class. In the new session Mr. R. Philipson will be senior student.

The prizes and certificates to the leaving students were presented by the Rev. H. Enfield Dowson, who was in the chair, in the absence of the President. In a final word to the students Mr. Dowson exhorted them not to be too clerical. A minister, he said, should be a man among men, one of his own people. If he won their trust, his word would go home. His aim should be to be a true friend, trusted and beloved of his people. He referred to the recent addition of £50,000 to the Sustentation Fund as a testimony to the generous care of the laity for their ministers.

THE VISITOR'S ADDRESS.

The Rev. JOSEPH WOOD, in his address as visitor, made a plea for the more serious study of the devotional literature of the churches. Few things, he said, were more odious than a rhetorical prayer, and he pleaded with those who were responsible for conducting the devotions of the Church to recognise the need of serious preparation and training. They should study the art of prayer in such works as the Devotions of Bishop Andrewes,

Jeremy Taylor's "Golden Grove," the Prayers and Litanies of Rowland Williams, and the great historic liturgies of the Church; whether Catholic or Protestant. Prayer was the most sacred function of the minister, and the most difficult. The cultivation of the gift was much neglected. The best form of public religious service was, in his view, that which united a settled order with a place for the free utterance of the minister; but whatever form was adopted, they needed to make a careful study of the devotional works of the past. They stood in the line of a great succession, and there was perennial value in the devotional literature of the Church. Ministers needed all the help they could get from knowledge of the words and aspirations by which the saints of all the ages had nourished their souls and quenched their thirst at heavenly springs.

Mr. Wood then gave an interesting account of some of the great Protestant liturgies, among which he felt that the Anglican Prayer Book held easily the first place; and he then noted these common characteristics of all the liturgies. They are built on a carefully planned order. This order gives the service a certain unity in variety, a unity which does not centre round the sermon. The whole movement of the service is towards God. The prayers are not addressed to the congregation, but to God. They are filled with all reverence, humility, the sense of dependence and joy of fellowship with the Divine. They achieve a certain stateliness of movement, with a certain reserve and propriety of utterance. There is no self-conscious rhetoric, no soliloquising instead of prayer. Nothing is unimportant that helps to make public worship fitting of the intercourse of man with God. Whether in the use of a service book or in the conduct of a free service, preparation was equally required.

THE VALEDICTORY SERVICE.

The Valedictory Service was held in the College Chapel at eight o'clock on the Thursday evening. Dr. Carpenter conducted the first part of the service, and the Farewell on behalf of the College was given by Dr. Jacks. They were going out, he said to the four leaving students, to carry on the work of the Good Shepherd. And he reminded them that a minister had not only to do his duty as every man had, but to a large extent he had to create his duty, and he would create it anew according to the measure of grace given to him. The purpose of the ages, he said further, centred in this—the production of a race of men who trusted one another with right-mindedness and good will. Every ideal which had worked to that end had lived and born fruit continuously in human life. That great principle looked back to the communion of saints and forward to the City of God. He exhorted them to attend to the teaching of the ages in that matter. The everlasting Gospel of the Kingdom of God spoke in the glorious language of man's confidence in man.

The Welcome into the ministry was given by the Rev. R. H. U. Bloor, who welcomed his brothers as happy warriors to a great adventure.

MRS. BESANT AT QUEEN'S HALL. INTERPRETATIONS.

MRS. BESANT brought the series of lectures on "Mysticism" to a close on Sunday, June 14, when she dealt specially with some of the religious beliefs which are still held, though believed by many to be irrational and absurd, and showed that a mystical meaning was enshrined within them all beneath the superstitions which had veiled it. There was no such thing as an error which endures. It is the truth that conquers, not falsehood, which has in it the certainty of death, and is against the nature of the universe. Realising this, we must, however, be patient with those who are in error. At some stages of human growth the truth is seen imperfectly by eyes too weak to face the bright light unveiled, and in looking back over the great religions we have to remember that we were once as children, unable to grasp the wider views of truth, and must not look with contempt and ridicule upon man's crude apprehensions.

Mrs. Besant then turned to some of the doctrines found in Christianity, to which she specially confined herself because that was what we wanted to understand in the West. The doctrine of hell was one which was no longer believed in by educated people, but these were only in the minority as compared with the enormous number of religiously uneducated people, and this belief had a very terrible effect upon the latter when they believed in it. As preached, for instance, by the Salvation Army—an organisation which was doing a great deal of good, especially in India, where alone among the Christian organisations it took no account of colour—it was an abominable doctrine. These men and women live self-sacrificing lives themselves, and yet they preach that God is capable of torturing people in hell for ever. The same doctrine is found in other religions—in Hinduism and Buddhism; but there the torment is not everlasting, it is temporary. In that respect the two Eastern faiths have the advantage of Christianity. In losing the idea of reincarnation, the thought that we come back to the earth for future evolution, the idea of everlasting torture as a punishment for wrongdoing found its way into Christianity. The truth underlying this ghastly doctrine is that whenever we go against the law of nature suffering inevitably follows. Pain is the sign that we have broken the laws of nature, it is the voice of nature telling us that we have blundered in our search for happiness and bliss. If we give way to certain forms of vice and try to find pleasure by using the powers and mechanism of the physical body, when that body is struck away the cravings which have been thus nourished and over-nourished, failing their natural satisfaction, will become a torment until they are starved out. Similarly with the idea of Satan, which contains this measure of truth, that by our own evil thinking we are surrounding ourselves with evil forces. Every time we think along wrong lines, or do wrong things, we are creating in our own mental atmosphere a power, an influence, that is continually pushing us into evil ways. This comes out very clearly sometimes in relation to

what are called epidemics of crime or suicide. People who have eventually committed self-murder have confessed beforehand that they have felt as though someone were prompting them to destroy themselves. This strange compulsion is partly explained by the fact that when a person has committed a crime followed by death, such as self-murder, that person on the other side of death has an irresistible inclination to prompt others to commit similar deeds. That is one of the many reasons against capital punishment, and it explains why in many countries where capital punishment follows the crime of murder, murders have usually increased in number. France was an exception, but the reason why when murder was no longer followed by capital punishment in that country murders increased, was because in certain classes of the Parisian populace there was a tendency towards violence, a heritage from the ghastly days of the Terror. Murder tends to decrease, however, and not increase with the abolition of capital punishment, because the pressure from the other side of death (according to Theosophical teaching) becomes less with the diminution in the number of those who are forced hurriedly and violently out of this world.

The doctrine of salvation, Mrs. Besant continued, was one which had changed its meaning strangely in the course of Christian history. At one time it meant salvation from evil, not from what was called the wrath of God. It had a very beautiful meaning from the mystical standpoint, signifying salvation from the limitations and weakness of the flesh and the lower world, the liberation of the spirit from enslavement to matter. The mystic thought of this liberation of the spirit as of an unfolding into higher powers, age after age, through death and birth, until at last man has so developed the powers of the spirit within him that matter has no longer the power to bind him. The "bonds of the heart" are broken and man becomes immortal. In this connection they must remember that strong passions and emotions, dangerous as these may be when they are masters, are the best servants when they are obedient to the will. We cannot make a great warrior for truth and righteousness out of a mediocre man or woman. It is the man of strong passions and emotions who becomes the greatest helper when he has learned to control them. That must not be translated into the idea that we can allow the passions to master us; otherwise we shall come back life after life until we have learned that the spirit must subdue the desires of the flesh. Salvation meant that all the struggle was over, that the passions and the emotions had been turned into instruments. A man was said to be liberated or saved when he had entered into birth by compulsion for the last time, passed through the gateway of death for the last time, and had become a "pillar in the temple of my God," from whence he should "go forth no more." That is the eternal life of which the Christ spoke. And this work of the world will not be over, this globe will not pass into the chill of death, until man is ready to pass out into other and more splendid worlds.

The early Christians, said Mrs. Besant,

never dreamt that man needed to be ransomed from the Father or to be saved from a God of love. They thought of Christ as going down into hell to bring back with him those who were there. Slowly a change came over the idea, and Christ was conceived as meeting the wrath of God, a conception which lasted down to the Reformation and passed into the Reformed Churches. The doctrine was traced until we reached the revolt which came in the English Church against the substitutionary view of the truth of the atonement, when men began to think of it in another way. They said that Christ revealed to God what man might be, and revealed to man the heart of God. But they did not reach the mystic view, which bids us see in Christ one who has risen to the height of perfect unity with God, and, looking down upon his brethren in the earth, sees them wearing his own body and identifies himself with them, sending down his strength, his love, his purity into the souls of men that are open to him though closed to each other, and imparting his strength to their feebleness, his purity to their foulness, his love to their hatred. That is the mystical conception of the atonement—that everyone within his limits becomes a saviour, a Christ, in sharing his knowledge, his strength, his purity with others. There is no brotherhood for us, or for those above us, unless we reach down as brothers to those below us, sharing our best with them.

SPEECH DAY AT WILLASTON SCHOOL.

A PARENT'S IMPRESSIONS.

LOOKING back on my boyhood, I feel that I cannot quite truthfully echo Lamb's words: "In my happy school-days." Far be it from me to treat with any irreverence the memory of my pastors and masters, but I fear that sometimes nature must have been mightily amused at them, as Erasmus has it, for somehow they seemed to miss the obvious fact which she, kind mother, and I, her dutiful son, thrust under their very noses, namely, that I was but a human boy.

I always seemed to be a candidate. To the ecclesiastically minded, a candidate for confirmation; to the scholastically minded, a candidate for examination; to the medically minded, a candidate for the measles; to the morally minded, a candidate for the birch. Latin and Greek so entirely predominated in my studies that I grew up under the impression that the great masters of English poetry and prose had written their works solely for the purpose of our school turning them into indifferent hexameters or idioms which went one better than Cicero. I remember one master who told us that Arnold's "Latin Prose Composition" was the Lower Fourth Bible. It was hardly an inspired scripture in his hands, for the lesson seemed a kind of burial service at the grave of this deceased language. It never seemed to occur to any but a few of these pedagogues that the real reason for reading Greek and Latin was that certain men had written such stunning good stuff in them that they

were of more value than many living tongues. For instance, since those days, I have found this saying of a delightfully truthful old gentleman, who used to live in Athens: "For children are your riches; and upon their turning out well or ill depends the whole order of their father's house." These thoughts came into my mind while walking in front of the buildings of Willaston School, watching the boys playing cricket. It was a summer evening, the evening before Speech-day; and what more perfect group of figures could there be in this landscape of school buildings, green grass, and noble trees than these happy youngsters? While I was watching them they scampered off to rehearse for the next day, to sing, and to sing what ought to be for boys the song of songs: "Sumer is i-cumen in." Good old Lower Fourth Bible. At least I remember my favourite text in you: "Quot homines, tot sententiae," and my opinion is that that school is good where the boys are happy, and foretells well for the order of the father's house.

Anyone who knows boys knows that they love freedom but hate anarchy, and you may depend that where there is good order kept, where studies are well ordered, and games well ordered, and meals well ordered, school life will be wholesome and happy. And here the ordering is on the lines that boys are boys; that they have plenty of healthy morality if you get at them in the right way; and that they are eager for learning if you will kindle their imaginations. Do I not to-day remember the very face of one master who taught me to love Virgil, not for the soundness of his quantities, but for the romance and fine adventure, and the nobility of his poetry?

And when Speech-day came we passed into the gymnasium. There we heard the chairman's eulogy of the school, followed by the headmaster's report, a happy combination of modesty and wit; and after a speech from one of the Governors we listened to the songs and music. Music is loved as an art here; the songs show it, and the orchestra is really remarkable, and, taking into consideration the numbers to draw from I should think it is unique. Tea was followed by a scene from Shakespeare, done with rare gusto. Falstaff and Shallow and Silence and all those immortals trod a stage strewn with rushes, and in the open air. "Gallants, lads, boys, hearts of gold, all the titles of good fellowship come to you!" We were loth to part from them, and to know that Speech-day was over.

Of all foolish sayings, that to me is the most foolish which is so much in fashion to-day, that a man owes his education entirely to himself. As Adam Smith wisely asserted, we do not even know whether we are tall or short, fat or thin, till we are among others with whom to compare ourselves. It is amongst themselves, amid the constant comparisons going on, that boys are educated. But the standards of comparison can be false and low; and here the masters come in to control the education, for they can deftly inculcate good standards, and so produce natural and friendly rivalry for the highest things. My own experience is that boys are far more susceptible to ideas than they are credited with being; but they are uncon-

scious of it, and to make them self-conscious is to spoil all. And artificial systems of teaching, and especially of religious teaching, do make them self-conscious, because such systems do not fit a boy's free nature, and so do not rouse his enthusiasms and sympathies.

I rejoice to think that Willaston School is making a tradition of its own—a tradition of freedom, progress, and happiness. Dogmatism is absent throughout, and order and control, sane and kind, and without shackles, everywhere apparent. Coming away, I felt thankful for a school which gives me what I want for my boy; not only sound learning, imparted in an interesting way, but an atmosphere of freedom, freedom without those perplexities which must distress a young mind when the religion of the home is at variance with the religion of the school. I have seen quite enough to make me feel how important this matter is. At Willaston there is no such variance, and I am truly glad of it.

When that noble scholar, Colet, came to certain views as to the bearing of new ideas in religion and learning on life, he founded a school; he set us an example, and marked an epoch. We have now followed the example. I venture to hope that Willaston School may mark an epoch.

SOUTHERN UNITARIAN ASSOCIATION.

THE summer meeting of the Association was held at Emerson Hall, Parkstone, on Wednesday, June 17, under very happy conditions. The hall stands in the grounds of the Hermitage, the residence of Mr. and Mrs. William Carter, and from the terrace of their garden there is a glorious view over the wide expanse of Poole Harbour to the Purbeck Hills beyond. The evening was perfect for such a view, with a wonderful clearness, and it was enjoyed both from the garden and from the neighbouring brow of Constitution Hill by a goodly company of friends.

The quarterly business meeting of the Committee was held in the afternoon, the President, the Rev. H. S. Solly, in the chair, and at the opening of the meeting, on the motion of the President, seconded by the Rev. C. C. Coe, a cordial welcome was offered to Miss Spencer, the treasurer, on her return home after a winter in Egypt. At 5 o'clock a company of sixty sat down to tea in the shade of a circle of trees by the Hall, and after tea the Rev. W. B. Matthews, of Poole, who has charge also of Emerson Hall and arranges the rota of preachers there, offered a welcome to the members of the Association on behalf of the congregation and of Mr. and Mrs. Carter.

Service was held in the Hall at 6 o'clock, conducted by Mr. N. Raad, B.A., of Ringwood, and the annual sermon was preached by the Rev. G. W. Thompson, of Portsmouth, on "The Re-birth of Religion." There were two notes, the preacher said, constantly recurring in the history of religion, that of continuity or development, and that of regeneration. He referred to the various periods in the development of the history of Israel,

traditional, prophetic, priestly, and then to the creative influences in the period immediately before the coming of Jesus, derived from the religions of Persia, Greece, and Rome. Of the religion of Jesus, standing in that line of development, he spoke as the soul, and of Paul's system of thought as the body of the Christianity which has maintained its life from that time to this. It had experienced many major and minor regenerations, down to that of the Salvation Army, but was now marked for death, as out of touch with modern conceptions of life and the world, and they must look for a new re-birth of religion. They were living in a new world and must nourish in their minds and hearts the thought that God was living still and would express himself in a new way, to meet the need of to-day. It was the thought of unity that held them now, a far-reaching, revolutionary idea. Life was embraced in one great whole. Man was part of the great unity of the world, and it was a good order in which his life was set. He was here, not to prepare for another world, but to develop in this world the fulness of his spiritual powers as a son of God. All knowledge, as Seeley said in his "Natural Religion," they found to be knowledge of God. He is the only reality behind all that is. He it is who worketh all things after the counsel of his own will. So they were brought to the final conception of God as all and in all.

After the conclusion of the service, the Rev. V. D. Davis, secretary of the Association, expressed the cordial thanks of the members to the Rev. W. B. Matthews and the Emerson Hall congregation, and to Mr. and Mrs. Carter, for their hospitable reception.

"A DAY WITH GOD."

(FROM A CORRESPONDENT.)

UNDER this title the Salvation Army describes some of its meetings at the International Congress. So we responded one afternoon, but found on arrival at the large temporary structure in the Strand that the building was already full, and that officers were barring further entries. Meanwhile the sound of music and the singing of a throng came to us through the doors left open for ventilation. Among the disappointed ones was a well-known Wesleyan lady, to whom the experience of being shut out was evidently a novelty. Looking about us we saw a notice: "Chairs 6d., reserved seats 1s." So although full it was evidently not a free meeting, members of the Army, presumably, excepted. We inquired if we could have a ticket, and finally obtained one. There appeared to be only one solitary seat vacant.

A vast low-pitched structure, 75 seats in a row, and perhaps 50 rows, and six aisles. At the end a platform holding about 400, also crowded. There is plenty of colour among the uniforms to give diversity to the scene. A characteristic Salvationist hymn is being sung, but if we want the words we find we must purchase a book, and our zeal does not reach that length. On the platform is a Commissioner acting as leader, a man with

a large, strong face and prominent dark whiskers. When you come to the word "New," he says, hold up one hand as a sign of assent, and the crowd do so. Later on we had to hold up two hands, and then at another point wave our books. Effective as drill, perhaps, but to some minds rather repellent. This, however, was the only incident that offended our prejudices. Then we had testimonies from various parts of the globe—Canada, Australia, South America, and India, the speakers being interpreted as they proceeded. All were heard well except the last, a native Indian woman. Each address contained the note of conviction, and the matter was of a high order. God was the keynote of experience rather than Christ; "give yourselves to God," "the compelling power of God," was the burden of the testimonies. "Passionate service is the accompaniment of sanctification" was a phrase that impressed us, and another "the measure of devotion is the measure of the conscience." "Sin is to be killed as you would kill a snake, but you can't do it without the power of God" was the declaration of one speaker.

Although there was a charge for admission the collection was not neglected, and evidently the strain was felt by some of the rank and file. "We can't be always giving," said one; "the Lord doesn't expect us to unless he prompts us." And he and several "lassies," not being so prompted, left the building. Probably many others felt the same, as the plates seemed rather empty.

We went to the meeting with every desire to enter into the spirit of it, and the total result we felt to be rather disappointing. Nevertheless the Congress is a witness to something which it is possible to under-value. Here is an army of ordinary men and women drawn together not by service to one master for pay, but by consecration to a spiritual ideal. Something has entered into their lives which they did not possess before. It has altered and refined them. You can discover that by their conversation and demeanour. Moreover, it has broken down national barriers so that people of various nations find themselves at one and able to work together for a common end. That something they will tell you is God, and the possession of His Spirit has changed the direction of their lives. If we accept the statement at its face value we have a phenomenon of startling significance; if we do not we have to find an adequate explanation of it otherwise. In the former alternative much of our modern thinking is put to rout; we cannot explain heaven and earth on the basis of the self alone; man plus God will give different results to man alone. The saying that we cannot change human nature is proved to be shallow; human nature becomes changed through the action of the Spirit of God. It is easy, of course, to discover flaws, for it is difficult for our humanity to remain at a high level. The danger of cant among those who grow accustomed to use religious terms in their current speech is very real, but it is noticeably less as refinement grows, and nothing can alter the great fact of the success of the Army and the self-devotion of its members.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackpool.—The North Shore Unitarian Church has recently suffered another loss in the death of Mr. John Chew, one of the founders of the Unitarian movement in Blackpool, who passed away on Tuesday, June 9, aged 87. It is less than a year ago that he resigned his position as gas manager to the Blackpool Corporation, and was appointed consulting engineer to the same department. He had been the head of the gas department for over fifty years, and both as a public servant and as a citizen he was very highly esteemed and honoured. The funeral took place at the Blackpool cemetery, on Friday, June 12, over a hundred of his workmen preceding the cortège. The Mayor, Aldermen, and Councillors of Blackpool were also in the procession. The Rev. J. Horace Short delivered an address at the Cemetery Chapel, and also at the memorial service which was held in the Dickson-road Unitarian Free Church on the following Sunday.

Bolton: Walmsley.—The anniversary sermons were preached on Sunday, June 14, in the afternoon and evening, at the Unitarian Church, by the Rev. E. Savell Hicks, of Dublin. In the morning an address was given to the scholars by Mr. Alfred Pilling, J.P., of Bolton. The collections amounted to £50.

Chowbent.—The Sunday school sermons at Chowbent Chapel were preached on Sunday afternoon and evening, June 21, by the Rev. O. Binns, of Ainsworth. The morning address to the children was given by the Rev. J. J. Wright, minister of the chapel. The special singing of the children and the choir maintained its usual excellence. The collections amounted to £61 9s. 5d.

Horsham.—By the death of Miss Edith Gardner the Unitarian Church at Horsham has lost a member connected with its history by family ties, as well as by her own strong interest in its welfare. On Thursday morning, when a memorial service was held there, conducted by the Rev. J. J. Marten, her cousin (the Rev. Dendy Agate, of Altrincham) spoke in the course of an address of her gentle, upright life, the respect she had won, and her long service to the community as head mistress for 20 years of St. Mark's infant school. After cremation at Woking the remains were conveyed to Billingshurst Chapel yard, where a short service was conducted by Mr. Agate.

Ireland: Belfast.—The annual meeting of the Non-Subscribing Presbyterian Church of Ireland was held on June 17 in the First Presbyterian Church, Rosemary-street, Belfast. The chair was occupied by the outgoing Moderator, the Rev. M. Dunbar, who, in the course of his retiring address, referred to the happy completion of the effort to establish a sustentation fund similar to the one which had been raised in England. If the year of his Moderatorship had not been eventful in matters connected with their church, it would be ever memorable in the history of Ireland. Whatever view they took they must all feel that the country was in a very critical condition; that feelings had been aroused that might lead to trouble, and even if they might not lead to trouble they would not be extinguished for many a day, and their prayer was that God would so overrule things that civil and religious liberty might be maintained amongst them, and that a greater spirit of peace, kindness, friendliness, and tolerance would arise among their varied countrymen, without which peace and prosperity could never be firmly estab-

lished in their island home. On the motion of the Rev. H. J. Rossington, seconded by the Rev. J. A. Kelly, the Rev. James Kennedy, of Larne, was appointed Moderator for the ensuing year. The Rev. George J. Slipper was reappointed clerk, and the Rev. J. A. Kelly reappointed treasurer. The report of the Sustentation Fund Committee stated that the fund had reached about £8,900, and that a further £1,000 had still to be raised in order to secure the £10,000 originally aimed at, but the Committee confidently relied on the generosity of the members of the church for that amount. It was announced later on that a cheque for £800 had been received from the Misses Riddell, bringing the amount up to £9,700. The report was adopted on the motion of the Rev. J. Worthington, seconded by Principal Gordon. In the afternoon the annual dinner was held in the Carlton Hall, presided over by the Rev. M. Dunbar. Subsequently a lecture on "The Atonement and Modern Thought" was delivered in the First Presbyterian Church, Rosemary-street, by the Rev. H. J. Rossington.

Knutsford.—We regret that the sum realised by a recent sale of work at Knutsford was incorrectly stated in the last number of THE INQUIRER. The sale resulted in £66, not £6, being added to the organ fund.

London: Forest Gate.—On Wednesday, 17th inst., an interesting ceremony took place at the Unitarian Church, when the banner of the Martineau Lodge of the Independent Order of Young Christian Citizens was unfurled by the Rev. T. P. Spedding. The opening and closing services were conducted entirely by the children, under the superintendence of Sister Seymour. The Rev. T. P. Spedding and the Rev. J. A. Pearson addressed the children, and Sister Knight, superintendent of the Channing Lodge, spoke a few words to the parents.

Longsight: The late Mr. Charles Wright.—The Longsight Free Christian Church and Sunday school, the Manchester District Association, the Manchester District Sunday School Association, the Manchester and Salford Co-operative Society, and many others have suffered a great loss in the somewhat sudden and unexpected death of Mr. Charles Wright, brother to the Rev. J. J. Wright. After a brief illness, he passed away on Thursday night, June 18, at the comparatively early age of 57, in the very midst of an active and strenuous life. He had been connected with the Longsight Free Christian Church and Sunday school for nearly 40 years, and about 30 years ago succeeded the late Mr. John Heys as superintendent of the Sunday school, an office which he filled with great ability and untiring devotion up to the time of his death. The funeral service, held in the church on Monday last, was conducted by the minister, the Rev. B. C. Constable, in the presence of a large assembly of mourners, including representatives from the church and Sunday school, the young women's class, of which he was the leader, the Manchester and Salford Co-operative Society, and Dr. Mellone and the Rev. H. McLachlan (Unitarian Home Missionary College). The funeral took place at the Southern Cemetery, Manchester. In the course of his address at the memorial service, Mr. Constable referred to Mr. Wright's conspicuous ability as a business man, as editor for ten years of the *Co-operative Herald*, and lecturer for the Co-operative Society; as teacher and lay preacher. He was particularly successful as a leader of young men and women, and was held by them in affectionate esteem. He had charge of the young women's class for a considerable time, and earned a reputation as an admirable speaker to children. For many years past he had acted as umpire at the annual cricket match, *Ministers v. Students*. Mr. Wright was of a very genial disposition, full of brotherly kindness, always ready to give his sympathy and encouragement to the young,

and it would be impossible to estimate how many lives he had helped to mould and inspire.

The new organ of the Unitarian Church was opened on Wednesday, June 17, when a recital was given by Mr. R. R. Burgess, A.R.C.O., and solos were sung by Miss Bertha Guthrie. A dedicatory service was held on the following Sunday morning, in which the resident minister, the Rev. B. C. Constable, and the Rev. E. L. H. Thomas, B.A., of Cross-street Chapel, took part, the latter preaching the sermon. The musical service arranged for the evening was abandoned owing to the death of Mr. Charles Wright. The new organ of three manuals has been built by Messrs. Wadsworth & Brother, of Manchester, at a cost of £500.

Newcastle-on-Tyne: The late Mrs. Burdon.

—We regret to announce the death of Mrs. Burdon, wife of Dr. John Burdon, and a member of the Church of the Divine Unity, which took place suddenly on June 4. She was a daughter of the late C. J. English, and in her early years was associated with Hope-street Church, Liverpool. When she came to Newcastle she at once threw herself into philanthropic work, and, in days when organisation was lacking, took an active interest in efforts to send poor and sickly children to the seaside. She gathered around her a few friends who formed themselves into a society for supplying garments to the poor in the local hospitals at Christmastide, and, mindful of the affliction which she feared might await herself, especially interested herself in late years in the welfare of the blind. Mrs. Burdon was an active worker in the local Aged Female Society. On the Sunday previous to her death she was in her accustomed place at worship.

Pontypridd.—At the outdoor demonstration, held on Saturday last, organised by the District Union, the Unitarian Band of Hope obtained second prize for the best turnout in the procession. A member of this Band of Hope has won first prize in Class C (ages 12 and 13), and another member third prize in Class A (9 and under), as the result of the South Wales and Monmouthshire Band of Hope Union Temperance Examination, held last April.

The Pioneer Preachers' Movement.—Mr. Howard Young (treasurer, Pioneer Preachers) writes from 29, Mark-lane, London, E.C., calling attention to the excellent work that has been done, and is being done, by the Pioneer Preachers' movement, and reminding us that of the £1,340 required for the purchase and alteration of the premises at Highbury-place, where the Hostel has been established, £120 has still to be raised. An appeal is made to our readers for donations towards this amount, so that the managers may be free to proceed, unhampered by debt, with the development of this promising missionary effort.

NOTES AND JOTTINGS.

AN APOSTLE OF PEACE.

The International Peace Movement has lost, through the death of the Baroness von Suttner, at the age of 71, one of its most distinguished and devoted advocates. Born into an aristocratic Austrian family, she was intellectually drawn towards democratic and progressive ideals, but it was not until she reached middle age that she began her splendid work on behalf of the world's peace. In her forty-fourth year she wrote the famous novel, "Lay Down your Arms," which has been read by millions of readers throughout Europe, and which, owing to its influence on the

mind of the late M. Bloch, the Warsaw banker and author of the book on "War," inspired the Tsar's peace manifesto of 1898. It was the Baroness von Suttner who first made Alfred Nobel, the inventor of dynamite, a believer in international peace, and she herself was awarded the Nobel Peace Prize. As a speaker she was known throughout Central and Western Europe and the United States, and had been received in audience by several reigning monarchs, as well as the Presidents of America and France.

* * *

BERTHA VON SUTTNER's other publications had less success, says the *Manchester Guardian*, than "Lay Down your Arms!" while "Martha's Children," a sequel to the latter novel, had the usual fate of sequels. The title of two of her essays—"The International Heart" and "Double Morality"—expressed two of her most characteristic thoughts. She appealed to every incident of suffering and heroism, such as the French mining accident at Courrières, to prove that there is a common fund of experience and good feeling among peoples which has only to be made self-conscious in order to provide a basis for the future federation of humanity. She protested continually against the difference, still upheld by too many academic persons, between the public and private ideals and codes of morality. She never invited distinction as the heretic; but she protested earnestly against the idea that the voice of peace should be silent when war had broken out, and against the ancient fallacy that we are to wait for peace until the world has become angelic, as though one should say that men are not to go into the water until they can swim.

THE INVENTION OF STEAM PRINTING.

According to the *Times*, the little mining town of Eisleben, in Saxony, a place with some 25,000 inhabitants, has just been celebrating the centenary of the successful application in England of the invention of printing by steam. There has been a good deal of discussion among Friedrich König's townsmen and biographers as to the most appropriate date, inasmuch as König's first patents were taken out as early as 1810. It was, however, decided that the true event to commemorate was the printing on König's machines of the *Times* of November 29, 1814, and the local Eisleben branch of the union of German printers has celebrated the great event in connection with its annual festival—connected in its turn with the traditional birthday of Gutenberg. The town did pious honour to König's memory at the statue which was erected some 25 years ago, and the President of the Saale district of the Printers' League delivered an admirable account of his life and work—a record of struggles and disappointments until he at last achieved his triumph in London. Eisleben, it will be remembered, gave birth and education to Martin Luther, as well as to König. It gave Luther also a pulpit, but, while it would not vouchsafe the inventive König even a hearing, it is very proud of him now.

EMPLOYMENT OF SCHOOL CHILDREN.

At a meeting of the York Education Committee last week it was shown that there had been an increase in the number of child workers in that city who are still attending school, compared with the figures of a similar report in 1912, of 68 per cent. in the case of boys and 9 per cent. in that of girls. Of the boys 187 worked more than 20 hours a week outside school hours and one over 40. Of 733 boys and girls engaged on Saturdays, 130 worked 12 hours or more, fifteen 14 hours, seven 15 hours, and one 16 hours. Ninety-six were returned as working after nine at night, for the most part on Saturdays. Twenty finished at 9.30 p.m., 41 at 10 p.m., and two actually worked after midnight. The boy who worked 40 hours was twelve years old. New by-laws were adopted prohibiting children liable to attend school for the full time from being employed for more than three hours on days when the school is open. If employment is engaged in between 6.30 a.m. and 8 a.m. or between 5 p.m. and 8 p.m. the total hours of employment when the schools are open for more than two days in the week must be limited to 30. New by-laws with regard to street trading were also adopted, the age limit for boys being fixed at 14 and for girls at 16.

"THE FATHER OF THE HOUSE OF COMMONS."

Many well-known friends of the peace movement gathered to do honour to Mr. Thomas Burt, the "Father" of the House of Commons, at the dinner given on his seventy-seventh birthday by the International Arbitration League. Mr. Burt's efforts in the cause of international peace and his long record of public service are well known, and, in the words of the Prime Minister, "deserve a very wide recognition." Sir Edward Grey, who proposed Mr. Burt's health, said that "no previous father of the House has ever been more loved and respected. We are not all better for our long experience of public life. Some people end restless, discontented, and stripped of many of the pleasures with which they entered the House of Commons. Others, after years of public life, find themselves wiser, riper in experience, having got rid of some illusions, but having obtained an even more generous and steadfast belief that the good in mankind is going to keep the upper hand. I have never been in Mr. Burt's company without feeling that, long as his experience has been and many as are the trials through which he has gone, he remains a convinced, unshakeable optimist. . . . In these days when we look back on years of great progress, and yet see at the present moment even more unrest and discontent than we have ever known, Mr. Burt will feel that that is no reason for depression or pessimism, that it is not that things are really worse, but that men's hopes, aspirations and expectations are greater than they were." In his reply Mr. Burt gave expression to his faith in the triumph of international arbitration, based chiefly on the growing demand of the workers for what he called "a saner and nobler civilisation."

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

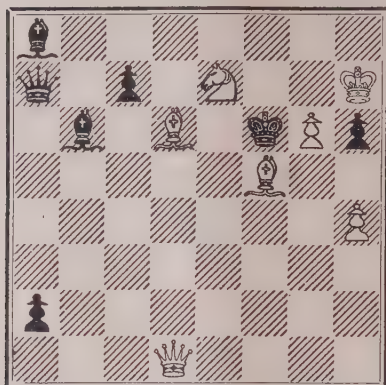
JUNE 27, 1914.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 63.

By J. C. J. WAINWRIGHT,
a recent first prize-winner.

BLACK. (7 men.)



WHITE. (7 men.)

White to play and mate in two moves.

SOLUTION OF No. 60.

1. B. Q8 (key-move).
(See below.)

SOLUTION OF No. 61.

1. Q. Kt1 (key-move).

Correct solutions of No. 61 have been received from Walter Coventry, Rev. B. C. Constable, A. Mielziner, E. Wright, W. T. M. (Sunderland), A. S. Rodgers, E. C. (Highbury), F. S. M. (Mayfield), Geo. Ingledew, W. E. Arkell, Rev. I. Wrigley.

ANSWERS TO CORRESPONDENTS.

REV. B. C. CONSTABLE.—The use of the Black P at K4 in No. 61 is to stop a second solution by 1. Q. Q4. I received your second card after I had replied to you. The addition stops the "cook." It is not advisable to add men which are more or less ornamental. If you refer to almost any problem by an experienced composer you will find that there is not a single man that can be removed without destroying the accuracy in some direction. None are added for appearance, or for the sole purpose of misleading.

The Echo Mates in No. 60.—The key is 1. B. Q8; if now Black plays 1... P x P, 2. Q. R7, ch, K. Kt5; 3. B. R5, mate. If 1... Kt. Q7, 2. Q x P at A3, ch, K x P, 3. B. R4, mate. The "echo" effect is apparent if these two mates are studied together. There are other variations, but these two ideas in combination form the principal theme. Our No. 63 is quoted from a recent issue of the American journal published by the "Good Companion Club." There exists a very old MS. collection of problems called *Bonus Socius*, probably the earliest collection in existence. The American club is named after this quaint relic. The MS. is preserved in Italy.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

ALL other news of the week has been overshadowed by the assassination of the Austrian heir-apparent and his wife. Nothing more appalling and horrible of its kind has happened in Europe since the murder of the Czar Alexander in the streets of St. Petersburg. For more than half a century the Royal house of Austria has been pursued by relentless tragedy. The sympathy of all the civilised world has gone out to the aged Emperor. Sorrow has succeeded sorrow, misfortune has followed misfortune throughout the whole of his long reign. It has been his lot to endure manifold and terrible tribulations such as mortal man has rarely known. The murder of his brother Maximilian in Mexico, the suicide of his son the Crown Prince Rudolf, the senseless and cruel death of the Empress Elizabeth at the hands of an Anarchist, and now this last catastrophe, makes a story of woe only to be matched in the darkest of Greek tragedies. It is as if some avenging Fate or Fury had dogged every footstep of the Emperor Francis Joseph with the deadly resolve to root out his family from the earth. It is impossible to surmise what will be the political consequences of this latest act of wickedness. It is almost equally impossible to understand the condition of mind that can plot and carry out so fell a purpose. How far the sins of previous generations of the house of Hapsburg are working themselves out in the innocent of to-day, the sins of the fathers visited on the children to the third and fourth generation, it would be

difficult and at the moment ungracious to inquire. How far the madness of the Anarchist is due to anger and discontent aroused by generations of oppression who can say? Yet, whatever may be replied, nothing can palliate so detestable a crime. All men can do to-day is to offer their respectful sympathy to the aged sufferer who has been condemned to drink the bitter cup to its very dregs.

* * *

NOT much was known of the character, dreams, hopes, and plans of the murdered Archduke. One thing is clear, that he was a man of strong will, who was not to be turned from his purpose even by the anger of the Emperor. This was shown conspicuously in his marriage. He would not give up the woman he loved, although she was outside the sacred circle of Court caste, etiquette, and tradition. He married the Countess Chotek in spite of royal opposition, and Englishmen, at any rate, liked him all the better for it.

* * *

DURING the last few days the question of the agricultural labourer has been very much to the front. The Bishop of Oxford's declaration at the Swanwick Conference that "to the agricultural labourer was due a debt of reparation" fitly opened a gathering of representatives of the Social Service Guilds of all denominations, addressed by experts on various aspects of "Land and Labour." The speakers generally agreed that no class had been more neglected both by the Church and social reformers than the tillers of the soil. Mr. George Edwards, a son of the soil, who had worked since he was six, and whose father, receiving a wage of eight shillings a week, had been imprisoned for taking home a few turnips to feed his starving children, read a paper on "The Life of the Village Labourer."

It was the monotony, the insecurity, and the dependence of the labourer's life that made his position so intolerable. The labourer on the land was by no means an irreligious man. It was his economic position which was so terribly at fault. The difficulty of combination, the tied-house system, the hopeless outlook, all combined to drive the young adult life of the villages into the great towns.

* * *

A CURIOUS comment on this indictment was being given at the same time by the action of eviction brought by Lord Lilford against a labourer named Robinson, whom he discharged along with several other men for having joined the Agricultural Labourers' Union. Robinson has lived in the same cottage twenty-five years, and no fault is found with him as a workman or with his character. For the sole crime of joining the union he has been deprived of his work and is now turned out of his home. It is well there are not many Lilfords in the land or the nation would presently have a Jacquerie on its hands as formidable as any of those with which France was once familiar. The Lilfords have had their day, and their present representative is as one born out of due time. He ought to have lived in the thirteenth century, when he would have had the power of life and death over his serfs as well as the power of eviction. Bishop Gore may well deplore the acquiescence of the Church in the abject condition of the labourer—an acquiescence which has no word of rebuke for a Lilford and no word of encouragement for the evicted labourer.

* * *

WE are glad to note that the influence and success of the Swanwick Conference from year to year has given birth to a

proposal for an International Conference "to discuss social questions in the light of Christianity." It is proposed to hold the Conference at Bale, we understand, in the autumn, and it augurs well for its success that the Rev. Percy Dearmer, D.D., is the chairman of the English Committee, with Miss Lucy Gardner as honorary secretary. Miss Gardner's services at Swanwick have contributed more than any other single element to the breadth and efficiency of this united movement of the Churches. The English Committee is taking part only on the clear understanding and agreement that the Swanwick basis of membership is accepted, *i.e.*, that representatives of all denominations be invited. It is believed that no more fruitful source and motive of social reform can be found than in the leavening of all effort by the principles of Christianity. If the Churches of Christianity can really unite on this line much will be done to break down the exclusiveness, narrowness, and prejudice which now keep different Churches apart in opposing camps.

* * *

THE new Cardinal, of whom one can never speak but with honour and respect, and who has been congratulated on his well deserved Red Hat not only by his fellow religionists but by all non-Catholic men of learning and scholarship, on the occasion of his first speech after his elevation to the Cardinalate made some interesting references to Liberalism in religion. He quoted with entire approval Cardinal Newman's words, spoken under similar circumstances 35 years ago. Newman pointed to the growth of a spirit of Liberalism in religion as in his mind the grave danger against which the Church would have to fight. "Liberalism is the enemy." Cardinal Gasquet's comment on this was decidedly curious. "More than a third of a century has gone by since the warning by the great Oratorian, and to-day we may ask ourselves, how far have his fears been justified? Alas! the world has drifted further and further, and unless God's providence shall interfere seems destined to drift farther still from the Christian ideas upon which our present civilisation was founded." We should like to know from the Cardinal what are the particular ideas, Christian or otherwise, on which he thinks our present civilisation is founded. Does he mean that society to-day is drifting farther and farther away from the great ideas of charity, brotherly-kindness, mercifulness, humanity, peace and goodwill which are so distinctive of Christianity, or does he mean the ideas set forth in the Athanasian Creed? He speaks of there being nothing positive in Liberal Religion, no definite or dogmatic truth for the satisfaction of the intellect. On the contrary, Liberal Religion is nothing if not positive.

More than anything else Liberal Religion is a great rock in a dreary land, in the shadow of which men find rest and shelter from the fierceness of controversy and the barrenness of the dogmatic desert. More than anything it has stayed the drift of the world, especially of the thoughtful world, into sheer and impotent scepticism. It has taught thousands that there is a foundation for religion which cannot be moved in right reason and in human experience, and in the very nature of man himself. It has found its leading ideas, not in the creeds of a Church, but in the moral and spiritual teaching of the Master—a teaching which to the Roman Church appears to be quite secondary to the dogmatic developments of later days.

* * *

AND if the world is drifting away from the idea on which our civilisation is founded who is to blame? What has the Church done with the ideas, not of Augustine or Aquinas, but with the ideas of Jesus? What is the attitude of the Church to-day, as represented by Cardinal Gasquet? That of the cruel boycott. He spoke with enthusiastic approval of the action of his co-religionists in the United States who have threatened to boycott the coming International Exhibition at San Francisco if a certain person who has spoken disrespectfully of the Pope is allowed to continue his office as the representative of a foreign Power. And this in a city named after St. Francis of Assisi! It is difficult to imagine Francis boycotting even the ass which kicked him.

* * *

A GREAT many people complain of the burdens laid upon them by the claims of social reform, and if we are to believe the *Spectator* the world is none the better for all this expenditure and activity. It is good, therefore, to come occasionally upon authoritative statements of the value of some of the work which is being done. In an article on "Mothercraft," the *Times* speaks with enthusiasm of the reduction in infant mortality during the last fourteen years. To this many influences have contributed—improved sanitation, better housing, schools for mothers, maternity benefit, and other agencies. The death of infants under one year old at the end of the nineteenth century was 155 per 1,000 births. During the fourteen years that have passed of the present century it has steadily declined to the comparatively satisfactory figure of 95. In London itself it has declined to 91. No doubt much remains to be done, but so far this is an eminently satisfactory return for the labour and money expended.

* * *

** SOME account of the Interdenominational Summer School at Swanwick will appear in our columns next week.

THE RELIGION OF THE NEW DEMOCRACY.

BY PROFESSOR G. DAWES HICKS.

THE task that now falls to me—never an easy one, but all the harder after having attempted to fulfil it on so many occasions—is to endeavour to say a few helpful words to the men who have completed their work as students in this place, and who are about to enter upon the spheres of labour which they have chosen for their life's vocation. That we, who have watched their progress here, and who have sympathised with their struggles to gain the scholar's outlook and the philosopher's wide and luminous view, wish them every joy and happiness in their future calling goes, I trust, without the saying. They are embarking upon a mission in which a vast procession of forerunners have been engaged, and the very message they have to deliver is wrapt in the scriptures of an earlier world, so that to have spent some preparatory years in communing with the minds of the past, and in learning what these have thought on the tremendous facts of life and death, of good and evil, of man and nature, is a fitting prelude to undertaking the trust that will be laid upon them and of trying to discharge its duties faithfully and well. This, however, is no ordinary moment of our national history at which we are bidding them God-speed. The Vice-Chancellor of the University of London told the newly-made graduates the other day that they would live to see changes greater both politically and socially than any which had taken place in England since the seventeenth century. He assured them that the question of the distribution of wealth would almost entirely occupy public attention during the next fifty years, and he impressed upon them the necessity of their doing their share towards forming the minds of the men who are going to settle that enormous question—adding that "if we settle it without bloodshed it will be as much as we shall do." He referred, again, to the huge problems that are confronting us in respect to the machinery of legislation and administration. "Six hundred years we spent in delimiting and defining the rights of monarchy; in the next hundred and fifty years we tested and discarded oligarchy; since 1832 we have been testing and improving and discussing—and we have not anything like finished yet—democracy." No discriminative observer of recent events can doubt for a moment the significance of these words. Who of us really supposes that the mechanism of government can long continue as it is now? Who of us is not persuaded that the very liberty upon which we pride ourselves is on its trial and that the coming years may possibly witness its serious and inevitable curtailment? Everywhere the issue is being forced upon us—is the democracy in truth capable of bearing the strain that is being imposed upon it? Will it prove itself equal to the demands which a preponderating influence in directing the

The Annual Address to the Students of the Presbyterian College, Carmarthen, delivered on Wednesday, June 24, 1914.

course of civilisation is reposing upon it? Devotion to moral and social ideals, loyalty to causes and to principles of far-reaching scope and bearing, disinterestedness in its methods and modes of action—all these things, and many more, are required of it, if it is to succeed, where other methods of guiding the destinies of nations have failed. Will it rise to the height of its vast opportunities and know "the seasons when to take occasion by the hand, and make the bounds of freedom wider yet"? It is hard, if not impossible, to say, but even those who most of all wish it well have, at the present moment, no little ground for hesitation and fear. There is a spirit of restlessness abroad, a disposition to set at defiance the lawful authority of those who have been selected to rule, a kind of reckless indifference towards the community or the state, in contrast with what are taken to be the interests of a class or the aims of a party; and one need not be a political pessimist, if tendencies such as these awaken in his mind feelings of uneasiness and disquietude.

The symptoms of which I speak have become too periodic in their appearance and too persistent in their drift to be any longer ignored or lightly dismissed. The Passive Resister who considered himself at liberty to treat with contempt a legally enacted law of the Statute Book, the suffragette who is willing to destroy priceless treasures of a nation's history in order to arouse attention to the plea of "votes for women," the Ulster Protestant who smuggles into the county firearms and ammunition in preparation for forcible opposition to what Parliament may decree, the huge combinations of trades unions, ready at a moment's notice to bring the industry of the country to a standstill unless the terms they formulate be unconditionally conceded—these are no trifling incidents of party warfare, but indications of underlying currents of popular sentiment which have been growing and maturing for some time past. I speak of these matters not for the purpose of foreboding impending ruin or of suggesting, as some recent critics have done, that civilisation itself is in danger. I believe no such thing. In spite of the vagaries I have mentioned, and of others which I might mention, I have not lost my faith in the democracy nor my trust in the sanity and good sense of its truer mind. It is as yet new to its task. Its faults are largely the faults of youth. It is adventurous, daring, often imprudent; it is easily enticed by nostrums, easily led away by parrot cries. It has got many things to learn and not a few to unlearn. But it is sound at heart, susceptible to generous appeals, ready to be animated by lofty and worthy ends. And it can, I am persuaded, be brought to realise the fatal error of repeating what it takes to be the vice of each of the ruling classes of previous ages—of legislating, namely, merely in its own interests. Nor is it so blind as not to be able to see that for any section or clique of persons to resort to brute violence or terrorism, in order to achieve their objects, spells in the long run disaster to popular government and contradicts the central principle of a democratic state. What the democracy

sorely needs is insight into the way in which these temptations are to be avoided, and these evil methods of propaganda to be rendered futile and inoperative in a self-respecting community.

You, gentlemen, sheltered here as for a while you have been in the quiet retreat of academic seclusion, are going now to the people. If what I have been saying has in it any degree of justification, you will have plenty of work to do, and multitudes of men and women to serve. Go to them with an earnest, rational, and living conviction of the reality, the value, and the primacy of spiritual verities, and recognition and response will meet you in ample measure. Gradually but surely the toiling millions of our population will reach the consciousness that nothing can save the democratic constitutions of the future from becoming the most remorseless and unmitigated of tyrannies except the spontaneous feeling of fellowship and brotherhood amongst those who are at once the governors and the governed, and a common attachment on their part to truths and aspirations which elevate human life above the sphere of the material and the animal, and establish for it a kinship with the spiritual and the divine. No doubt the toiling millions look back upon what has been, and are convinced that for generations a dire yoke has been laid upon them which they ought never to have been suffered to bear. No doubt they are embittered by the thought that, during the period immediately preceding our own, myriads of human lives have been sacrificed to human greed, that the parasites of the race have been thriving upon the misery of their fellows. Yet they are beginning to know now, and to be persuaded, that, at last, the further flow of this older condition of things has been stemmed. Awakened, at length, to a sense of their manhood, the multitudes have found a voice. Unheeded in the past, they are going to be heard in the future. And it is not surprising that, under the circumstances, the first utterances of the newly enfranchised should be frequently those of angry protest, of scornful reproach, of extravagant claims; the surprising thing rather is the restraint, the moderation, the forbearance that usually characterise their utterances. A century of wrong is bound to engender a certain amount of retaliation. But what, I think, impresses an impartial observer as the most striking feature of the whole movement is the evident feeling that fills the minds of the populace of their present unfittedness, of their inadequacy of equipment, of their narrowness of vision, for the great tasks which they are being called upon to discharge. They feel that the best that is in them is at present thwarted and obstructed, and that they themselves are not sure of it. Their lives appear to them to be lost and frittered away in little things. They are tied down, like Gulliver amongst the Lilliputians, by innumerable tiny and invisible threads, and although the outer cords that bound them are cut, they are not yet free. Others are at liberty to follow the Grail, as thinkers, as artists, as scholars, but they are not. Their souls are too often cribbed, cabined, and confined; they are uncertain of the light they ought to see and of the ends they ought to desire.

Here, then, for you, bearers of the Christian Gospel, is at once a mission and a glorious opportunity of proving that the faith you cherish can meet the needs—the large and crying needs—of the present age. With his unerring insight, Matthew Arnold declared long ago that "the difficulty for democracy is how to find and how to keep high ideals," and once again that difficulty is being illustrated to us on all sides. A free society requires beyond all else to be conscious of the infinite environment in the midst of which its freedom is to be developed. Its freedom must be a religious freedom, and not simply a political one. And this means that superstition must give way to knowledge, that love must cast out fear, that the bondsman must become a son, and God a Father. The thought of a spiritual and eternal community of human beings in the Divine Paternity, the conception of all men as brothers which follows upon that thought, the assurance that we are not as a race of summer flies who are to perish in a few brief days—these convictions are the foundation of all noble and enduring democracy—the only foundation upon which the great political principles of liberty, equality, and fraternity will ever in the long run be able to stand. And to lead ordinary men and women so to believe in God, that they may gauge to some extent the infinite possibilities of human nature; to kindle their imagination so as to enable them to know at first hand the problems of the individual soul, to love and understand its good, and through its good to conquer its evil; to reveal to them the vast travail of the race working out, through sin and sorrow, the new humanity that is to be; to point them to the root ideas on which a thinking, feeling, aspiring mind is reared, and to which all the amazing variety of its activities can be referred—such is the function that falls to-day to the Christian teacher, and for its efficient discharge nothing short of complete self-surrender to the faith he holds dear will indeed suffice.

A Christian teacher, I say, and I have said so advisedly. For it does seem to me that if the tremendous ideas of which I have been speaking—the Fatherhood of God, the brotherhood of man, the immortality of the finite soul, the supremacy of love—are to be presented with all the persuasive power with which they are capable of being presented, they require to be embodied for us in a human personality and in his life and death; in one of ourselves, to whom we can look up as the leader of our pilgrim-troop into the ways of peace and blessedness. Say, if you will, that God can never have been without a witness of Himself in the minds and hearts of men. I grant the contention to the full. I believe him to have been the stay of the martyr for Buddha no less than the stay of the martyr for Christ. I believe that the calm reflection of Greek philosophy was part of his method for the education of the human race no less than the rapt utterances of Hebrew prophecy. Yes; I yield to no one in my admiration for the sages of classic antiquity and for the saints of civilisations other than our own. But we, who have been nurtured in the conceptions and ideals of a great tradition, we who from earliest childhood have caught the accents of one voice and have been drawn in tenderest

affection to the feet of a common master—we cannot forget the rock of which we were hewn nor the pit out of which we were digged. We speak the language of Palestine, and its words of hope and wisdom come home to our hearts as no other words can. If we are able to stand alone and fearless in the Eternal Presence, it is Christ who has brought us there. If, in any imperfect way, we have attained to the level of divine sonship, it has been in and through the strength of his spirit, by the inspiration of his life and character. And recognising this, as we all do, why need we be concerned to question the orthodoxy of those who can no longer accept as the authentic guarantee of Christ's authority the miraculous pre-eminence that would remove him from the fellowship of mortals? The divinity of Christ may be a fact, and a stupendous fact, even though no supernatural efficacy ever issued from him; he proved himself to be the Son of God, not by changing water into wine, nor even by raising Lazarus from the dead, but by converting the sinful into the saintly, and by shedding the light of an immortal hope upon the transient years of our earthly lot.

Our discipleship to Christ has, in short, nothing whatever to do with any metaphysical doctrine we may entertain concerning his precise relationship to deity. Suffer me here to use the glowing words of a distinguished modern theologian in order to make clear what I mean. "Jesus may," he says, "have been greeted at his birth by pæans of angels, or simply have sprung, as other men, from the pure wedded love of two human hearts. Jesus may have risen radiant from the baffled tomb, or for him, as for other men, the sepulchre may have proved relentless. I, for my part, hold him no exception to the rule the wise man laid down of old, 'All men have one entrance into life and the like going out of it.' But though no choir of angels greeted his infant cry, though no portent of rent veil or lowering darkness marked his last dying cry, though nature yielded to his hand no manner of obedience, she will not yield to men of common clay, though gem after gem be torn from the garland of shining myth that decks his head, and only the wreath of thorns be left pressing on his throbbing brow; yet to have in us for one moment pure and strong and full that kingdom of God that found lodgment in his soul, would be to have risen above every orthodoxy on which the church has built her pride and every heresy against which she has plied her scourge. I know not the details of this man's days, I have no means to lay down any dogma about his sheer impeccability. How should I? I doubt not, motions of human weakness shook even his incomparable spirit. But I do know that could this race of striving, struggling, sinning, sorrowing men rise to the height of his superb and gracious manhood, and touch the glory of his communion with the Father, that would be the coming of the New Jerusalem more nearly than any other thing that I can dream of." Gentlemen, if there be any stronger testimony than that which is here borne to Christ's divine sonship, I confess that I, in my wanderings through the mazes of doctrinal theology, have never yet succeeded in finding it. And

what I would urge upon you now is that it is a reverence for Jesus such as is thus evinced which will impart to your teaching the fervour and the vitality it must have, if it is to touch the hearts and hallow the affections of the men and women of the new democracy. They need an exemplar in whom all that is august and tender and beautiful in humanity is collected and harmoniously blended and made manifest. And the personality of Christ, living a life entirely holy, "native to heaven, yet blossoming on earth," and dying in simple trust and pure obedience to the Father's will, "loving nothing but what is dear to God and severe only to the guilt that is beneath his frown,"—such a spirit will bear down upon them, across the centuries, with a force and convincingness which neither the whispers of the natural heart nor the thunders of a supernatural revelation can ever exercise or wield.

Does the fish soar to find the ocean,

The eagle plunge to find the air—

That we ask of the stars in motion

If they have rumour of thee there?

Not where the wheeling systems darken,

And our benumbed conceiving soars!—

The drift of pinions, would we hearken,

Beats at our own clay-shuttered doors!

The angels keep their ancient places:—

Turn but a stone, and start a wing!

'Tis ye, 'tis your estranged faces

That miss the many-splendoured thing.

But (when so sad thou canst not sadder)

Cry;—and upon thy so sore loss

Shall shine the traffic of Jacob's ladder

Pitched betwixt Heaven and Charing

Cross.

Yea, in the night, my soul, my daughter,

Cry,—clinging Heaven by the hems;

And lo! Christ walking on the water

Not of Gennesareth, but of Thames!

That, then, is the essence of the Christianity you are going to carry to the seeking anxious minds of the present time. Am I asked, in conclusion, what profit or advantage will in the long run accrue to the faithful and humble servant of Christ, who, in the manner I have been indicating, spends himself and is spent in trying to promote and to extend the influence of the Gospel? The industrious tradesman or lawyer or medical practitioner may look forward to securing as a result of his toil some years of leisure and freedom in which he may rest upon his oars, and enjoy the pleasures that fall in his way, and even the man of science or of letters may nurture at least the hope that recognition of a public kind may perchance crown his efforts to increase the sum of human knowledge. As the culmination of your labours, I dare not hold out any such prospects as these. Society is not seldom a stern taskmaster, and often persists in repaying those who have been its most eager and zealous representatives in the coin on which they have set chief value. And you—you who have dedicated yourselves to the ministry of Christ—must not repine at assuming the yoke of Christ's service upon the terms on which you will be recommending to others the acceptance of his message. Will you not tell your people that trust in God is its own most precious reward, that "the richest joy that love can bring is more

love, deeper love, love that grows with what it feeds upon"? Be prepared, therefore, to adopt as the method by which you will test the success of your own personal endeavours the same high principle of judgment. It probably will not fall to the lot of any one of you to catch the ears of crowded and spell-bound congregations, nor to draw down upon yourself your country's admiring gaze. But if, in course of a humble ministry, it be your good fortune to hear, perhaps from some wandering emigrant in the wilds of Australia, that your words have come back to him in the bush; or if some poor sempstress at her work, in the dingy alley of one of our smoky cities, confesses that but for your faith in Christ and goodness she would have sunk into the depths of misery and despair—you will not want more; you will thank God and be content. For you, witness such as that should be a rich reward. It should fill your heart with the peace that may rise often to the sense of jubilant triumph. It should give to your will, whenever in your inmost soul you realise its meaning, the power to believe in the right, and to be convinced of the supremacy of goodness in the economy of the universe. It should be to your whole manhood, and to every part of it, a consolation, a confidence, and a strength which no other experience in this world is able to supply. For, however much around you the voices of criticism, of disapproval, and of cynicism may rage—and these are never likely wholly to be silent—this is the assurance, the priceless assurance, that to you has been vouchsafed a measure of the Saviour's spirit, and that you have won a place in that immortal company of the world's benefactors of some of whom the poet tells:—

"Aye, unto these distributeth the Giver

Sorrow and sanctity and loves them well,
Grants them a power and a passion to deliver

Hearts from the prison house and souls
from hell."

AMONG THE MOUNTAINS OF SINAI.

To break new ground is an urgent intention in the mind of the present holiday-maker. Mr. M. J. Rendall, of Winchester College, accomplished this to good purpose when he devoted his Easter holidays to a trip amongst the mountains of Sinai described in a recent book. Not that even his enthusiasm is likely to divert the stream of spring tourists from the Riviera to Rephidim. But it is rendering a very real service to the student of the Bible to add to the testimony of Palmer, Stanley, Petrie, and others so vivid an account of personal observations that the solemn traditions of the Exodus are thawed into life again; and the murmuring Israelites, throwing off the trappings of legend which had disguised them almost beyond recognition, troop into view as inevitably as the Towara Arabs of to-day.

The orthodox route to Sinai is to follow in the footsteps of Moses, a camel-back journey from Suez of over 300 miles,

subject, for the greater part of the way, to the rigours of a monotonous desert and the sweltering miseries of breathless mountain valleys. There the traveller must assuredly recall the sorrows of those ancient fugitives with nothing but sympathy, and he is not likely to be far on his way before he, too, exhibits symptoms of regret and longs for a less exhausting lot. This tedious campaign may, however, be reduced to but a few hours broiling by pursuing the route adopted by Mr. Rendall, and taking steamer from Suez to Tor, the quarantine station on the Gulf for the Mecca and Medina pilgrims. The medical provision there for the latter is admirable; the international and mainly British staff of doctors and nurses holding the pass in and out of the desert, and allowing none of the annual host to proceed without being thoroughly cleansed and disinfected, both in body and clothes.

At Tor one is within two days' journey of the Convent of St. Catharine, while a few hours' ride across the Ga'a, the burning belt of desert, brings us to the foot of the mountains. The track turns into the Wady Hebrân, one of the two passes from the south. Henceforward the way ascends to five or six thousand feet, and still the imposing summits tower far above. On every side the scenery is wildly romantic and awesome. Huge rocks suggest the walls and pylons of Egyptian temples. The architecture of the Pharaohs grew, surely, out of its own earth. At their feet the mellow green of broom and camomile plants is, in spring time, covered with white and yellow blossoms. The effect of this carpet colour against a background of rosy pink, the prevailing tint of the granite mountains, is said to be very lovely. In other parts, especially at higher elevations, vegetation is absent, but the mountains are themselves the flowers in their arresting glory of amethyst and crimson, vermilion and orange and green porphyry. The furnace which guards the highlands from the coast affords no indication of the exhilarating climate there. As late as March the monks are sometimes snowed up in their convent, and the traveller is advised to take warm clothing. Pierre Loti thus found himself a prisoner amongst the saints, shivering in his Bedouin costume. Mr. Rendall, better advised, clad in Harris tweed, found "every hour a delight" in the buoyant atmosphere.

The controversy is not yet closed, nor, perhaps, ever will be, as to which of the two mountains Jebel Serbâl with his five crowns, or Jebel Musa, "the Invisible," is entitled to the honour of the giving of the Law. To debate the incident at all is an anachronism. The tabernacle with its elaborate trappings and ritual is a reflection, and not the prototype, of the temple. Both heights have obviously from an early age been regarded by the inhabitants as holy mountains. With the arresting grandeur of Serbâl we associate as a factor of great importance to the tribes the fertile Wady Firân at its feet; the only oasis, apparently, in which a host could pitch camp successfully, and for which, therefore, Israel had to wage hot battle with Amalek, that is, the native Arab clans. In later ages Christian monks and hermits found

an effective retreat from the world amongst these lonely ranges. But they were not safe from interference by the Bedouins. To escape from this nuisance they were compelled to shift their retreats, and—for such is the way of the East—would not hesitate on these occasions to carry their pious associations with them and transplant them into fresh soil. Finally, Justinian erected the fortress-monastery on the slopes of Jebel Musa, 5,000 ft. above sea-level, and there some three or four hundred monks found a refuge safe from any more serious attacks than occasional volleys of stones flung into the enclosure from the neighbouring cliffs. Their number is now reduced to about thirty. Their indolence moved Professor Palmer to nothing but disgust. The later visitor sums them up more genially as "ignorant, but kindly old fellows, hypocrites by fate rather than by intention." The massive walls of their retreat offer a welcome refuge to the adventurous explorer, while in the past they have effectively, if unintelligently, treasured some of the most precious manuscripts in existence.

And the mountain fastness of the Arabs is not to be invaded at random. It was at their hands that Edward Palmer lost his life, though it seems generally agreed that the Sinaitic clans are the best of the Bedouins. A great peril also awaits the unwary in the "Seil," or sudden flood which sometimes proves disastrous to the natives themselves. When rain falls on these bare and unabsorbent rocks, every drop slides down into the valley, so that in an incredibly short time a tranquil scene, an encampment or pasturage for flocks, is converted into the channel of a deep and raging torrent which carries everything before it. Within a single hour the storm has come and the sky is clear again, but a river has meanwhile appeared as by miracle, and ill betide any living creature that stands in its course. The Arabs declare that the narrow gorge of the Sigiliyeh which "drains all the seaward front of the immense Serbâl cluster," is sometimes filled from top to bottom with the torrent to a depth of more than 400 ft.

The author reminds his readers in an appendix of the luminous hypothesis by which Professor Flinders Petrie reduces the Biblical story of the Exodus to a credible narrative. The fundamental difficulty lies, of course, in the enormous numbers of Israelites who are said to have participated in the flight from Egypt: 600,000 fighting-men, besides women and children—a total of, say, three millions. Impossible anywhere in the world an expedition of such nature and proportions would be specially unthinkable between Goshen and Sinai. Professor Petrie pointed out in the volume of his "Researches" in Sinai some years since, that the word *alâf* which is used in Numbers in stating the census of the tribes on the march, may be translated either "thousand," or "family," and that in this case it ought to be translated in the latter way. Thus, Manasseh, instead of being 32,200 fighting men, is 32 tents or families comprising 200 souls. Ephraim, instead of 45,500, numbers 45 tents with 500 men. Estimated in this way the fighting strength of Israel amounts to 5,550 men and youths, say, twenty odd

thousand souls in all. This is a number that may be reckoned with. For, in the first place, it is an appropriate agricultural population for the Land of Goshen; whereas three millions would have covered the whole of the Nile Delta. Moreover, the management of a host of these reduced dimensions may be admitted as a possibility. Then, by and by, occurs the collision with the Amalekites, who, being the resident inhabitants of the peninsula, concentrated their clans and threw their whole force in the way of the invaders. It was a fight for life. Sinai is only capable of affording support for a limited number of persons. What this was in the time of Moses may be fairly estimated from the present census of the region. From five to seven thousand Arabs with their families is the population now, and Professor Petrie considers that there is no reason to suppose that, owing to a diminished rainfall or other causes, fewer people can find a living there to-day than was the case 3,000 years ago. If anything, the indications seem to point to an increased humidity, with, of course, a proportionate fertility. At any rate, the desperate encounter on the plain of Rephidim leads to the conclusion that the opposing forces were about equally matched. This, therefore, confirms the view that the fighting men of the Hebrews numbered from five to six thousand men.

Mr. Rendall calls Sinai "the best desert in the world." No other desert surely can be half so captivating, whether on account of its historical associations, its wild, romantic scenery, or, in spring-time, at any rate, its exhilarating climate. Moreover, it is proved that, conditions favouring, and apart from the journey from London to Suez, a tour of breathless interest can be made within a fortnight from start to finish. But without doubt Mr. Rendall's caravan moved under a propitious star.

H. M. L.

LIVING GREEN.

AWAY back in the early seventies many religious observances were in vogue that seem now to have fallen into disuse. Family prayers and Bible-reading are no longer the universal custom in well-ordered households. And doubtless there is good and sufficient reason for this change of habit, and it is not to be taken as implying any weakening of religious feeling.

But for some elderly people who can look back so far, there are pleasant memories connected with these gatherings which nowadays would perhaps be found somewhat irksome. Thus, on Sunday evenings, in an old-fashioned country home, too far from a place of worship to attend more than once in the day, there would be the Psalms, chapters from Old and New Testaments, prayers and a sermon. This last was something of an ordeal. One of the children read it aloud from a book propped up carefully so that Father, whose hearing was not so good as it had been, could look on at the same time. After this came the hymns, which everyone enjoyed in that comfortable old parlour, spacious and not undignified by reason of its very simplicity, dimly lit by home-

made candles set in heavy old silver candlesticks. The Mother played the accompaniments, often adding a tuneful second. The piano was old and not always in tune, yet did she contrive to call forth harmony therefrom; as indeed she did from most things in the daily round. Each person might call for a favourite hymn. Father's was always the same: "There is a land of pure delight," and one can see him still, with head thrown back in his big chair (he was an invalid for years) and eyes raised with a rapt, exalted air, listening to these words that went swingingly to the fine old air, "The Hardy Norseman's Home of Old." We were not critical then; and he had long passed into the Silent Land, away from these things, and the fields amid which he loved to meditate like Isaac of old at eventide, before we began to wonder whether the endless day, the everlasting spring, the never-withering flowers of which we used to sing so artlessly did really furnish conditions so much to be desired. For we smile now, and say that change is of the very essence of joy; that we should surely tire of anything fixed and unalterable; that without shade even sunshine lacks beauty, and so on . . .

But what we do know! and were we not wholesomely rebuked once by a good old ploughman to whom in youthful arrogance we propounded some such difficulty, by being told that "Sure in Heaven won't we all be transfigured, Miss Letty?—not the same at all as what we are here, nor not wanting the same things we'll be, once we're in Paradise!"

So let us not carp at the words the old hymn-writer employed in some of his lines, but thank him for such as those in which he tells us of the

Sweet fields beyond the swelling flood, (that)

Stand drest in living green. . .

Sweet fields, indeed! calm and pleasant. Does not George Eliot speak of the "luxury" of being able to walk out amid real fields, I think in Surrey, perhaps after what she writes of as a "melancholy breakfast in bed"?—and one would fain hope that the quiet, homely scenes she loved to wander among may have done something to charm away the clouds that used to descend upon that great mind.

Fields! They are always beautiful, I think; whether pasture grazed over by the gentle-eyed cattle, who wander to and fro from dawn till dark, slowly, contemplatively munching the fresh grass; or a meadow where hay is being made, sun-burnt and fragrant, or corn being saved; or, best of all, a tillage field, where one may watch that most ancient, most honourable of crafts being plied, ploughing, to wit. To see the soil being slowly slowly turned the horses stepping onward with that noble patient obedience to the rein held in a hand that looks so small, so weakly in comparison to their own magnificent form and strength; then the many processes necessary before the seed is cast into the ground; the waiting in trust . . . surely of all callings, a farmer's has most "call" for faith, he is so utterly dependent on many conditions quite beyond his control.

Yes, the field is at all times a beautiful

sight. The brown, generous earth, even before it shows sign of the life stirring within, is of such a rich hue, suggestive of coming plenty. Above it wheel and soar great flocks of rooks and sea-gulls; graceful winged farmers they, who do so much to aid us poor human workers by making their living from the things that unchecked would destroy our hopes. Around one such field trees were planted fifty years ago; north and south are rows of pines, with their plummy sombre boughs held well aloft on ruddy stems; east and west run lines of beech; and these suggest "living green" perhaps more than any other tree of them all. For the foliage of the beech has a peculiarly bright, light, dancing appearance; the leaves are so silvery and a trifle crumpled, and set on branches so slender. Mr. Yeats makes his King Goll murmur of them:

They will not hush, the leaves a-flutter round me,

The beech leaves old . . .

Of all trees, yes, the beech may most truly be described as of "living green." But the words may be applied to many and more lowly growths; and they are all lovely! even a bunch of newly-sprung nettles is not without its charm, with its stems of a ruddy hue, its flowers graceful and feathery. There is a springing life everywhere observable early each year. Spring brings a renewal of a miracle that only fails to awaken wonder because we are so familiar with it. And most interesting, most appealing of all, is the veil of growth with which the earth veils herself as the seed begins to show; the tender shoots at first almost imperceptible, but which hour by hour, in sun and wind and rain, by day and by night, increase and multiply—the "living green" that promises the food supply for all living creatures, and that renews itself every year in the sweet fields of the quiet countryside.

K. F. PURDON.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE DECLINE IN PUBLIC WORSHIP.

I.—THE FACTS.

It is an acknowledged fact that of recent years there has been a marked decline in Church membership and attendance at public worship generally. The Unitarian body does not publish annual statistics of membership, and my own acquaintance with the body is too short to afford any adequate data for forming an opinion as to how far we are affected by this decline. The figures of the Anglican Church, based on attendances at Easter communion, confirmations and baptisms, do not afford any exact criterion as to the condition of the Church. But most of the Nonconformist bodies do publish exact annual statistics as to their membership, and I

avail myself of these as indications of the general trend of things.

Figures are notoriously fallacious, and may be made, by judicious quotation, to "prove" almost anything. Yet they may be useful as illustrations, in spite of their vagaries. The latest figures that are accessible are those for 1912-13, and these I take from one of this year's books of reference. During 1912, then, the four largest Nonconformist bodies all report *decreases* in their Church membership, as follows:—Wesleyan Methodists, 593; Primitive Methodists, 839; Congregationalists, 1,940; Baptists, 2,613. Their Sunday-schools report similar declines:—Wesleyans, 2,772; Primitives, 2,935; Congregationalists, 2,787; Baptists, 4,924. The next largest body, the Calvinistic Methodists, though it is able to report an increase for the first time since 1906, of 285 Church members, has lost 1,945 Sunday scholars during the year. And the much smaller English Presbyterian Church, though its loss of members is only 65, has lost 2,252 Sunday scholars. So that, taking these six denominations together, there is on these six alone, in a single year, a total loss of 5,765 Church members and 17,615 Sunday scholars. Most of the smaller bodies, whose figures I have been able to get at, tell a similar tale, with one or two remarkable exceptions. The Society of Friends, for instance, increased its Church membership by nearly 6 per cent., and its scholars by 5 per cent.; and the Moravians, quite a small body, show increases of Church members 20 per cent., and of scholars 24 per cent.; that meaning in each case the addition of more than 1,150 Church members and 1,250 scholars during the year.

To base any important conclusions upon these figures for a single year would be to fall into serious error, no doubt; but that these figures are not merely exceptional, but part of a continuous decline is shown by the figures of the two denominations for which I have obtained exact statistics for several successive years. Thus the Congregationalists' losses during the past four years have been 1,587, 1,700, 381, 1,940; an average of 1,400 per annum. The Baptist losses during the same period were 3,775, 2,500, 101, 2,613; an average of 2,250 per annum. To go back over a yet longer period, or to refer to other bodies, would be, I believe, to see the same thing repeated on a more extended scale. That there is a decline, fairly steady, and continuing for a period of years past, is a conclusion that I fear there is no avoiding.

II.—THE CAUSES.

The causes are many; they are not easy to analyse, and they combine and interact with one another in such curiously complicated fashion that it is difficult to arrange them in any sort of logical order. Some of them are local; some affect one class in the community alone; some are more general, affecting all classes though in different ways. I mention but one example of the local causes, namely, the Welsh Revival of 1905. Very large numbers were added to the membership of the various churches in Wales as a result of that revival, and they have been losing them ever since. Much of the decline of the Baptists and Methodists is to be

accounted for as the aftermath of the Revival. The unusual stimulus of that time has had a very pronounced reaction, and it is doubtful whether on the whole it has not done more harm than good to the churches.

I pass then to the more general causes. It has been usual to distinguish, roughly, three classes in the community: the cultured and leisured class at the one end, the working class at the other, and in between the large and vaguely defined middle class. Of these, the upper class has, speaking generally, regarded church-going as largely a social function. It was good form to go to church, once at least—it was the fashion. And now the fashion, as fashions will, has changed. The working class have given the church the go-by long since. The *Daily News* census of the London churches (taken in 1903, or thereabouts) showed that only 3 per cent. of the working classes of London went to church even once on a Sunday. I believe that the provinces may yet be able to tell a better state of things. But (again generally speaking, and not overlooking the many exceptions to the general rule) the working class as a whole have long since decided that the church is of no concern to them. They look upon it as a sort of convalescent home, in which very great attention is given to the wealthier patients, or as a comfortable religious club, just a little too respectable for them.

For a long time past the middle class has provided the bulk of the *clientèle* of the churches. And one significant feature of the social changes of our time is that that class is slowly but surely tending to disappear. The small trader is being edged out by the big emporium, or the company with multiple shops. The smaller independent manufacturer is being swallowed up by the limited company, the combine and the trust. The old division into three classes is becoming gradually a division into only two classes, the Haves and the Have-nots. The rich are getting richer and more numerous; the poor are (relatively, if not actually) getting poorer, and much more numerous; the middle class are disintegrating. And as they pass either upwards or downwards into one or other of the two remaining classes they tend to fall into the habits, already fairly well marked, of the class they pass into.

Within each class, again, we must note various divisions and make important distinctions. The thoughtful and intellectual keep away from the churches because in them they find much that is weak and not seldom unethical, obsolete dogmas and sloppy sentiment. They prefer to read Nietzsche, or the latest problem novel, or to see a Stage Society play. And they lump all the churches together, without discriminating to any extent the comparative few that are rational and ethical and up to date, and that offer a living faith for the age. The less intellectual may spend their time in reading their Sunday paper, do a little work in the garden, or visit their friends. The more frivolously inclined seek pleasure. There is a manifest tendency for our Sunday to approximate more closely to the Continental Sunday, due no doubt in very large measure to the increased intercommunication with the Continent. Sun-

day concerts and plays are available, cinematograph shows, art galleries and museums are open. The parks and open spaces call some into the fresh air, the country calls others further afield. Increased travelling facilities place all these things within reach of everyone as never before. The wealthy have their motors, and can go for a week-end out of town, often to be far away from church, and disinclined to interrupt their holiday to go to one. The less wealthy have now innumerable Sunday excursions and outings by tube, tram, and motor omnibus such as were unknown ten years ago. And to many people Sunday is the one day, outside of Bank Holidays, that ever offers the opportunity of a whole day's outing.

Apart from all this outside competition, there is a good deal of inside competition also. Those who want some form of religion may seek it in Christian Science, in New Thought, in Spiritualism. Even within the churches there have arisen other services that compete with the usual public worship. The adult schools, for instance, 1,900 in number, and with 100,000 members. And the brotherhoods or P.S.A.'s, 2,000 in number, and with a membership of 600,000. The latter in particular offers the advantages of the church without any of its responsibilities. It is free and easy, applause is permitted; it is cheap; it offers the benefits of slate clubs, coal clubs, and other benevolent funds. The church in which it meets is supported by others. I have often heard ministers complain that the P.S.A. has proved no help to their church. It took what it could get, but it did not shoulder the responsibilities of the church; it got its religion on the cheap.

Again, there is to-day a great deal of moral enthusiasm expended outside of all the churches. Such causes as Women's Suffrage, Socialism, and so forth, absorb a great amount of moral energy that would otherwise go to add to the effective forces of the churches. The energy is all there, but it is directed into other channels, because the supporters of those movements feel that the churches are not vitally enough concerned with these things. On the other hand, it would be folly to ignore the fact that there is also a slackening of moral enthusiasm. There is a manifest tendency to frivolity, an increased desire for luxury and ease; there is a restlessness and dissatisfaction. There is also a distinct aversion to undertake responsibility such as is involved in church membership. It is a responsibility, and it is costly, especially so in a small church. There is a constant demand upon the powers of the members for this, that, or the other object. The church seems to be always begging for something. Worse, perhaps, than all else is the obvious fact that for many thousands of people there is no need felt for the church and its worship. They remain satisfied without it, or else go unsatisfied.

There are many other causes one might mention; many more, doubtless, of which I am ignorant. The condition of affairs is one deserving of the most serious consideration. But there is no occasion to despair. Mankind is incurably religious. The eclipse is only temporary. The question we must ask ourselves is this: are

our church organisations and methods, our forms of worship, our style of preaching and teaching the right ones?—Do they suit the requirements of to-day as they did those of the last century? If not, how can they be altered to meet the changing needs of our changing times?

DOUGLAS W. ROBSON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE MYSTERY OF FORGETFULNESS.

SIR,—The interesting review of "The Psycho-pathology of Everyday Life" in your issue of June 20 must have attracted the attention of many, and caused them to wonder whether Freud has really found the secret of those mysterious sudden spasms of forgetfulness to which we are all more or less subject. So far as can be done in such brief compass your reviewer gives an excellent idea of Freud's theory. It is a theory which probably no one will accept at first encounter. It is only after months, or perhaps years, of study, combined with very considerable practical knowledge of the work of the subconscious in determining mental processes, that one realises the immense amount of truth that there is in Freud's contentions. Whether some of his generalisations are too sweeping is at present a hotly disputed question which time alone can settle.

Meantime, there are two points where we think the impression your reviewer gives of Freud's doctrine calls for comment. The first is his reference to "Freud's tendency to regard every suppressed complex as sexual in tone and character, and the consequent implication that the reservoir of our subconscious self is decidedly thick and muddy." Now Freud's use of the term "sexual" is extraordinarily wide. Within this term he includes practically the whole region of our affections, our emotional life in relation to others. He attributes to the sexual impulse activities and emotions of early childhood which arise in what is almost universally regarded as a pre-sexual age. Here he is probably right, and if so his teachings are of enormous importance from the point of view of education.

Dr. Leslie Mackenzie has recently said in an introduction to one of Freud's works, "That the emotions of sex should play an enormous part in the processes of analysis is to be expected; for the sex emotions are among the deepest, if not the deepest, of our nature, and colour every experience. From their proximate beginning in infancy—and Freud's theory here is of immense significance—to their multi-form derivatives in adult life, the sex emotions exercise an influence on every phase of development, and, in one form or another, are themselves a normal index of the stages of development. It is, therefore, reasonable to expect that they

should play a great part in the formation of obsessions, of fixed ideas, of perversions, of repressed complexes. In every civilisation, as Freud indicates, the sex emotions are the most difficult to control, and have demanded the greatest amount of restraint." In view of these facts I think it can hardly be maintained that Freud's theory need be understood as implying any slur on the subconscious self.

The second point is the relation of Freud's theories to free will. It is quite true that Freud avows himself a psychological determinist of the most rigid nature. But I do not know that he anywhere says that "mechanism is all, and consciousness nothing." Indeed, his work, to me at least, seems to lead to the very opposite conclusion. A psychological determinist appears to be one who believes that no human action, however bizarre, is done without a motive. Impelled by this article of faith Freud and his school are introducing rationality and order into a region where rationality and order have long been believed to be non-existent. (See notably Jung's work on "Dementia Praecox.") The incomprehensible outburst, the incoherent ravings of the madman are shown to be motivated in much the same way as the activities of his saner brother. Freud finds *reasons* for these actions just as he finds reasons for our dreams and other curious habits; but he does not find mechanical causes. It is only custom that blinds us to the fact that mechanical causation is essentially unintelligible. The psychological causation which Freud endeavours to establish is essentially intelligible. We may talk of the psychic mechanism if we will, but it is a mechanism which every cure effected by Freud and his followers shows that we can learn to work. The "free will enthusiasts," we consider, have really no cause for quarrel with Professor Freud.—Yours, &c.,

MARGARET DRUMMOND.

Edinburgh, June 24, 1914.

BOOKS AND REVIEWS.

THE FELLOWSHIP OF THE SPIRIT.

The Historic and the Inward Christ: a Study in Quaker Thought. The Swarthmore Lecture, 1914. By Edward Grubb, M.A. London: V. Headley Bros. 1s. net.

MR. EDWARD GRUBB'S Swarthmore Lecture furnishes an interesting and suggestive study of the Quaker doctrine of the person of Christ, represented in its various phases, after the first great impulse of George Fox's testimony to the reality of the inward light, by the teaching of such diverse men as Isaac Pennington, Elias Hicks, and J. J. Gurney. But there is more than history in the lecture. It makes a direct appeal to the religious experience of the present and especially to the younger members of the Society of Friends, that they should face the question: What actually is the Christ of inward experience? "How can the his-

toric and the inward Christ be held as one; how can that one Life, lived so long ago, be also the inward Light in the souls of all men, how can it be the hope of the world to-day, the well-spring of love and joy and power for service in Christian hearts?"

Mr. Grubb attempts no final answer to this question, but he indicates the lines on which, in his view, an answer must be sought, and it is, broadly speaking, on the lines of the writer of the Fourth Gospel and his doctrine of the Logos. "Our faith as Christians and as Friends," he says at the conclusion of the lecture, "centres in a Person: a Person who has always been present in the souls of men, the revealer of God, though unrecognised or dimly apprehended; a Person who in the fulness of time took outward form" in the human life of Jesus, fulfilling his mission of salvation, and now "ever lives, not in some far-off heaven, but in our midst, evermore to be the inward source of light and love, of power and joy, to those who are united to Him by faith and obedience" (p. 83). And earlier in the lecture (p. 31) he has said that the centre of Christian faith, on its intellectual side, is that "the Word became flesh," that is to say, "that a Timeless and Omnipresent Spirit, in some sense one with God, took upon Him the limitations of time and space and finite humanity."

There is the point at which the crucial question arises: can that belief, on the intellectual side, really be the permanent centre of Christian faith? Are we obliged to recognise in the circle of Christian experience two "timeless and omnipresent" Spirits, of whom the second is only "in some sense one with God," and is it this second Spirit (Justin's "second God") who became incarnate in Jesus, who is now in our midst, as the inward source of light and love? We cannot think that the abiding fellowship of Jesus with his disciples, as the living Christ, is to be so interpreted.

It is true that in the earliest record we have of a disciple's inward experience, Paul does not seem always to distinguish clearly between the Spirit of God and of Christ, e.g., in Romans viii.: yet "heirs of God, and joint-heirs with Christ" gives us the right guidance; and again, that word to the Galatians, "When it was the good pleasure of God to reveal His Son in me." And when we come to the testimony of George Fox and his companions, the Inward Light is constantly identified with the Spirit of Jesus Christ, but also with the Spirit of God, or, in Nayler's phrase, "the Father of all our righteousness." But it is Fox himself who tells us how, when he turned in despair from all human teachers, he heard a Voice which said, "There is one, even Jesus Christ, that can speak to thy condition," and it came to him as a revelation, "as the Father of life drew me to his Son by his Spirit."

The permanent centre of Christian faith must surely be in God absolutely, in the one Eternal Spirit, ever-present, the Source of all light and life, because in Him, in surrender to our Father's will, must be the ultimate centre of all vital religious faith. And when we say that our surrender as Christians, and our fellowship

in the hidden life of faith, must be in Christ's spirit, that is also perfectly true, because God has given to us this living fellowship with Jesus, the Christ, and the Inward Light, the Eternal Spirit of all truth, bears witness to him in the human heart, "his Spirit with our spirit."

"Christ," it should always be remembered, is "the Anointed One," consecrated of God, given to the world, as history has proved and experience constantly affirms, with the highest mission of human enlightenment, renewal, and uplifting. In him we recognise the ideal of a true manhood, the power of the spirit in a true man to overcome evil with good, the Friend, the Inspirer, the Leader of our race in the true life with God. And when we speak of "the spirit of life in Christ Jesus" it is not of the life or person of "another God" that we are thinking, but of the spiritual power of the human life, with all the grace and truth in it, which we recognise in Jesus, the human life enfolded in the Divine care, consecrated to his divine mission, quickened by the Eternal Spirit; and when we say "a human life," we mean the spiritual life of one who is a child of God, living the human life here on earth in the communion of the Spirit of God, and with a heavenly destiny.

This spirit of life was in Jesus during his earthly ministry and through the agony and triumph of the Cross. Out of the darkness of that conflict it was kindled anew in the disciples, and so Christianity was born. It lives again in every sincere disciple. It was so at the great awakening which came through George Fox and his companions, and it is so in many a humble heart to-day. God ministers to us of the things of Jesus Christ.

Thus "the Christ of inward experience" is one with the historic Christ in so far as Jesus remains a living friend to all who know and learn of him, still the Leader in the great fellowship of the children of God, manifest to us in the light of Divine Truth, inspirer of what is best in our manhood. He is the consecrated Channel of Divine Grace, but he is not the Source. And we must never forget that what makes Jesus "the Christ" now in our fellowship with him, and in our discipleship, as in the days of his earthly ministry and of the first testimony of the disciples to the risen Christ, is that other presence of the Holiest, the Eternal Spirit, Quickener, Enlightener, and Sustainer of all living souls. In God, and with God, surrendered with Jesus to our Father's will, we understand the truth and enter into life. In the light of that conviction all Christian doctrine must be tested and all Christian experience interpreted.

V. D. D.

FIVE more volumes of the Home University Library will be published by Messrs. Williams & Norgate next Tuesday. The editors are to be congratulated upon the twelfth issue of this successful series, which brings the number of volumes up to ninety-five. The new set comprises "The Alps," by Mr. Arnold Lunn; "Elizabethan Literature," by Mr. J. M. Robertson, M.P.; and "The Renaissance," by

Miss Edith Sichel, Professor W. R. Shepherd gives a timely account of the twenty republics of "Central and South America," and Dr. R. H. Charles, Canon of Westminster, in a detailed examination of the apocryphal and pseudepigraphic writings, deals with the subject of "Religious Development between the Old and the New Testaments."

MESSRS. EDWARD ARNOLD will publish shortly a translation by Mr. W. B. Drummond, M.B., C.M., F.R.C.P., of "Mentally Defective Children," by Alfred Binet and Dr. Simon, with an appendix containing the Binet-Simon tests of intelligence by Miss Margaret Drummond, M.A., and an introduction by Professor A. Darroch. This book should be of practical value to students of psychology, to teachers and students training as teachers, and to all who are concerned in the working of the Mental Deficiency Act.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Cambridge Bible: Genesis. 4s. 6d. net.

ALEXANDER MORING, LTD.:—Songs and Wings: Isa J. Postgate. 2s. 6d. net.

THE SAINT CATHERINE PRESS:—Pride of Body: Hugh de Sélincourt. 1s. net.

MESSRS. WATTS & Co.:—The Meaning of Marriage: G. Spiller. 1s. net. The Life of James Thomson: Henry S. Salt. 2s. 6d. net. Some Religious Terms Simply Defined: E. L. Marsden. 3d. net.

MISCELLANEOUS.

The Hibbert Journal, The Quest, Contemporary Review, Nineteenth Century, British Review, The Cornhill, Review of Theology and Philosophy.

FOR THE CHILDREN.

THE FAIRY WORKERS.

II.

As I said last week, Puck was quite troubled when he saw how sad Titania was about the beautiful valley which had been destroyed, so he flew to the snow fairies. They were quite willing to help, and down they danced all night, millions of them, and still others came all day. When the moon shone out Puck went to fetch Titania, and you cannot think how joyful she and all her people were as they saw the glistening white blanket covering all the dirt and rubbish. How they danced! When the moon went they danced under the starlight, till at day-break they went to hide. But when the sun came out he sent his beams to carry off the snow fairies, who were wanted to make some of those dear little white clouds we love to see, and so Over-the-wall was left all bare and ugly again, and Titania

was so sad that even her wings became limp.

Now there was one tiny brown sprite, hardly larger than a pin's point, who longed to serve her Queen. "I will make the valley beautiful again," she said. She spoke so softly that only her sisters near her heard. And if the others had heard I fear they would have thought her too little and plain to be much good. The sisters whispered to their relations, and all promised to help. They were quite a long way from the ugly valley, but they managed to get a ride on a great wagon of hay. When it reached the new street they whispered to the wind, and he carried them to Over-the-wall with a puff. They were rather frightened when they saw the dusty, desolate place, but they bravely began to work at once. Each settled in a wee hole, and, putting her feet firmly into the soil, shot tiny green arms out of her brown coat. They drank the rain, and the sun cheered them with his warm, bright rays, and day by day their arms grew longer and greener. The birds told their friends who had stayed behind what they were trying to do, and hundreds of them came flying to Over-the-wall by the next breeze, and dropped down, and with their waving green arms helped to cover the bareness.

By and by Titania came that way again. She really did not mean to do so, but it was the shortest way to the Midsummer night hills, and she forgot about the ugliness till she saw the wooden wall.

"We will fly over it very quickly," she said. The moon was making it almost as bright as daylight, and lighted up the little fairies which now covered the rubbish heaps and broken bricks with their waving green arms. Titania opened her eyes with surprise at the change.

"Well done, my brave busy Grass fairies," she said, "you have done noble work. You have changed ugliness into beauty." And she commanded her messengers to call the rest to hold their midsummer-night revels there.

Later on Flower fairies joined the Grass fairies at their work, and people riding by on top of the omnibus saw Over-the-wall gay with golden coltsfoot and pink Willow herb and many other flowers, and wrote to the newspapers about it. One man heard the Grass singing its gentle little song, and this is what he thought it said:

Here I come creeping, creeping everywhere;

By the dusty road-side,
On the sunny hill-side,
Close by the noisy brook,
In every shady nook

I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;

You cannot see me coming,
Nor hear my low sweet humming;
For in the starry night,
And the glad morning light,

I come quietly creeping everywhere.

Another poet calls it by a beautiful name. He says "Grass is the handkerchief of the Lord." God uses it to cover over ugly places and make the world beautiful.

EMMELINE DAVY.

MEETINGS AND GENERAL NEWS.

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

ANNUAL MEETING IN MANCHESTER.

THE ministers, delegates, and other friends of the Provincial Assembly responded on Wednesday, June 24, in good numbers, to the invitation of the Cross-street Chapel congregation, who were seconded in their generous hospitality by a host of faithful helpers of the Lower Moseley-street Schools. The proceedings began with the service in Cross-street Chapel, when the devotions were conducted by the Rev. J. H. Weatherall as supporter, and the Rev. G. A. Payne delivered an impressive appeal ("O come, let us worship and bow down") for the maintenance of earnest observance of fellowship in common prayer and praise, and especially for care to be given to the religious training of the young people.

THE BUSINESS MEETING.

After luncheon, the well-attended business meeting was held in the Memorial Hall. The absence of the President, the Rev. J. J. Wright, through sickness, was much deplored, and the chair was taken by Mr. J. Wigley, ex-president, who asked the meeting to express its deep sense of loss at the death of Mr. Charles Wright, the brother of the President. This was done by silent resolution, all standing. After the reading of the roll by the Rev. H. E. Dowson, an address was delivered by the Rev. J. E. Odgers, D.D., of Oxford.

In the course of this, Dr. Odgers reviewed the theological tendencies of the present time, and referred specially to the question of divinity degrees, the work and influence of Manchester College, the recent petition of the theological faculties of Oxford and Cambridge praying for the relief of candidates for Holy Orders from the necessity of declaring that they believed unfeignedly all the canonical Scriptures of the Old and New Testaments, and the difficulty which still exists in regard to the revision of the Athanasian Creed. Going on to speak of the Kikuyu controversy, he said that never since 1841 has the Anglican Church been so definitely summoned to declare that it was not Protestant and could have no communion with Protestants. In that year, John Henry Newman protested that to admit maintainers of heresy to communion without formal renunciation of their errors went far towards a recognition of heresy, adding that Lutheranism and Calvinism were heresies repugnant to Scripture and anathematised by East as well as West. As a result of the action of the Bishop of Zanzibar, the question has arisen, Has the Church of England moved so far in anti-Reformation sympathies that every one of her clergy who ranks himself as a Protestant is to be edged out of her service? This is to reverse history. We know the part that the Reformers played, and how the Church of England was moved by the massacre of St. Bartholomew, and how the British Ambassa-

dor, when Protestant services were forbidden in Paris, used to go up the river to attend such services at Charenton, where they were permitted. The intervention of Bishop Gore has made the whole question a most critical one. He has declared that the episcopate is of the essence of the Church, holding the basis of Anglican fellowship to be literal belief in the language of the creeds. The denier "cannot legitimately, or with due regard to public sincerity, retain his position as an officer in a church which requires of its officers the constant recitation of the Creeds." This perpetually being judged by others as to what is conscientious and what is not made one thankful to be attached to a religious communion in which a man is not arraigned by superiors, or taunted by equals, as to the profession of individual faith. "I have a belief," said Dr. Odgers, "a hope long deferred, in the possibility of a comprehensive national Church, even as Martineau had, even as J. M. Thompson now has, but nothing makes for it unless it be the stand that is being taken by the most eminent theologians of the Universities against the narrow and sectarian desire of the majority of the English clergy to lead the nation back to mediæval observance and unquestioning subservience."

The subject of the historical Christ, which has received so much attention, was next dealt with, the two main theories of the group of writers who deny the personal existence of Jesus being summarised, and students were referred to Dr. Carpenter's "The Historical Jesus and the Theological Christ." Dr. Odgers concluded by drawing attention to the recent interesting investigations among the early Babylonian tablets disinterred at Nippur. A pre-Semitic account of the Deluge is described as "clearly the original of that preserved in the book of Genesis." The same tablet, the inscriptions on which are in Sumerian (a cuneiform alphabet of the pre-Semitic inhabitants of Babylonia) contains a reference to the Fall of Man. This is the first reference to the Fall that has been found in Babylonian literature. But it is Noah and not Adam who is tempted and falls, and the tree is the cassia, the most important of all the medicinal plants of antiquity and hence may have arisen the notion of the cassia as a tree giving eternal life.

At the close of his address Dr. Odgers warmly commended to the notice of the meeting what he called the truly apostolic letter to the churches to be found in the report, under the title "The Revival of Religion in our Churches," which was reprinted in THE INQUIRER on June 27.

The meeting was then invited to consider the reports of the Committee on missionary work and public questions, by the Rev. J. Morley Mills and Mr. T. Fletcher Robinson respectively.

The Rev. H. E. Dowson moved the following resolution on behalf of the Committee:—"That this Assembly views with alarm the inordinate growth of armaments, due to the rivalry in naval construction between England and Germany. That this Assembly, believing that the cause is found in the entrance of England into the arena of European politics, ranging herself in the *Entente Cordiale* with

France and Russia against the Triple Alliance of Germany, Austria and Italy, calls upon His Majesty's Government to release the nation from such entanglements. That this Assembly finds new hope for the diminution of naval rivalry between England and Germany in the speech of Sir Edward Grey holding out promises of the abolition of the right of capture of private property at sea; that it finds the ultimate solution in the substitution of international arbitration for the arbitrament of war."

Mr. Dowson in support of this resolution gave a comprehensive sketch of European history as it had unfolded during his lifetime, and pointed to the emergence of new facts which now gave him great hopes. The resolution was seconded by Mr. P. M. Oliver, the prospective Liberal candidate for the Knutsford division. The Rev. C. J. Street objected to the implication that the *Entente Cordiale* was the cause of the present situation, and moved to replace the second clause by the words "That this Assembly calls upon His Majesty's Government to endeavour to bring about a good understanding with Germany, as it has done with France and Russia." Mr. G. G. Armstrong said he believed we had gone astray, not by having an *Entente* but by misusing it, and he asked Mr. Dowson to meet the point raised by using the words "one cause" instead of "the cause," and omitting the reference to the *Entente Cordiale*. Mr. Dowson agreed to this, and the motion was accepted, Mr. Street's amendment, which was voted upon, being lost.

The following resolution on the Principle of the Living Wage was moved by the Chairman, and seconded by the Rev. W. Whitaker, who pointed to the great change in public opinion on the question in recent years:—"That holding as Christians that the individual life of every person is sacred, and that it is therefore intolerable for any department of our industry to be carried on under conditions which involve the misery and want of the labourer, we believe it to be the fundamental Christian principle of wages that the first charge upon any industry should be the proper maintenance of the labourer; and we therefore declare our adhesion to the principle of the living wage, and pledge ourselves to co-operate in promoting its extended application in whatever way we can, both by our prayers and by our private and public action." This was carried unanimously.

The officers for the year were then elected, Mr. Albert Nicholson being elected President, and Mr. John Dendy again appointed Treasurer, and the Revs. H. E. Dowson and N. Anderton secretaries. The Rev. H. Bodell Smith was elected supporter for next year.

EVENING MEETING.

The evening meeting was held in the Memorial Hall, Mr. G. Rayner Wood in the chair. The Rev. E. L. H. Thomas, who responded to the vote of thanks for hospitality shown to the delegates and visitors, touched lightly upon the perturbation of many minds in Manchester owing to unfounded rumours about Cross-street Chapel. The Chairman, in his opening remarks, spoke of the revival of interest in the grand old edifice and of the

success which had attended the efforts of Mr. Thomas in chapel and school, and expressed the hope that the Provincial Assembly would again, after a term of years, meet in Cross-street Chapel. He added that they happened to have met together on the 220th anniversary of the first service in the chapel.

The Rev. R. Travers Herford then delivered an address on "The Modern Peril to Religion," in the course of which he said that thirty years ago the danger to religion was agnosticism. Now the chief danger to religion is that no one cares to attack it. There is not the same sense, now, that religion matters. There is, for example, increasing difficulty in getting workers for the Sunday school. Great numbers of people do not care to know what the serious thought of the day is, or who are the chief leaders. To what is this due? (1) It is partly the backwash of agnosticism. Large numbers of people of the present generation have grown up without any definite impressions as to religion, because their parents were themselves uncertain about it, and not able to give any direction. (2) It is partly due to the increased strain of life and the increase of amusements which attempt to relieve it. We ought not to condemn this, but rather to counteract it by giving greater attention to the need of quiet thought, careful allotment of times for meditation and regular methods of earnest prayer. (3) There is the tendency to break away from authority in every department of life. This movement has its roots far back in the sixteenth century, and is in essence deeply religious. Its ultimate results, as distinct from its temporary disadvantages, will be good. (4) Social reform has become a competitor with religion. It is not religion, although it is associated with it, and although many earnest men practically make it into a religion. These two are really the two sides of one reality. Social reform is unconscious religion. If we are true to the best on both these lines, they will ultimately come to a deep and profoundly helpful agreement.

Dr. G. Jessel, M.A., M.B., of Atherton, spoke on "Religion and Social Progress." The awakening of a social consciousness is one of the great marks of our time, he said, but we must understand that the aim of this is not mere worldly prosperity. People often speak as if discontent were something new. It is perennial. It comes in waves or cycles, and the material objects it aims at are nearly always attained. Yet can we say that humanity is really better as a result? In making our estimates in reply to such questions we do not pay enough regard to the moral and spiritual side of our being. Neither riches nor poverty creates a monopoly of virtue or vice in any class. Legislation is potent and necessary, but if we are to make progress, more advantage must be taken of the good things already provided by legislation, such as the Housing Acts and the Food and Drugs Acts. After all, the best social work that is being done is of the type that we see in our Domestic Mission.

Principal S. H. Mellone was to have spoken on "What is Progress in Religion?" but was detained at Edinburgh

and unable to be present. The Rev. H. E. Dowson stepped into the breach, and delighted the meeting with racy and moving reminiscences drawn from his long ministry.

GERMAN NOTES.

AN APPRECIATION OF WELLHAUSEN—
GERMAN ECCLESIASTICS AND CREMATION
—UNION OF GERMAN ASSOCIATIONS OF
YOUNG PEOPLE—A SUCCESSOR TO DR.
TRAUB.

JULIUS WELLHAUSEN celebrated his seventieth birthday on May 17, in the old and distinguished University town of Göttingen. The following is from an article by Eissfeld, which has appeared in the *Protestantenblatt*: "He is well known by theologians, and the friends of the Old Testament revere him. Yet his name is little known by the public. He would not have it otherwise; he ever kept himself separate from party strife, and from the clash of opinions in State and Church. Not that he is not fully abreast of the times—if you attend his lectures you are astonished by flashes of insight which throw a vivid light on the questions of the day. His lectures and his literary activity are sufficient for him. Nor has he ever written 'popular' books.

"Wellhausen is simple and homely; you would hardly take the tall, broad-shouldered man, as he passes you in the street, for a scholar of world-wide fame. If, however, you look closer at the powerful head and high forehead you wonder who this can be. His manner of lecturing is equally homely and simple. There is nothing attractive in the form of his addresses. Although he has notes on his desk he rarely uses them, and yet he speaks with head bent low just as if there were no audience present. He is so deaf that he cannot hear the bell which announces the end of the lecture, so he has asked the students to show their impatience if he goes on too long, and not infrequently one of them has to hold a watch under his very eyes. Then he gathers up his papers with a smile and departs. This lack of form probably explains the unpopularity of his lectures. One has to look beyond mere form, and be alert to catch the spirit of his addresses, and the ordinary student does not always rise to this.

"Nor had he ever much social intercourse with his students. Yet if one goes to him one finds a willing ear and ready response. One day a student, who had consulted him about some research work he was engaged in, was surprised to see Wellhausen at the door of his lodgings with a large parcel of books under his arm—books that had been taken from the Professor's own shelves.

"This quiet, modest man is one of the greatest, not only amongst theologians, but amongst men of science. One of his students who died recently, Rudolf Smend, said of him: 'He has the kind of mind which appears once in a century.' And Mommsen estimated his labours in the field of Israelitic history as the greatest deed of the 19th century. Another who learnt from Wellhausen, and is now one of the foremost of Old Testament scholars, compared him to a giant who, with mighty

strokes, cleared a path through the primitive forest. The task of our time is to widen this path, and to clear away obstructions until there is a broad and even roadway."

* *

It is difficult to understand the attitude of some of the ecclesiastical bodies in Germany towards cremation. The Brandenburg Consistory has issued the following note on the placing of urns in cemeteries: "The evangelical Oberkirchenrat has already, in 1903, declared that consistories, who are the authorities appointed to preserve Christian customs and regulations, should have the right to decide whether it is desirable to allow urns to be buried in the cemeteries—*of course quickly and without any church service*. It is well to hold fast to this decision, and, in addition, not to allow urns containing ashes to be exposed to view, even when a part of the cemetery has been set apart for this purpose, because of the religious sentiments of the majority who are opposed to cremation. An urn, therefore, must be buried in a grave, and may only be placed in a special building if it be deposited within a closed space. It is the duty of the Church to preserve the custom of earth-burial, which is sanctified by the Christian sentiment of the people. The erection of a building for the reception of urns cannot be sanctioned in a Christian burial-ground."

* *

FROM May 24 to 27 a large gathering of members of the various associations connected with the Union of German Associations of Young People met within the hospitable walls of Cologne. The preparations for the meetings were in the hands of an executive committee composed of many distinguished persons, amongst whom were the Burgomaster and the Commandant of Cologne. Herr Dietz, the gifted organiser of the Youth of Cologne, was foremost in arranging a programme which ensured the success of the meetings, and which was drawn up with special consideration for the young people who were coming in large numbers to the famous town on the Rhine. The proceedings opened with Olympic games in the arena of the Arts and Crafts Exhibition. The excellent display, and the numbers that took part in it, showed that the Union realises that a sound mind requires a sound body. Pfarrer Spechmann preached the festival sermon in the hall of the Exhibition. A reception concluded the first day's proceedings, the young people themselves being responsible for an excellent programme. During the next two days the older members met for serious work, while the others spent their time mostly in sight-seeing. Pastor Dehn, of Berlin, speaking from personal experience, referred in moving words to the moral, spiritual, and physical misery resulting from the want of light, air, and space. The working people of his district, Moabit, live a cramped existence in two or three-roomed tenements. Exaggerated class-feeling, and the absence of a real home sentiment, produce an utterly anti-social spirit, which is without reverence for any of the deeper meanings of life. The young cannot be helped by merely providing clubs for amusement; they want the help of educated men and women who are

ready to give of their best, men and women who are filled with a truly religious spirit. Professor Pöhlman, of Nürnberg, spoke of the work amongst the young people of the middle classes, and emphasised the need of harmony between the work of the schools and outside agencies. Another speaker, Walter Classen, had some sensible things to say about sport, and pleaded that, although games may easily become tainted with the vice of gambling, they, together with gymnastics, not only strengthen the muscles but are the means of fostering and furthering the power of reasoning, the feeling of comradeship, and the sense of social duty. The young girls had an evening to themselves, for which they made excellent arrangements. Pfarrer Zurbeller (Frankfurt), in a bright and warm-hearted address, spoke of the great change which had taken place in the position of girls and women, many of whom are engaged in the economic struggle. To the old saying "Honour the women" we must, he said, add "Give them their due as workers and wage-earners." The meetings closed with an excursion to the Seven Mountains.

* *

ANOTHER election has taken place at Dortmund. Pastor Kappus, of Wiener-Neustadt, has been chosen to succeed Dr. Traub. Will the choice be approved by the Consistory?

PRESENTATION TO THE REV.

F. H. JONES.

AT the usual quarterly business meeting of Dr. Williams' trustees on June 25, a letter, signed by the 23 trustees, expressing warm appreciation of the Rev. F. H. Jones' services, now brought to a close through his retirement, as Librarian and Secretary, was presented to him. At the dinner after the meeting the chairman also presented Mr. Jones with a purse containing 100 guineas, and a copy of the Dictionary of National Biography subscribed for by 638 readers and other friends connected with Dr. Williams' Library. The letter was as follows:—

Dr. Williams' Library,

June 25, 1914.

To the Rev. Francis Henry Jones, Librarian and Secretary to the Trustees of the late Rev. Dr. Daniel Williams.

DEAR MR. JONES,—As the moment of our farewell to you as our Secretary and Librarian approaches and we look back on your long connection with the Trust, we feel that our relations have been so easy and informal that a set address seems out of keeping. And yet we cannot let you slip away from us without some words of appreciation and recognition.

Only three of us have accompanied you through the whole of your course, but all of us have received the same general impression of the characteristics of your work, and what the Trustees of long standing know the others understand and feel.

To escape the dead hand of the Founder and yet to be loyal to his living spirit, to be faithful to the purpose of a trust while making its methods plastic, to secure businesslike precision and effectiveness in the detail of administration and yet to

retain the human and personal touch should be the ideal of every body of Trustees. You have not only helped us to realise this ideal, you have constantly inspired us to attain it.

When you became our Librarian we did not foresee the wonderful expansion which your enterprise would give to the Library, or the valued place it would take amongst the resources of theological students and of all classes of serious readers. How many students have been indebted to your varied knowledge of books and to your unfailing courtesy and desire to help, you yourself can hardly know. But the acknowledgments received again and again show how sincere and widespread is the appreciation of the service you have rendered.

We have all been impressed by your knowledge of affairs, your insight into business principles, and your command of detail, and few of us could have suspected, had we not known, that your previous training had been entirely that of a student of philosophy and letters and "a preacher of the word," and that you had never gone through any business drill or sat at an office table until you entered our service.

It is this remarkable combination of qualifications, not often united, making you equally at home when discussing the place of a book in the literature of its subject or the details of an agricultural holding in Wales, when advising upon the prospects of a city property or upon the best way to make our Scholarships bear upon the programmes of the theological colleges, when dealing with the mechanism of the library itself or the needs and deserts of the widows and struggling preachers whose personal history you followed so kindly and so closely, or the applications for a grant of "good books" for any of a hundred different purposes—it is this versatility, combined with conscientious thoroughness, that has been the cause of the gradual concentration of offices in your hands resulting in a unity of administration of the highest value to the Trust.

But we must not leave unsaid what we most want to say. As a body of Trustees, though no doubt a compact company with common principles and common traditions, we still have individuality of mind and purpose and on occasions divergence of views strongly held and expressed. Your wide knowledge and large sympathy have been most helpful in holding us together and giving coherence to our work. You have brought all our talents, such as they are, into play, and, though you have never been afraid of intervening with potent word and influence when necessary, you have always unreservedly accepted the decisions of the common voice and followed cheerfully and loyally where you could not lead; so that in the end we may even on occasions have found ourselves, because you always knew the way, just where you were guiding us.

Your memory will be green so long as any of us remain on the Trust, and the traditions of your stewardship will, we hope, survive to the end of that "two thousand years" beyond which eschatology itself has not leave to speculate.

And now that we take our leave of you in your official capacity we are glad to

think of you as one who will be no longer "ministering to tables" and to whom we may turn for help when needed, and we hope that you may yet enjoy many years of quiet happiness in which the experience gained in the service of the Trust may fructify for a still wider circle of beneficiaries.

We are, dear Mr. Jones, your affectionate friends and fellow workers,

(Here follow the Trustees' signatures.)

PRESBYTERIAN COLLEGE, CARMARTHEN.

CLOSE OF THE SESSION.

THE prizes were distributed at the Presbyterian College, Carmarthen, on Wednesday, June 24. Dr. Dawes Hicks presided, and was supported by his colleagues of the Presbyterian Board, Dr. Tudor Jones, and the Rev. Bertram Lister, and by the secretary, Mr. G. H. Clennell. There were also present Dr. Talfourd Ely (examiner in classics), and the Rev. Park Davies (examiner in Biblical studies). Among the visitors connected with Unitarian churches were the Revs. John Davies, Allt-y-placa; Lewis Williams, Rhydygwin; T. Arthur Thomas, Llandyssul; David Evans, Cribin; Simon Jones, Swansea; W. J. Phillips, Newton-Nottage; and Mr. and Mrs. Gwion Jones. Two of the examiners, Mr. Harold Bailly, of Brigg, and the Rev. W. G. Tarrant, were unfortunately unable to be present.

The students of the College number 31, four of whom were reported to be sitting for the B.D. degree of the University of Wales at various stages. In the course of his address, the greater part of which dealt with the relation between democracy and religion, and will be found in another part of the paper, the Chairman referred to the great loss the College had sustained by the death of Professor Jones, who had served the College with singular fidelity and devotion for nearly forty years, and Dr. Price, their medical officer for nearly eighteen years, who had always seemed to him a typical example of the best traditions of his profession. The work of the session was briefly reviewed, and gratitude expressed for the generous contribution towards the funds of the College made by the Hibbert Trustees, which has been such a splendid help.

Speeches were subsequently made by Dr. Tudor Jones, Mr. Clennell, Dr. Talfourd Ely, and others, and the prizes were distributed by Mrs. Evans, wife of the Principal.

A CONFERENCE ON PORTUGUESE SLAVERY.

IN view of the fact that recent inquiry by British Consuls confirms the allegations of slave-trading and slave-owning by the Portuguese planters of West Africa, the Anti-Slavery and Aborigines Protection Society is organising a conference to consider the situation, and especially the following points:—(1) What steps can be taken to secure a more rapid emancipation of the 30,000 slaves on the cocoa islands; (2) The means now employed by the Por-

tuguese Administration to secure labourers for the planters; (3) What further action is necessary to bring home to the British public the responsibility imposed upon Great Britain by the Anglo-Portuguese Alliance. The Archbishop of Canterbury will preside, and will be supported by the Bishop of London and members of the Free Church Council. Amongst those who have promised to be present are Lord Selborne, Lord Mayo, Lord Channing, Lord Lamington, Sir Harry Johnston, and a number of members of Parliament, including Lord Henry Bentinck, Lord Alexander Thynne, the Rt. Hon. W. H. Dickinson, Sir Stephen Collins, Sir J. Compton Rickett, Sir J. Jardine, Sir Gilbert Parker, Mr. H. G. Chancellor, Mr. T. E. Harvey, Mr. Douglas Hall and Mr. J. R. MacDonald. The Conference will be held at the Whitehall Rooms, on July 16, at 2.30 p.m.; admission will be by ticket, which may be obtained from the offices of the Anti-Slavery and Aborigines Protection Society, Denison House, Vauxhall Bridge-road, S.W.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belfast.—The Sunday-school anniversary services were held in All Souls' Church on Sunday, June 21. The minister, the Rev. E. H. Pickering, preached morning and evening, and a floral service was held in the afternoon.

Birmingham.—A meeting of teachers connected with the Midland Sunday School Association was held at the Church of the Messiah, Birmingham, on June 22. The Rev. J. Graham read a paper on "The Graded School," dealing with the methods of the various departments, and giving some very strong reasons why Unitarian schools would be well advised to adopt these ideas, or some of them. Delegates to district meetings and to the Whit Tuesday meeting in London subsequently gave accounts of their visits. The annual united service was held on Sunday afternoon, June 28, in the Town Hall. The service was conducted by the Rev. H. C. Hawkins (Oldbury), the Rev. C. Thrift (Birmingham) giving the address. The hall was well filled, all the Birmingham schools joining in worship. Before the service Mr. C. W. Perkins, city organist, gave a short recital, and at the end played the "Hallelujah Chorus."

Horsham.—Referring to her letter of last week on Mark Rutherford's connection with Ditchling, Miss Kensett writes:—"I am sorry to trouble you again, but I am informed on the best authority that Mr. Hale White did marry the Rev. A. Macdougall, his predecessor, not successor, at Ditchling, in June, 1860, coming down from London to do so. His official connection with the church lasted a little over a year, 1855-6. May I inform your readers that the anniversary services at Ditchling take place on Sunday, when the services will be conducted by the Rev. H. Gow? Arrangements are made for the provision of lunch and tea, and it is a good time to visit this interesting Sussex meeting-house."

Ipswich: Eastern Union.—The annual assembly of the Eastern Union was held at Ipswich, on Thursday, June 18. A public

meeting was held in the Friars-street Church at noon, Mr. C. J. Notcutt presiding. The secretary and treasurer read the committee's report and balance-sheet, and, owing to the absence of Miss S. S. Dowson, the Postal Mission report. A report from the Sunday School Association was read by Mr. G. Ward. The treasurer stated that the balance in hand of £30 was due to the principal churches in the Union being without ministers, so that grants for special services have had to be withheld, as no arrangements for holding them could be made under existing circumstances. On the motion of Mr. G. T. Moss, seconded by Mr. R. J. Collett, all the reports were adopted. The usual votes of thanks having been passed to the retiring officers and committee, consisting of Mrs. Mottram (Norwich), the Rev. W. Birks (Diss), Mr. F. Perry (Norwich), the Rev. A. E. Rump (Hapton), Mr. W. J. Scoopes (Ipswich), and Mr. A. M. Stevens (Norwich), these, together with the auditor, Mr. R. H. Mottram, and the secretary of the Postal Mission, Miss S. S. Dowson, and the secretary pro tem. and treasurer, Mr. R. Hamblin, were all re-elected. Addresses were given by Dr. J. H. Crooker, the Rev. J. Harwood, and the Rev. A. Copeland Bowie, and after lunch members and friends were conducted by Mr. F. Woolnough to various places of interest in the town. After tea a service was held in the church, the preacher being the Rev. W. G. Tarrant, of Wandsworth.

London, Dingley-place Domestic Mission.—The Rev. F. Summers writes appealing for assistance in order that the numerous Sunday scholars of the Mission may have a day in the country as usual. All contributions will be gratefully received by him at 4, Durley-road, Stamford Hill, N. A course of health lectures is being given for women and girls at the Mission, and the Debating Society is having some good discussions. The Sunday-school anniversary services were held on Sunday, June 28, when an address was delivered in the afternoon by the Rev. A. H. Biggs. On Tuesday the Boys' Own Brigade gave a display, and the prizes were distributed by Mr. R. P. Jones. Advantage was taken of the occasion by the boys to make a presentation to Mrs. Summers.

London, Finchley.—In connection with the Finchley Unitarian Church an adult school has been started (open to all over the age of 16). Meetings are held in the small hall every Sunday morning from 9 o'clock to 10.30. The first wedding at Granville Hall took place on Thursday, June 25, 1914, when Miss M. Storey was married to Mr. S. Ford Smith, of Manchester, and in accordance with ancient custom the occasion was marked by the presentation of a Bible to the bride from the Church.

London: Walthamstow.—In connection with the work of the Pioneer Sisters, a woman's conference was held at the Unitarian Church, Walthamstow, on June 24, when a very helpful address was given by Mrs. Blake Odgers. Mrs. Morgan, who paid a warm tribute to the work of the Sisters, conveyed the greeting of the Women's Conference at Forest Gate, and Mrs. Rayment spoke on behalf of the Sisterhood at Stratford. Mr. Sorensen, as minister of the church, also spoke. Mrs. White proposed a vote of thanks to Mrs. Blake Odgers, which was seconded by Mrs. R. Maguire.

Swansea: The late Mr. Morgan B. Williams.—We regret to announce the death of Mr. Morgan Bransby Williams, of Swansea, which occurred on June 21, in his 90th year. Mr. Williams, who was descended from the Cadogan family who once reigned over the whole of the Rhondda Valley, and was the son of Dr. John Morgan Williams, of Bridgend, was trained as a civil engineer, and was at the time of his death the oldest Welsh member of the Institute of Civil Engineers. In the course of a long and extensive experience he had played an important part in the laying down of some of the first railways not only in this

country but on the Continent of Europe. In Italy he was engaged in building the Genoa and Voltri, the Piacenza, the Bologna and other railways; whilst from 1858 to 1868 he was associated with the late Sir John Hawkshaw, the eminent engineer, in the prospecting, constructing, and management of altogether upwards of 800 miles of railways in Russia. In 1870 Mr. Williams retired and settled at Killay House, a lovely retreat in the Clyne Valley overlooking Swansea Bay, and devoted himself actively to the administrative affairs of his native county. He was a Justice of the Peace, and in 1894-5 filled the important office of High Sheriff with conspicuous zeal and ability. An ardent Liberal and Welsh Nationalist, he took an active interest in politics, though he twice refused to stand for Parliament and follow the example of his brother, Mr. Arthur J. Williams, for many years M.P. for South Glamorgan. He was a staunch Unitarian, and an ardent fighter in the cause of civil and religious liberty.

Wakefield.—The Rev. J. Mason Bass, M.A., began his ministry at the Westgate Chapel, Wakefield, on Sunday, June 21, preaching in the morning on "The Church and the Ministry," and in the evening on "Truth, Liberty and Religion." On the following Wednesday a welcome meeting was held in the schools, Mr. W. H. Marriott, chairman of the trustees, presiding over a large gathering. Mr. A. H. Webster gave a hearty welcome to Mr. and Mrs. Bass on behalf of the congregation, and the Rev. R. Nicol Cross (Mill Hill) welcomed Mr. Bass into the Yorkshire Union. The Rev. Dr. Thackray (Huddersfield) also spoke, and the Rev. J. E. Langley (United Methodist Free Church) welcomed Mr. Bass on behalf of the other Nonconformist bodies in Wakefield. Mr. Tho's. Rigby, of Chesham, and the Rev. T. B. Evans, of Heywood, spoke of his excellent work in Lancashire and Mr. Bass replied in suitable terms.

NOTES AND JOTTINGS.

ANIMAL SUNDAY.

The *Animals' Guardian* points out that Sunday, July 5, will be kept as Animal Sunday, and we cordially hope a large number of ministers, Sunday school teachers and parents will take this opportunity of helping to form a more enlightened public opinion on the subject of man's duty to all dumb creatures. The defeat of Sir Frederick Banbury's Dog Bill, which every animal lover will regret, and the ceaseless opposition to the Plumage Bill which is still hampering the efforts of its supporters, show that a great deal of work remains to be done before the nation, as a whole, is made to realise the moral degradation involved in our present attitude towards the lower creation, and the "slaughter of the innocents" at which too many of us connive.

A GREAT INDIAN MUSICIAN.

The death is announced of Raja Sir Sourendro Mohun Tagore, Kt., C.I.E., the head of the distinguished Bengali family to which Mr. Rabindranath Tagore belongs. He was regarded as the first classical musician in India, and founded the Bengal Music School in 1871, and ten years later the Bengal Academy of Music, maintaining both at his own expense. Earlier in his life he had devoted himself to the

drama and translations from the Sanskrit, but it fell to his elder brother, the late Maharaja Jotindra Mohun Tagore, to play a more conspicuous part in modernising and popularising the Bengali drama. By means of his Academy of Music, and the composition, publication, and free distribution of many musical works, he succeeded in reducing Hindu melody to an intelligible system, and in reviving its cultivation, after centuries of neglect, among the well-to-do classes of his countrymen. His notation system came to be widely adopted, and he trained the musicians, often inventing or making the instruments, by whom this music could be played. At the request of a London committee he set the words of the English National Anthem to 12 varieties of Indian melody, and also made a Bengali translation of the Anthem, which was widely distributed at his expense. He was the first Indian to receive the degree of Doctor of Music, conferred by Oxford *in absentia* in 1896.

MAETERLINCK AND THE SUBCONSCIOUS INTELLIGENCE OF ANIMALS.

Maeterlinck has been describing a recent visit to the "thinking horse" of Elberfeld, of which we have heard so much lately, and the animal's intelligence has stimulated afresh the sense of wonder which his patient and loving study of flowers and bees first awakened. As usual, he expresses himself in beautiful and suggestive language, and is evidently fascinated with the idea that horses, and all other living things, may possess "a sense analogous to that which lies buried under the veil of our reason." "We might almost believe," he says, "that a shudder of awakening, never before experienced, is spreading itself over every living thing, that a new force and impatience is vivifying the spiritual atmosphere and is making itself felt in the animal world as well. A new word goes from mouth to mouth, and the same manifestations come from all corners of the world to force themselves upon our attention. It is as if the dumb and stubborn spirit of the universe, which has hidden itself in busy silence, from the silence of the stones, flowers, and insects to the silence of the stars—as if this spirit is at last to betray some secret, through which we shall learn to know it better, or through which it will learn to know itself."

THE SPELLING OF THE BIBLE.

Professor W. E. Barnes recently wrote to the *Times* advocating a revision of our spelling based on the early versions of the Bible, which would mean a great return towards phonetic spelling. It is true, he said, that the Authorised Version shows great inconsistencies in its spelling, but on the other hand it has the merit of preserving many valuable phonetic forms of words which are now conventionally mis-spelt. Thus the A.V. retained the "anker" of Middle English at least as late as 1648. After more than 300 years of use why was it ever given up? It still represents the modern pronunciation of the word, and it corresponds letter for letter with its German equivalent. What, on the other hand, is to be said for "anchor"? The Latin is "ancora" without the *h*, and the Anglo-

Saxon similarly is "ancor." Again, four useful suggestions can be taken from Psalm lxxviii. alone as printed from the edition of 1611 in Aldis Wright's Hexaplar Psalter. "Beleeved" avoids the silly confusion between "ei" and "ie" which at present we thrust upon children, and "yeeres" avoids the additional folly of making "ea" a third equivalent for "ee." "Jelousie" would save us from the absurdity of writing a diphthong to represent a short vowel. The foolish double l in "marvellous" was still single in 1611. Strange was the fate of "receipt" (Matt. ix. 9). The Apostle sat at the "reelit" of custom at least up to 1648, and the connection of the word with its French parent "recette" was not obscured. Some time later a pedantic person inserted a p to suggest that "recette" in its turn came from "receptio." But are our English words, being intended for use, to bear two loads of etymology?

BRITISH WIVES AND WIDOWS OF ALIENS.

The following resolution was passed by the Women's Local Government Society on June 18:—"The Women's Local Government Society deeply regret that in Clauses 10 and 11 of the British Nationality and Status of Aliens Bill it should be proposed to re-enact the disabilities imposed in 1870 on married women and widows in regard to their nationality. They beg leave respectfully to urge upon His Majesty's Ministers that such provisions must constitute a disqualification for the British-born wives and widows of aliens, both for being parochial electors and for election to local bodies, and even for continuing to serve if already elected as Councillor or Guardian. They deplore that at a time when the Government has introduced a Bill to render further available the services of married women in local government the proposed legislation would have the opposite effect."

THE UNITED KINGDOM ALLIANCE.

The Open-Air "Campaign" which the United Kingdom Alliance is conducting from May to September inclusive is now in full swing. The June list of meetings showed a remarkable series of nearly 150 meetings which had been arranged to be held in different parts of London during that month. Last year 821 meetings were held in the open air, with an attendance of nearly 400,000 people, and this year an endeavour is being made to hold 1,000. This educational work is of the highest importance inasmuch as the Alliance is thus reaching "the man in the street," and teaching the principle of total abstinence and the truths of Temperance reform to many thousands of people who are not reached at all by the ordinary methods of propaganda.

THE chess players who have taken such an interest in Mr. Williams' column may be glad to have a little holiday during the height of summer. It has been decided, therefore, to discontinue it for the present, but it will be resumed in the autumn.

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further notice.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 12.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. HARRIS CROOK, M.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. N. ANDERTON, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L., M.A.
 Forest Gate, Upton-lane, 11, Mr. R. W. SORENSSEN; 6.30, Mr. F. G. BARRETT-AYLES.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BRIGGS.
 Islington, Unity Church, Upper-street, 11, Rev. GORDON COOPER; 7, Supply.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Rev. F. MUNFORD, B.A.; 7, Mr. VICTOR FOX.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. A. J. HEALE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. STANLEY MOSSOP.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT-AYLES; 7, Mr. P. CHALK.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D. No evening service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worpel Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH H. CROOKER, D.D.; 7, Mrs. CROOKER.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.

BOURNMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. S. SOLLY.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45, Rev. G. PEGLER.
 {STYAL, 6.30, Rev. CHAS. PEACH.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. ENFIELD DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 KESWICK, Leathes Cottage, Borrowdale, 11 a.m., Visitors welcomed to Manchester College Students' service.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. D. DAVIS.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A. Ph.D.
 LIVERPOOL, Ullet-road, Softon-park, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPTOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGES.

DE BRENT—DAWS.—On July 7, at St. George's Church, Catford, Harold John de Brent, M.R.C.S., L.R.C.P., to Elsie, third daughter of J. E. Daws, esq., of Bournemouth.

GORST—HOLLAND.—On July 2, at the Unitarian Church, Ullet-road, Liverpool, by the Rev. J. Collins Odgers, M.A., Elliot Marcet, only son of Herbert C. Gorst, to Hester Gaskell, third daughter of Walter Holland, Carnatic Hall, Mossley Hill, Liverpool.

DEATH.

TAVENER.—On July 6, in Borrowdale, drowned while bathing in the Derwent, the Rev. Horace Ruskin Tavenor, of the Manchester Domestic Mission, in his thirtieth year.

Situations

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WANTED for September, post of Governess or Governess-Companion. (College and University Education; abroad three years. Last post—eight years.)—Apply, Miss JULIA AUSTIN, Stratton, Cirencester.

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The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE death of Mr. Joseph Chamberlain brings a great and notable career to a quiet end. In one sense the end came nearly eight years ago, when he was stricken on the field and condemned for the rest of his days to a retirement which he bore with courage and patience. For more than forty years he filled a conspicuous place in public life, and by his marvellous gifts of speech and organisation wielded a power in the community second to none of the men of his time. It is well to remember that he began his training for public affairs as a teacher and superintendent in the Church of the Messiah Sunday schools, Birmingham, followed by years of splendid service in the conduct of municipal business. Birmingham, to its credit, has never forgotten the days when Chamberlain, George Dixon, George Dawson, and Drs. Dale and Crosskey laboured together and resolved to make a clean sweep of old and corrupt tradition, and to fashion the city after a lofty ideal of civic government. Chamberlain was the moving spirit, and it is not too much to say that, with the aid of the friends and fellow-workers he gathered about him, he rebuilt Birmingham, and made of it a place of which its citizens are justly proud. Not the least of his services was his success in appealing to the educated and wealthy classes to come forward and take their share in the work, not to say the drudgery, of town affairs. To the end he preached the duty of public service in this smaller sphere as the best preparation for service in the

larger sphere of the State. Schools, art galleries, free libraries, public parks sprang into existence under his influence, and life for thousands took on a brighter hue.

* * *

It is not in these columns that Mr. Chamberlain's career as a political leader can be discussed. Enough to say that by his incisive gift of speech, by his indefatigable labours, by his vigour of mind, and, lastly, by his magnificent courage, he speedily took his place in the front rank, to be reckoned with by every party. He was a formidable debater and an effective parliamentarian, as much dreaded by opponents as admired by friends. The younger generation can hardly realise that he was once as much the object of furious abuse by all the newspapers representing the privileged classes as any politician of to-day. Mud-throwing is no modern accomplishment, and Mr. Chamberlain had a full share of that unsavoury treatment.

* * *

COMING of a Unitarian stock, Mr. Chamberlain remained faithful to his family traditions unto the end. He was a generous supporter of the Church of the Messiah and of its flourishing domestic mission. In private life he was abundantly loyal to his friends, and never failed to respond to the appeals that were made to him for counsel and help. In later years he rendered a great service to his adopted city by the zeal, almost amounting to a moral passion, with which he devoted himself to the founding of the Birmingham University. It had long been talked about, and little came of the talk but shaking of heads at the difficulties in the way. In a happy day Chamberlain took up the idea, and, as if by magic, it was transformed from a dream to a reality. Giving freely of his own time and money,

he laid all his friends under contribution, and lived to see a great seat of learning, which will ever be associated with his name, firmly established in the capital of the Midlands.

* * *

THE meetings in London of the First International New Thought Convention just concluded mark a considerable advance in the movement which claims Emerson for godfather and Mrs. Eddy for god-mother. A more astonishing juxtaposition of names could scarcely be imagined. Of the movement as a whole it may be said that the only original thing about it to-day is its doctrine of Deep Breathing, which is to change ugliness into beauty, keep the aged young, and develop mental sanity. As for the rest of its principles and doctrines they are very much the same familiar to Christendom for nigh two thousand years. Here is the official statement of the principles of the Convention:—

The Fatherhood of God and the Brotherhood of Man.

Indwelling Presence as a source of supply, health, and inspiration.

Principles of Christ as every-day rules of life.

Physical, moral, and spiritual integrity.

Peace, prosperity, and liberty for all within the law.

Just where the New Thought comes in we cannot say. As these principles express the common stock of all Christian Churches we wish their new adherents all joy and success in their enterprise. But why start a new denomination?

* * *

THE new *Hibbert Journal* is a most excellent, not to say brilliant, number. With such contributors as the Dean of St. Paul's, the Rev. J. M. Thomson, Bertrand Russell, Canon Adderly, Drs.

Farnell and Agar Beet, the reader knows that he is in for a good time. The Dean's article on "Institutionalism and Mysticism" cuts clean across Professor Royce's doctrine of salvation by loyalty to the Beloved Community, and is a plea for the religion of the spirit rather than the religion of the Institution. The articles by A. D. McLaren and Archibald Weir, the one dealing with Liberalism in the Lutheran Church and the other with Liberalism in the Anglican Church, make a strenuous demand for clerical veracity. While the writers' sympathies are with men like Dr. Sanday, Mr. Thomson, and Pastors Jatho and Traub, they do not approve of their remaining in creedal churches and giving a symbolical interpretation of creeds which to the plain man is a kind of juggling with words. The weakness of the Broad Church party has always been the attempt to make words bear a meaning not in their plain grammatical sense but in some esoteric sense understood only by the initiated. There has been too often a large measure of justice in the charge that the priest and preacher was using words in one sense which the congregation understood in quite another.

* * *

MR. WEIR comes forward with a proposal for the relief of men in the Church who have outgrown the faith with which they started their career, but who for various reasons cannot face the logical issue. He proposes that a society should be formed to assist these unfortunate clergy who have learned too late that their reason cannot acquiesce in doctrines to which they pledged themselves in their undeveloped youth. Such assistance may take the form of inquiry, counsel, or money. The money and administration now devoted to the orthodox clergy, Mr. Weir thinks, could be put to better use if it obviated the presence of clergy who cannot minister to their flocks in the sense which the flocks consider honest and veracious. Certainly it would seem that if a fund could be raised for the temporary relief of men who for truth and conscience sake must resign their livings, it might do much to raise the standard of clerical veracity. But we doubt if the response likely to be made to an appeal for a fund with this object would be at all adequate. And, after all, it may be questioned whether the effort to make veracity easy would really be helpful to Liberal Religion. Truth is forwarded by those who are willing to suffer for it.

* * *

HYMNS and hymn writers are pleasant topics for essay writers, and it is a sign of the day that so many of our newspapers found time and space for eulogis-

ing the hymns of Faber, the centenary of whose birth occurred on Sunday, June 28. It is not easy to place Faber as a hymn writer. Some of his work is quite beautiful—"Souls of men why will ye scatter," "I worship Thee, Sweet Will of God," "Oh, it is hard to work for God." On the other hand, several of his efforts are almost repulsive in their sickly sentiment and their use of fondling epithets when speaking of sacred things. The friend of Newman, with whom he seceded to Rome, he stands for a school of thought very difficult for Liberals in religion justly to appreciate. It was largely a backward movement he and Newman championed, creeping from the full light of day into every ruined archway and darkened crypt of the ecclesiastical mind. Nevertheless, Liberals can sing many of Faber's hymns with as much fervour as the highest of High Churchmen, since in his best moods he deals with the hopes and affections and aspirations that are common to the devout of every age and church. It is instructive to note that Faber's hymns were first introduced to the Nonconformist Churches of England by Martineau. Until his "Hymns of Praise and Prayer" appeared, Faber rarely found a place in denominational hymn books.

* * *

WHAT is it constitutes a good hymn? Alas! it must be admitted that many popular favourites are not "good" in any sense of the term. The really good hymns are not numerous. Yet we were delighted when not long ago, putting the question to a dozen different people, different in age and culture and sex, "What in your judgment is the best hymn in the English language?" nine out of the twelve replied: "O God, our help in ages past." For dignity, repose, truth, feeling, truth of imagery and simplicity, combined with a noble expression of faith, Watts' hymn must ever take a high place.

* * *

THE complaint is made that some of the hymns that have come from America and which have been made popular by professional revivalists are at once cheap and vulgar, full of mawkish sentiment and doggerel expression. But perhaps no hymnal ever contained so much doggerel as the first edition of "Hymns, Ancient and Modern." The great success of that book was entirely owing to its music, the authorities having the wisdom to enlist the services of the best church musicians of the time. But too many of the hymns were fiercely theological, written by men without any poetical skill or lyrical imagination, who were content to give the worshippers bald statements of dogma cut into appropriate lengths with more or less adequate rhymes at the end of the

lines. Hymns of this sort can be made by the mile. A good hymn must be a genuine lyric, and genuine lyrics are far beyond the gifts and powers of most of our rhyming bards. The want of literary taste on the part of congregations is appalling. It would seem that congregations often sing hymns without giving a thought to the words they are using. Ministers, indeed, are often to blame. They find that most congregations join more heartily in some jingling composition, especially if it has a jingling tune, than in the finest work of Cowper, Addison, Wesley, or the stately hymn of Germany, so ably translated by Miss Winkworth. When the Sunday-school or other anniversary comes round the jingling rubbish carries the day, and the minister, who ought to know better, feels that doggerel is justified of her children!

* * *

IN an article on "Hotel Hospitality" which appeared in the *Times* of last Saturday dealing with the craze for colossal and expensive entertainments, the writer suggests, with a touch of cynicism, the need of founding a society for the propagation of home. He speaks of the "sad saturnalia" of extravagant dinners, dances, and suppers associated with the Ritz, the Savoy, and other fashionable hotels in London, and of the enormous dullness and monotony of the whole vulgar business. Not many of our readers, we take it, figure either as hosts or guests at these gigantic exhibitions of decadence and boredom, yet the disease they so offensively display runs through many sections of life, namely, the dislike of simple pleasures and the horror of an evening spent quietly at home with books and the family. Every day must have its excitement, every evening its change from the insipidities of the family circle. Home appears to so many rather a stupid place. There are young people who think themselves distinctly wronged unless each day brings its outing and each night some fresh distraction. For books, for the garden, for the message of the stars, for the beauty of a field of buttercups dancing in the breeze, for the peace of home—for all this they are out of tune. It is the disease Wordsworth noted: "The world is too much with us"—"We must run glittering like a brook in the open sunshine, or we are unblest." But the disease is more virulent now than in the poet's time. We need a return to simplicity and sanity. Entertainment has become so costly that the home flavour and the personal touch are lost. We do not see our real friends as often as we might, simply because we cannot or dare not invite them to our house for just a homely meal. Home is sacrificed to show, and "we have given our hearts away, a sordid boon."

JOSEPH CHAMBERLAIN.

BY THE REV. J. M. LLOYD THOMAS.

THE churches of Birmingham meet this day deeply subdued by the knowledge that our greatest citizen has passed away from the number of the living. He had for years been in the anteroom of death, but that seems now to darken rather than lighten the tragedy of his end.

I am of all men among the least qualified to speak of him. I never saw or heard him. I never came personally under the direct and immediate spell of his magnetic influence. But he was a towering figure in contemporary politics, which none could escape, a man who completely won the heart of Birmingham, and never afterwards, through any change or crisis, lost its love or loyalty. To him, far more than to any single man, we trace the source of that spirit of civic pride and public service which characterises our city. On the roll of great English statesmen his name will stand among the foremost. The history of our Empire can never again be rendered intelligible without placing him among the few powerful personalities that have shaped its destiny.

There are in this congregation many who knew him as a relative or friend, and whose grief is a personal and intimate one. But they will try to forget private sorrow in a common public loss. In some respects all we in this congregation feel this to be a domestic loss, in this sense, that he was a member of our sister Church of the Messiah and of our household of faith. He never disguised his religious attachment. He was proud of his descent from the stock of one of the ejected ministers of 1662. He boasted, in his own words, of "a descent of which I am as proud as any baron may be of the title which he owes to the smile of a king, for I can claim descent from one of the 2,000 ejected ministers who, in the time of the Stuarts, left home and work and profit, rather than accept the State-made creed which it sought to force on them." His loss comes thus peculiarly near to our own members. Yet to-day we forget this more intimate grief and mingle ourselves with the great multitude of British citizens, and think of him in his public character.

His career, though outwardly a series of surprising reversals and changes, had its own inner consistency. Seen in its long dramatic development, we can detect the movement of an inflexible and almost Napoleonic will, drawn onward to the one end of Empire where at last it found its goal. His masterful mind was first exercised in the business enterprises into which he poured the amazing energy of his youth. Then it passed in ever-widening circles into the field of citizenship, then into the social politics of the nation, and finally into the world-arena of Imperial affairs. Everywhere he ruled with indomitable force. He was fearless, adventurous, brilliant, resourceful. Those who knew him found him in private life amiable and fascinating, having, as Lord Morley said, "a genius for friendship." Yet he was unsparing

and merciless toward whatever obstacles stood in his way, and he cut his path to the goal with an inexorable directness. Once having steadily gazed on his vision, he sacrificed others for it with the same resoluteness that he sacrificed himself. In that sense the writer of the Memoir in the *Birmingham Daily Post* was correct when he wrote that "Mr. Chamberlain has never been a party man in the narrower sense of the word. The party he always regarded as a means to an end, a piece of mechanism. . . . From the beginning his attitude on this matter anticipated, if he did not actually foresee, the break up of parties which even in our own time has probably not reached its fullest development." That seem to me a just and luminous remark. If we can accept it in its full bearing we shall value as not the least of the high services of this statesman that he shattered one party after another in obedience to the ideal that claimed him beyond all shibboleths and systems—even beyond those to which he had once and again seemed irrevocably committed. One thing his life seems to cry out with a clear voice to our modern social reformers and politicians: Do not be tyrannised over by catch-words; do not hug too closely the pride of being consistent; be not afraid of changing your minds, or leaving your parties. See clearly what it is you mean, then give yourself to it with the ruthless abandonment and devotion that can shatter alliances, break associations, repudiate traditions, alienate friends, invent new programmes, and construct new loyalties.

Such a man must necessarily become in some measure an enigma. He will become hated by those whom he has left, suspected by those he has joined, misunderstood by nearly all; but in proportion as he has been sincere and true to himself from stage to stage, and from crisis to crisis, he will be a living force in the world when the docile hacks of party have been blown as froth into the void. "I would sooner have the hate of any man than his contempt" was one of his characteristic remarks. And doubtless he was well hated, if also well beloved. Here in Birmingham we are all under the glamour of his name. No man was so loyally loved by a city as he by Birmingham. But it was not so everywhere. A personality of his force and genius must also inspire hate. As water hisses and boils when it touches fire, so certain natures are roused to fierce antagonism when they touch an authoritative and commanding will. Such was his kindling personality. It could not leave men indifferent; it aroused in them an ardour of personal enthusiasm or a strong hostility. He was too fine a fighter, too keen and cutting a debater to expect *not* to arouse retaliation. A vivid influence like his had to throw all that came into contact with it into some kind of excitement and vitality, either sympathetic or hostile. The one thing it could not do was to leave men unmoved.

But to-day the live energetic form is still, and all hostilities are laid aside. All heads are bowed in one universal respect. Those of us who were not of his following, even those of us who in our own way, however puny and feeble, confronted some of his actions with both moral and political

resentment—and I must not forbear to class myself among these—will all join to-day with his most fervent admirers in the Empire's tribute to one of the greatest of her sons. I believe that even the subjects of other nations who loved him least will honour his memory, at any rate as a powerful and magnificently virile personality. There are men, like Cromwell, like Napoleon, like Bismarck, to make a selection from three different nations, who concentrate upon themselves human admiration because of their outstanding genius and iron will. Altogether, apart from approval or disapproval, and even in spite of intensest moral blame, we cannot read of their career without feeling that they have conferred distinction on the human race. Their restless energy, their overmastering ambition, their austerity, and concentration of will, their cold and inflexible resolution—the vastness of their design and the magnitude of the marble they endeavour to hew into shape—all this moves men to a certain admiration which has little or nothing to do with ethical appreciation. Like some grand spectacle of nature—some mighty Alpine height, or some thundering Niagara, we look spell-bound, without asking whether it is good or beautiful. It has something of the overawing power that belongs to the extraordinary and the wonderful. Apart altogether from our moral estimate of the outstanding characters of history, we recognise some of them as belonging to these elemental and titanic forces of humanity. The man whom we remember with mourning to-day was one of these.

He believed in himself, in his capacity to shape men and affairs. He had earned the right to that self-confidence here in Birmingham by his municipal work. It is almost impossible for those of us who are comparative strangers to the city, to realise what Birmingham was like before he touched and transformed it. The extent of his service is probably not known to the younger generation, even of our born citizens. Let me give a quotation from his own description of the state of the city as he found it. "The streets themselves were badly paved, they were imperfectly lighted, they were only partially drained. The footwalks were worse than the streets. You had to proceed either in several inches of mud or in favoured localities you might go upon cobble stones, on which it was a penance to walk. The gas and the water belonged to private monopolies. Gas was supplied at an average rate of 5s. per 1,000 cubic feet. The water was supplied by the company on three days in the week. On other days you must either go without or you must take advantage of the perambulating carts which went round the town and which supplied water from polluted wells at 10s. per 1,000 gallons. You will not be surprised under these circumstances to know that in 1848 the annual mortality was 30 in 1,000. . . . The only wonder is that it was not much greater, because we read of whole streets from which typhus . . . scarlet fever, diphtheria, in their worst forms were never absent. We read of thousands of courts which were not paved, which were not drained, which were covered with pools of stagnant filth. . . . The sewerage of the town was very partial, and in fact

to sum up this description it may truly be said that . . . Birmingham, although it was no worse than any of the other great cities of the United Kingdom was a town in which scarcely anything had been done, either for the instruction or for the health, for the recreation, or the comfort, or the convenience of the artisan population."

That is his own description. It shows how far we have travelled since. It shows what can be done through the audacity and the enterprise of one man who had the genius for inspiring business men with confidence and enthusiasm. He did not merely sweep the citizens off their feet with civic patriotism, he convinced cool heads of the commercial soundness of his schemes. His civic reconstruction was almost a revolution in municipal socialism. He purchased the gas works, reduced the price of gas, drew from its provision a profit of between £30,000 and £40,000 a year. He bought up the waterworks, laid out a sewage farm, and cleared some of the worst slum districts at the cost of a loan of £1,600,000, which, it has been said, will prove an investment that in years to come, when the leases fall in, will make Birmingham one of the richest corporations in England.

I said he believed in his capacity to change men and affairs. A civic achievement of this kind should confirm every idealist that it is possible to turn a great dream into a practical reality. When we see the tasks that confront us yet, when we are apt to despair of what seem ever-increasing difficulties and complications, when we are timid of great ventures and shrink from speculating in high civic ideals, let the name of Joseph Chamberlain strike a fire of courage into our hearts and put the iron of resolution and self-sacrifice into our wills. He did not believe that the clash and conflict of selfish interests would result in order and beauty, and health and joy. He was never in that sense an individualist of the *laissez faire laissez aller* kind. He was not afraid of collective interference. He did not believe that human society was a fortuitous concourse of living atoms. He was not content with a drift of human tendencies. He believed in the strong hand of public authority acting with firmness and a far foresight, and according to pre-arranged plans and designs. If his life teaches us one thing more clearly than another it is the lesson of courage to legislate and to administer for posterity; never to yield to hesitations and criticisms dictated by fear and cowardice, but to plan with a frigid and calculating foresight, with what he himself called a "sagacious audacity," for the time to come, as a landscape gardener anticipates the future, and then to work, work, and for ever work with a passionate energy to fulfil our designs.

It was in accordance with this capacity for foresight and plan that he should give to patriotism a wider meaning than it had before. As far back as 1887 he had said: "I refuse to think or speak of the United States of America as a foreign nation," and in the same speech he gave expression to the idea that afterwards became the central passion of his politics, the idea of the future that awaited the Anglo-Saxon people—to quote his words: "That proud, persistent, self-asserting and resolute stock, that no change of climate or

condition can alter, and which is infallibly destined to be the predominating force in the future history and civilisation of the world." In 1888 he dwelt again on the idea of confederation, and said: "I do not think such a scheme impossible."

Whatever some of us may think of his subsequent development of this idea, and of the means advocated for its realisation, we shall all, I hope, see that in itself it possesses real moral grandeur. There is always a beyond to which our city leads. There is a beyond to which our country leads. There is a beyond to which Empire leads. I believe that God has a purpose and providence for the English peoples, as He had for Rome, for Greece, and for Israel. I pray that our Imperial mission may ever be a civilising, moralising, and peaceful one. We must not abdicate from our high Imperial destiny, or use the word "Imperialism" as if it meant only aggression and war and annexation. I believe it has a higher meaning than this. I believe it had a higher meaning for this great apostle of Imperialism. In days to come we shall see that we have more than a world mission. We have a Higher-Worldly mission which cannot be understood or maintained, except as we believe that God has "called" us, and that there is a true sense in which we, too, are an "elect" and a chosen people. He who observes the sparrows fall, and numbers the hairs of your head does not cause the rise and fall of empires for naught. We must fulfil His divine designs, and be the instruments of His will, or be broken in pieces as something unfitted for His Almighty Hand. When we feel that more fully than we do to-day we shall probably know better than we do to-day the fruitful part that Joseph Chamberlain played in quickening for good the wider world-consciousness of England. We shall see her in the centre of a divine destiny, and say with William Watson that God

. . . throned her in the gateways of the world;
He 'established her on high before the peoples.
He raised her as a watch tower from the wave;
He built her as a lighthouse on the waters.
He maketh and unmaketh without end,
And He alone, who is first and last, shall judge her.

And when we think to-day of that dead statesman, silent and still, whom you knew as a flame of energy; when we set his career in the midst of the solemn issues of Life and Death and Eternity, we see how there is none great except God, how, as in Watts' great picture, the glory of man passes—

Passes the world,
The shield and the spear,
The gauntlet and gage:
Pass all the roses,
The book of the scholar,
The lute of the minstrel,
The cup that was quaffed,
The ermine of monarchs.
Nothing abides
Save love that we gave.*

In that solemn world whither all passes, whereby all is justified that is justified we

leave him, applying to him the words put into the mouth of a kingly soul:

I have lived my life, and that which I have done
May He within Himself make pure.

THE LAND OF THE EAGLE.

IN an earlier book, "The Burden of the Balkans," written at the close of her sixth tour in the Balkan Peninsula, Miss Durham tried to describe some of the difficulties which the sons of Albania, "the Land of the Eagle," were trying to cope with in their heroic struggle for freedom and independence. "But," she said, "it would take a volume to enter into the endless subterfuges, entanglements, and shufflings by which the external Powers strive to gain their end and the Albanians to outwit the lot." Since then the troubles of the Albanians have increased tenfold. Revolt against the policy of forcible Ottomanisation, which has made the Young Turks almost more loathed than Abdul Hamid, they were speedily embroiled in the final outburst of racial hatreds and religious fanaticism which culminated in the Balkan War, and only learnt when it was too late that they had been used as pawns in a great political game the sordid details of which make shameful reading for civilised Christian nations. What they have been called upon to endure as the result of that terrible period of bloodshed our readers have already learnt from Miss Durham's articles in these columns, and at the present moment they are still reaping, together with their ancient enemies, the Turks, and the other Balkan States whose quarrels are as interminable as their hatred is deep, the bitter fruits of a war which has settled no disputes and wiped out no scores whatever. "To detail the mass of suffering which I myself have witnessed," writes Miss Durham, "would take several volumes of monotonous horror"; and she adds, re-echoing in 1914 with far more intensity of feeling the words uttered nine years ago: "To unravel the complicated mesh of intrigues and lies would be impossible. . . . The present is unspeakably miserable. Whole districts have been purposely depopulated, for the aim of most Balkan States is, so far as possible, to evict members of an alien race. These, hunted out from their lands, and robbed of all they possess, are appealing now urgently for help. Each month has so far brought fresh victims of racial ferocity."

What a text for a Peace propagandist to base his arguments upon—what a revelation of the futility and wastefulness of war as a means of promoting the true welfare of a people! No one, indeed, has shown more clearly than Miss Durham in everything that she has written on this painful subject how foolish it is to suppose that any lasting good can emerge from the brutal and selfish struggles for supremacy in which rival nations engage. And it must be remembered that this lesson is enforced by one who, although she has a woman's pity for suffering in every shape

The Struggle for Scutari. By M. E. Durham. London: Edward Arnold, 14s. net.

* Rev. H. H. Johnson's "House of Life."

and form, a woman's passionate desire to make the world a sweet and wholesome and happy place for the little children who run so blithely over its ancient battle-fields, has also an eager and adventurous spirit which might well be that of a patriot wielding a valiant sword for the defence of his country. Someone has said that she is always the happy warrior, and no one who reads her latest contribution to the history of events in the Near East will be inclined to dispute that statement. The whole-hearted way in which she has espoused the cause of the Maltsores, or "mountain-men," against the secret enmity of Montenegro, which has undoubtedly been guilty of a great betrayal of faith under the guise of friendship, shows her quality as a fighter; and the attitude which she adopted towards kings and princes, great generals and ministers of state, when they were attempting to enlist her sympathy and support on their own behalf against reason and justice, is by no means that of a passive resister. She can pursue her way quite calmly when bullets are "swishing" overhead and shells exploding on every side; forage for herself and beast, and lie down in soaked garments on bare boards to snatch an hour's heavy slumber like any hardened campaigner. On a night of incomparable magnificence "a-rattle with rifle fire," when she is fleeing with a wild band of soldiers from the Turks, her horse clambering rocks she would not have dared to ride over by daylight, "I kept thinking," she says, "'This is ridiculously like a Book for Boys,' and began to sing." The words have a positively joyous ring, and reveal a courage, almost a gaiety, in the face of death which is simply amazing.

She is no sentimentalist, either, and can describe scenes of horror in curt, unemotional phraseology which makes our craven blood run cold as we read them, nor can she conceal her admiration for brave, if headstrong, men who are by no means willing to knuckle under to tyrannous oppressors or vindictive enemies. But (and herein lies the difference between this "happy warrior" and the man of war) her interest in the conflict she does not shrink from witnessing springs from a deep concern for the fortunes of men in a moral and spiritual sense, and from a passion for righteous dealing which is shown over and over again in these pages. Although in constant danger, she herself never carried arms; it was solely as a peacemaker that she sought to intervene, often half dead with fatigue and anxiety, between the excited insurgents and their hereditary foes when questions of settlement and compensation were talked about—a proceeding which always aroused the suspicions of the tribesmen. No personal animosity perverted her judgment when she was trying to get justice done, and her mind was perfectly free from the selfish greed and fanatical frenzy which did their cruel work only too well as the deadly struggle went on. Actual war, as she witnessed it, for instance, from a little hill at Podgoritz, hearing above the booming of the guns the sheep bells tinkling on the plain below, was wildly exciting, but never quite real, and the part she played in it was merely that of a spectator, holding no brief for Christian or Moslem, until the wounded

began to come in. Then her true work started—incessant, exhausting toil, carried on amidst inconceivable discomfort and misery, surrounded by filth, hampered by the lack of necessary equipment and capable helpers, to say nothing of food and clothing, and weighed down by the sickening consciousness that the suffering men she was trying to patch up would only go back to the front once more to fight and fall, and perhaps die in unspeakable torment, mutilated by savage hands beyond recognition. That was the fight Miss Durham waged, a fight against human misery and iniquity so great that even her brave heart almost failed her when she realised how little one pair of hands could do, and what irreparable havoc had been wrought, not only among the wounded, but among the innocent victims of war who wandered about, starving and homeless, and often in danger of massacring hordes, when the blood-lust had left its trail in burnt dwellings and ruined harvests all over the land. For "no lot can be more miserable than that of the luckless human beings who are used as live bait by ambitious rulers."

The glories of war have often been sung, but no mention of them is found in this book. We are faced throughout its pages with nothing but stark realities, and they certainly lend no encouragement to Jingoistic sentiment. But through all the horrors that are calmly, almost baldly described by Miss Durham there sounds a joyous note which can always be detected amidst the hateful discords of life wherever loving hearts give themselves up to the service of mankind. It is the note of faith and hope. For war is destined to come to an end, and such revelations and the feelings they quicken do but bring nearer the day when all enlightened men and women, not merely a handful of humane people with ideas in advance of their time, will realise to the full its hideousness and brutality, and learn to control the selfish instincts that give birth to the desire to kill. Pity so profound is in itself a creative force, and for us the spectacle of this "Queen of the Mountain-men," as Miss Durham is called in Albania, with all her natural detestation of dirt and disorder, and disease, and physical violence, devoting herself month after weary month to the task of succouring the helpless and despairing in a land that has been made desolate indeed, is one to stir the heart and make one very sure of the upward progress of humanity. It is such clear evidence of the triumph, not merely of mind over matter, but of the deathless spirit that is in man over mind and matter alike.

THE WELL-SPRING OF LIFE.

WELL-SPRING of God within me, Fountain of purity to my thoughts, Source of all my nobler being, River of never-ceasing righteousness, thou makest thine own channels in the desert places of my helpless wanderings, and bringest new thoughts to life beside the water-courses.

O blessed Streams! O Well-spring of

my life divine, most holy River, most sacred Fountain, flow thou still within me!

Pour on and on thy streams of righteous judgments. Fill all my evil channels of word or deed with thy divine rebuke, and let the force of thy hatred, thine anger, thy righteous indignation and contempt still fill all evil channels of my life with the strong mercy of thy chastisements.

Let me feel ashamed in the cleansing floods of thy holy life flowing, flowing, ever flowing within me.

Let me grow weary of wickedness beneath the heavy and endless pressure of thy Presence, pouring still and ever pouring, fresh and clear, pure streams of divine thought—the Love and the goodness of God, deep, clear and transparent in my life.

Let thy life, O blessed and loving God, flow evermore through mine; and give my inmost soul to drink for ever the thoughts of my God.

Let me sit by the stream of daily righteousness as hour by hour the thoughts of my God flow through me.

Let me stand and gaze into the river of God. Let all my affections be cleansed and purified by the waters of the river of the Life of God within me.

Let me bring to this river in the soul all my friends and dear ones, and all my daily conduct towards them. Let me stand with them around me by the deep well-spring of the lovingkindness that thou dost show me.

Let me look into the waters of thy pure life, my God. Let me gaze deep in thine eyes; let me see myself as I am. Be thou the mirror wherein I see and judge myself truly and justly and very lovingly hour by hour—as thou seest me, my God.

WILFRED HARRIS.

SORROW AND JOY.

As Mansoul went along the highway there met him Sorrow, weeping piteously. "Oh, hear me!" she cried; "listen to my sad story. Darkness is over me. Happiness is gone for ever out of all the world."

"Come with me," said Mansoul.

As they went Sorrow kept on weeping and pouring out her plaint. Then they met a child carrying a cake, which it held to its breast wrapped in an apron. "I am Joy," said the child. "May I come with you?"

Mansoul took the hand of Joy, and the three walked on together. Sorrow, however, protested, begging that Mansoul would think only of her, and saying that Joy was a fraud. But Joy laughed and said, "Where can sorrow be when the sun is shining, and there are two larks singing in the blue sky, and my comrades are at play in the meadow, and I have a great cake?"

So neither would hear talk of the other, but they went on walking on either side of Mansoul till they came to a spring of bitter waters called the Fountain of Trouble. Then Mansoul plucked a branch from a tree of exceeding liveliness and beauty, which grew near at hand, and casting it therein the waters become

sweet. Whereat Sorrow was moved with wonder, and, stooping, filled her flask afresh.

"Give us now of thy cake," said Mansoul to the child, "and we will also moisten our lips with a few drops from the flask of Sorrow."

Then Joy unwrapped the cake and divided it between them.

H. M. L.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE DECLINE IN PUBLIC WORSHIP.

II.

In trying to find a reason for the decline of public worship, it is easy to lose one's way without discovering anything. There are so many possible reasons for the problem that it is almost impossible to follow any one of them and say, if we could solve this our difficulties would be overcome. Public worship has gone out of fashion, and, although a multitude of explanations why it has gone are at hand, none of them are satisfactory. Reason rarely can explain the changing fashions of time. We are face to face with an undeniable fact, that there is a decline in church membership and the attendances at public worship.

It is pointed out that the working classes and the intellectual classes are alienated from the churches; the working classes because they find the churches useless institutions for the removal of social conditions which oppress and offend them, the intellectual classes because they find the churches bound to dogmas which are hurtful and displeasing. We all come in contact with people who give these reasons for abstaining from public worship. Nevertheless, they fail to account for the fact. There are people who find these the very reasons which induce them to participate in public worship. There are working people who find in church fellowship a means of escape from class distinctions and social restrictions. In most congregations there are overworked and underpaid men and women who find in our religious fellowship a sphere for the development and enjoyment of the social faculties which otherwise would be starved and uncultivated. There are also others who were formerly Rationalists, who have found their scientific studies quite unequal to the supply of their nature's demand for a deeper and fuller experience of life. If the churches that are free from dogmas were successful, and only those in bondage to them were declining, then it might be said that hurtful doctrines account for the position; but such is not the case, and the explanation falls to the level of an excuse which covers up the real reason.

There is a great deal of truth in the proposition that much of the paraphernalia connected with church organisation is discounted by the competition now offered

by other institutions. Our young people can find better facilities for mental culture and physical development outside the churches. After all, these things are merely the side-shows of the churches, and their loss of prestige in no way affects the essential value of public worship. Without doubt, many of the churches suffer from the incubus of officialdom. Various influences result in the wrong men reaching the important places in our organisations and the right men being left out, but this is also true of other institutions which are successful. The influences of pushing personalities and money interests work throughout society, and are not peculiar to religious circles. Without doubt also there is a disinclination on the part of men and women (already heavily taxed with responsibilities) to take on voluntary duties such as the obligations of church membership entail.

But while all these things are associated with the problem, they none of them nor all of them account for it. What made the stalwart Unitarian of the last century is making the non-churchman of this. The orthodox religious believer of the last century was a pronounced bigot, and when under various influences he became converted he fell in love with liberty. He fought and suffered for his new love; but just as with money it is possible to have too much of a good thing, so the people of to-day have become surfeited with liberty. They are inordinately fond of it. The modern interpretation of liberty is licence, and there is consequently a disinclination among the masses to shoulder responsibilities of any kind. This is at the bottom of the problem. We moderns are enervated and the churches make our religious exercises easy for us. The hours of worship are shortened, the accommodation for it is made comfortable, and our subscriptions are called for in small instalments. It has become the primary business of an up-to-date church committee to devise easy means for the maintenance of our spiritual privileges. What we moderns need is bracing up—and the church that will ultimately survive will be the one that persists in making rigorous demands. The churches are holding their first principles too loosely, and have too tight a grip on things of secondary importance. If we are to ultimately overcome the tendency of the age, we must give up catering for it. Ask for more and offer less. We must make a beginning with the organisation, overhaul the machinery, and place the first things conspicuously in the church's programme. We have to persuade our skilled enthusiasts to pour their enthusiasms into public worship, instead of dissipating their energies on side-shows. It is a serious waste of power to employ the genius for organisation and enterprise in arranging details for a social evening while the Sunday services languish for lack of interest. Men will often spend a deal of time and talent in work of this kind and then find themselves too busy or too tired for the hour of worship. It cannot be right for men to so wear themselves out with details that they are unfitted for the primary function of the church. A revival would soon be brought about if the "educationalist" and "social reformer" were to employ the energy they spend on

the popular adult class and the P.S.A. platform in instructing the children in the Sunday school. While we are so busy catering for the fickle public our schools are being starved.

The Sunday school is one of the big things of the church, and must be placed among the things of first importance. It must absorb the talents and zeal of the church members. We need not new agencies for work, but we do need our existing agencies strengthened and brought up to date. It is comparatively easy to get hold of an intelligent and enterprising business man to organise a social function; it is extremely difficult to get him to put the same amount of time and skill into teaching a class in the school. Yet a change like this is precisely what will have to take place before a revival of interest in public worship can happen. The brains and the pockets of the churches are being poured out to the crowds already appealed to by Sunday concerts and cinemas, instead of being used for the harder and more profitable work of feeding God's lambs.

To save themselves from decline the churches require to be restored to a clear idea of what they want to do in the world. They are suffering from too broad a point of view, and have become a little bit of everything, and not much of anything—a little bit in politics; a little bit in philanthropy; a little bit in social reform; a little bit in theology, teaching, praying, and preaching. It must be exceedingly difficult for an outsider to decide which a particular church counts chief in importance. My proposition is that the only hopeful way of facing the problem of public worship is for the churches to set themselves to the task of placing in their organisations and enterprises first things first in importance.

Dr. Hunter some years ago in an address to a conference of Free Churches said: "It is good to hear a church praised for its humanitarian zeal and activity, or for its wise and helpful teaching and preaching, but the best thing that can be said of it is that those who tread its courts are drawn thither mostly by love of its prayers and praises, of its devotional observances and associations—which quicken and nourish holy aspiration and purpose, and are the channel of influences which inspire and hallow the life. The history of mankind makes it clear that what we call public worship is not of human invention but of human nature, that deeper and diviner nature which is 'begotten, not made.'" We ought to spend our talents and strength in making the Sunday services representative of the highest thoughts and noblest emotions of our times. Of course, the churches can do good work by institutional and philanthropic agencies, but they should be secondary and not primary in importance. Our services must meet and satisfy the yearnings of the soul. There is little need to-day for the churches to supply the means for education or recreation, the municipalities are doing it, and doing it better than we can. We want to concentrate our powers upon the spiritually stimulating and strengthening of men, thus fitting them for good work in the world.

What men need is what men have always needed—spiritual power for service

in the everyday life. The reason why people are getting adrift from the churches is because this power is not manifest in our public services. We are prone to imagine that right thinking or right actions are substitutes for spiritual power, and are more concerned about getting our ideas accepted, or our particular enterprises supported, than we are about getting men and women into a right attitude of mind and heart towards God and men. We expect the services to meet our private tastes, inclinations, and desires, rather than value them as sacred opportunities for communion of spirit and fellowship with God. We do not gather together to surrender ourselves to the Highest, but to get from the church the best sermons or music we can expect. We have to reverse the order. The church must have its altar restored to it. I do not mean the Communion Table, but the public worship which demands from us all we have and are, and demands it for the service of God. The demand of the church must be for absolute surrender to the will of God. Service must not be called for the honour of a denomination, or for the glory of a creed, but for the whole life-devotion of each man to his God. The predominant feature about public worship must be this self-surrender, and nothing else must be allowed to overshadow it.

JOSEPH WILSON.

BOOKS AND REVIEWS.

THE SANCTITY OF CHURCH MUSIC.

The Sanctity of Church Music. By the Rev. Francis Forth. London: J. & J. Bennett. 2s. 6d. net.

THE important thing in Mr. Forth's book is a strong plea for founding a school of music specially for the benefit of the clergy of the Church of England. That ministers of religion of all denominations would be all the better fitted for the conduct of public worship if they had a sufficient knowledge of music to give them an authoritative voice in the musical portion of the services goes without saying. The exercise of this function would doubtless require a large measure of tact and consideration. Organists and choirs are super-sensitive people, and require handling with care. But much can be done by courteous suggestion and friendly consultation without falling back on authority. Only the minister must have knowledge, and the number of ministers who confess that they have no ear for music is appalling. Yet everyone knows that this is due, not to any natural defect, but simply to want of training. Many a man who declares he has no ear for music can quite accurately distinguish the note of every bird of the air. By all means let us have a school of music for ministers of religion.

The rest of Mr. Forth's little book does not appeal to us. That there is a peculiar quality about Gregorian tones which gives them a special sanctity of their own; that Early Church music of all kinds shares in this sanctity because it was composed

by priests; that organists who are Anglicans are to be severely blamed when they accept appointments in Nonconformist chapels, are statements that only provoke amusement in any one with a gift of humour. The historical survey of church music given by Mr. Forth has been better done elsewhere.

HOME PRAYERS FOR YOUNG PEOPLE. By the Rev. W. G. Tarrant, B.A. London: Sunday School Association. 1s.

To write prayers for children of various ages, from infancy to adolescence, is not an easy task. It requires a wide range of sympathy, a certain delicacy of feeling and touch, combined with a simplicity which is free from childishness. That Mr. Tarrant has succeeded so well ought to ensure for his book a place in every home where there are children. It supplies a long-felt want, and will be welcomed by many mothers.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co.:—The Shaving of Shagpat: George Meredith. New edition. 6s. The Ordeal of Richard Feverel: George Meredith. New edition. 6s.

MESSRS. MACMILLAN & Co.:—The Mind of the Disciples: Neville Talbot. 3s. 6d. net. The History and Theory of Vitalism: Hans Driesch. 5s. net. The Great Society: Graham Wallas. 7s. 6d. net. Greek Philosophy (Part I.): John Burnet. 10s. net.

MR. JOHN MURRAY:—The Religion of the Sikhs: Dorothy Field. 2s. net. The Spirit of Japanese Poetry: Yone Noguchi. 2s. net.

MESSRS. WILLIAMS & NORGATE:—Home University Library, 1s. net:—Elizabethan Literature, J. M. Robertson, M.P.; The Alps, Arnold Lunz, M.A.; Central and South America, Prof. W. R. Shepherd; Religious Development between the Old and New Testaments, Canon R. H. Charles, D.Litt., D.D.; The Renaissance, Edith Sichel.

MISCELLANEOUS.

The Vineyard.

FOR THE CHILDREN.

A WRITING LESSON.

WHEN we speak of a man as a good writer, we do not, as you all know, mean one who can write beautifully with a pen in a fine copybook style, and, as many printers would tell you, it is not often that the authors of books do write like that. If you go to the British Museum and see the way in which some of our great works of literature have been written, you will agree with me that most school teachers would give very low marks indeed if any of their pupils handed in a piece of composition written so badly. Before the invention of printing it was very different; the writers were writers in both senses, those that composed poems or essays inscribed them in a beautiful and very ornamental hand upon vellum, and I daresay you have seen some of their work. When printing became common, good

handwriting was not valued so highly, men thought it was quite sufficient if they wrote just well enough for the printer to read, and now the invention of the typewriter has made a good hand still more rare. Yet, while it is always nice to see beautiful penmanship, and it is good to put our best into all our work, there is one thing more important than the method we use in expressing ourselves, and that is the message we want to give. A sentence of death, for instance, would not be any better because it was written like copperplate, and I am sure you think far more of the loving words which are in a letter from your father and mother than of the lack of beauty in the writing. If you examined the manuscripts of some of the books written by a man like Thomas Carlyle (which you can see at his house in Cheyne-row, Chelsea) or Charles Lamb, you might perhaps say: "Why, I could write much better than that," and, if writing is simply making letters of a good shape, you would be quite right; but, if it means, as it usually does, giving a message to the world, you would have to be a little more modest.

I never remember coming across a boy or girl who really owned that they wrote badly. They do not mind it being known that they cannot do fractions very easily and that they are generally weak in arithmetic, but they usually admire their own writing. I am afraid I was the same. But how different that writing looks when we get older! About two years ago I happened to have returned to me a letter which I wrote before I was eight years old. I am sure I thought the handwriting was beautiful at the time, but what poor stuff it looks now! With most of us some of the things we have written in the records of our lives look just as weak, I fear. How I used, for instance, to love flourishes in my writing when I was about fifteen. I remember that when I first wrote in my father's ledgers I used to try hard to make flourishes as beautiful as the accountant who came to check the books. I thought I succeeded after a lot of practice on pieces of scrap paper, but now when I look I can see there is as much difference between my letters and his as there was at school between the top line of the copybook and my lines which followed. The fact is that flourishes do not make the writing a bit more clear, and, after all, the great object of writing is to be read. And it is easy to see every day boys and girls who are merely making flourishes in life; they are taking a great deal of trouble over things that are of no importance and are sometimes harmful. Boys are very anxious to smoke as often as possible simply because they think it is manly, or even sometimes to swear because it sounds "big," and girls think of nothing but having more beautiful hair than some other girl or wearing a dress or perhaps a bracelet which is bound to attract attention. This is to make the mistake of those schoolboys and schoolgirls who, instead of keeping their eyes on the specimen line set them to copy, look only at their own lines above or at the way someone else is writing. The best plan is for us to study men like Jesus, whose lives have been regarded as patterns for hundreds of years by very large numbers of people.

In learning to write we have to commence

right at the beginning, and most of us started by making pot-hooks until we grew tired of tracing the same forms. Man commenced very simply, too; probably he started by trying to draw a scene of what we should now write about, and hunting incidents have been found carved on rocks and on stags' horns which are thousands of years old. In Egypt, too, they had a wonderful system of picture writing. An eye, for instance, with a sceptre under it meant the king, or kingly power, and a half circle on a horizontal would probably be used for the sun rising or setting. This kind of writing was not quickly done, I expect, but it was quite plain for the Egyptians, and I daresay it would be more easily read by very little children than a printed book to-day. There is here a little parable for us. We cannot preach or write books yet, but it is quite possible for us to give out a lesson of love all the same. Cheerful looks and a kind smile may be quite a picture-book to other people, and one quite as plain for them to understand as anything we might speak or write. I have spoken at a number of children's services, and I can still remember the faces of some boys and girls in services that were held years ago; they were so attentive and so eager to listen that they were a great help to me, and became beautiful picture messages in my mind.

Probably most of us would like very much to write words that would be read by people for hundreds of years to come, like the words of Shakespeare, and of some of the old monks whose beautiful books may be seen in our museums. Perhaps we have not very much hope of that, but we can at any rate see that what we do write would be worth reading. Let us take care not to write anything so terrible as Tom Tulliver in George Eliot's story, "The Mill on the Floss." Tom's father had owned a mill, but another man, by going to law, had been able to get it into his possession, and Mr. Tulliver had to be a servant where for years he had been master. So he told his son to get the great family Bible down one night, and to write "I don't forgive Wakem, and for all I'll serve him honest I wish evil may befall him." So Tom Tulliver wrote that, and added a sentence to say that if he had the chance he would work his revenge; and then he signed his name. What a terrible thing to write in the front of a book which contains so much about forgiveness, and tells us of Jesus asking forgiveness for his enemies even upon the cross! Who would have been glad to read those words in years to come? How different were the fine words which Captain Scott scribbled with his pencil in the antarctic regions, and how the simple story of his companions' last days stirred us when we read them.

A well-known writer has given us an interesting example of how a man's name, written as people often write them to-day on castle walls or monuments, lasted far longer than he could ever have imagined, and was really quite useful. In the year of the great Revolution, 1688, a man named Robert Hedges went into a cave, now called Kent's Hole, near Torquay, and cut his name, and in 1825 a Roman Catholic clergyman found it there and left a record of the appearance of the letters.

He described to what extent the letters had been covered by the layers of stalagmite, and thus, by working a proportion sum, it was possible, through the action of that unknown man so long dead, to discover how very long it must have taken for the whole of the stalagmite floor in the cave to form, and how many thousands of years old the cave must be. A simple, perhaps thoughtless action, but what an interesting and important result! People may judge us by actions just as seemingly trivial. I remember myself for years thinking certain grown-ups I knew were very cross and unpleasant kind of people because of something they said to me which I am quite sure they could never have remembered. If we want to write a good straight line in our copy books we must look ahead, and take care where we are going, and if we want to make our lives of service to other people we must remember that what we are writing into our own lives will be read by others, and perhaps remembered long after we have forgotten them. Sometimes we write with indelible ink so that the writing cannot be rubbed out, but we never know in life whether our mistakes at any time can be erased. How careful we ought to be, then, to make only those impressions that we should be glad to retain while life lasts.

W. K.

MEMORIAL NOTICES.

THE LATE MR. JOSEPH CHAMBERLAIN.

THE death of Mr. Joseph Chamberlain on Thursday, July 2, at his London residence, has removed one of the most dominating personalities of modern times, a man whose influence has had a marked effect upon the destinies of the British Empire, though that influence began to diminish even before the fatal seizure which ended his political activities eight years ago. The details of his life have been so fully recorded in the newspapers, and the importance of his work as a great municipal reformer and an Imperialist, whose dreams of Empire had a touch of grandeur, was so admirably summed up in the sermon preached last Sunday by the Rev. J. M. Lloyd Thomas, which appears in this issue, that it is scarcely necessary to do more than briefly chronicle here the chief events in a career which was marked by some extraordinary successes, though it drew to a close through a long period of suffering and invalidism the pathos of which touched the hearts of his fiercest political enemies as well as his most devoted friends.

A lifelong Unitarian, Mr. Chamberlain boasted that he could claim descent from one of the 2,000 ejected ministers who were driven by the Act of Uniformity in 1662 from the Church of England. He was born on July 8, 1836, at 3, Grove Hill-terrace, Camberwell. His father, Joseph Chamberlain, senior, was a boot and shoe manufacturer in the City, and the boy who bore the same name was the eldest of a large family consisting of six sons and three daughters. While he was still a lad they

all moved to 25, Highbury-place, Islington, and the future politician became a day-boarder at a private school in Canonbury-square, passing at the age of 14 to University College School. He was only 16 when his education was supposed to be completed, and he entered his father's business. At the age of 18, after a brief experience of commercial life and methods in London, he went to Birmingham, where his father was taking an active part in some new enterprises in conjunction with the Nettlefolds, the well-known firm of wood screw-makers in Birmingham, to whom he was related by marriage. This was the beginning of Mr. Chamberlain's long association with the city in the Midlands where his best work for his country was done. He devoted himself to business for twenty years, and at the end of that time, having amassed a considerable fortune, resolved to give himself entirely to public life. He now entered, at the age of 38, upon that fruitful period which gave to England one of her most zealous, capable, and practical municipal reformers. He had already taken an active part in Birmingham politics and social debates, but from this time onward he was to utilise his marvellous powers of organisation and his ability to compel the co-operation of hard-headed business men, and inspire them with new conceptions of civic responsibility, in planning far-reaching schemes for lighting his native town, for supplying it with pure water, for clearing slum districts, for laying out fine streets, and in every way not only improving the conditions of life but enriching the corporation at the same time.

He was now to embrace a wider vision of usefulness, spurred on by a sense of the duty which a successful man owes to his country, and influenced also, as subsequent events seem to show clearly, by personal ambitions which he felt himself strong enough to realise. At the age of 40 he became one of the Members of Parliament for Birmingham, Mr. George Dixon's seat falling to him without opposition in 1876, and soon made his mark in the House of Commons. Mr. Chamberlain was at this time a decided Radical, a great believer (as, indeed, he always was, though his views changed so much in other respects) in party and the machinery of party. He preached the gospel of social reform with no uncertain voice, and some of his speeches, read in the light of a later day, sound revolutionary enough, though perhaps they are not really more so than the ideas which towards the close of his life won the applause of many who would at that time have condemned his policy root and branch. From this time onward, through all that strenuous time when he fought Mr. Gladstone on the Home Rule question until the final dramatic split which separated them utterly; through the terrible days of the Parnell Commission up to the return of the Unionists to power in 1895, when Mr. Chamberlain became Colonial Secretary; on to the Boer War, with all its humiliations and tragedies, and the fierce clash of party strife that intensified a struggle which to all thoughtful people seemed hateful and needless, until, finally, the tremendous vitality and indomitable purpose of this great politician found its last outlet in the attempt, following his

momentous visit to South Africa, to inaugurate a new era of Imperial consolidation—all these things are common knowledge, and have provided matter for burning controversy for many a long year. In the lurid light of such stirring events Mr. Chamberlain has always stood out as pre-eminently a fighter, and not, therefore, so far as the public was concerned, as one who brought reconciliation and peace to his fellow men. His amiability, courtesy, and genuine kindness were reserved for his own family and intimate friends, and for the citizens of Birmingham who mourn him so sincerely and have reason to remember him so affectionately. The time came when the incisive and ruthless debater was to suffer a complete eclipse of his power as administrator and Imperialist, and all animosity died out in the hearts of his Parliamentary opponents when they saw him enter the House of Commons on the occasion of his last sad visit in 1910. Supported by Mr. Austen Chamberlain and Lord Morpeth, he managed to take the oath and sign the roll with extreme difficulty—a mere wreck of the brilliant orator of the Gladstonian period who had withered his foes with fierce denunciation in many a stormy debate.

The funeral service, which was held at the Church of the Messiah, Birmingham, where Mr. Chamberlain once taught in the Sunday school, was conducted by Dr. L. P. Jacks. There was no address, and the proceedings were marked by great simplicity. The liturgy used was one which is very familiar to members of the King's Chapel, Boston, U.S.A., which has been attended by so many leading New England families, including the one to which Mrs. Chamberlain (who was a Miss Endicott,) belongs. The offer of burial in Westminster Abbey had been declined, and the interment took place at the Key Hill Cemetery in the presence of a small company of relatives, the general public being only admitted when the brief ceremony was over.

THE LATE REV. R. H. TAVENER.

WE deeply regret to announce the sudden and tragic death of the Rev. R. H. Tavenor, who was drowned while bathing at Borrowdale last Monday. Mr. Tavenor was staying with the Rev. V. D. Davis, whose son, David, had gone down to the river with him, to bathe before breakfast. Mr. Davis was watching them from a boat moored at the side. It appears that Mr. Tavenor, who was always somewhat heedless of warnings about overtaxing himself, suddenly began to splash about, but this did not at first alarm the others, who attributed it to exuberant spirits. Almost immediately afterwards, however, he sank down to the bottom of a deep pool, from which he was only extricated with considerable difficulty. He was put into the boat in an unconscious condition, and rowed to the other side, where a doctor was at once sent for and every effort made to restore him by artificial respiration, but without avail. The funeral took place in Rosthwaite Churchyard on Wednesday afternoon, the Rev. V. D. Davis conducting the service. We shall publish a memorial notice by Mr. Davis next week.

A correspondent writes:—"Although Mr. Tavenor had settled so recently in Manchester, he had won the admiration and affection of his own people at Willert-street and of a large circle of other friends. His buoyancy and eagerness, together with a keen interest in the personality of those about him, and especially his love of children, were already giving great promise of power and influence. He had a most exalted faith in Domestic Mission work, and an ideal of a missionary's duties which never allowed him to spare himself and his efforts. There is universal sorrow in Manchester circles at the loss of so bright a force from their midst. The memorial service at Willert-street on Sunday evening, July 12, will be conducted by the Rev. Dendy Agate, B.A., Vice-President of the Domestic Mission Society.

MEETINGS AND GENERAL NEWS.

CONFERENCE OF SOCIAL SERVICE UNIONS AT SWANWICK. DISCUSSIONS ON "LAND AND LABOUR."

"How do you account for the extreme cheerfulness one finds at Swanwick?" was the remark of a newcomer, overheard on one of the early days of the gathering, and the answer was supplied by a word spoken in the Friends' devotional meeting on Wednesday morning, referring to the article on the Salvation Army by A. G. G., in which he said: "They have found the secret of fellowship which makes them supremely happy."

This joy of the Salvation Army is perhaps the highest manifestation yet known of church fellowship, but the uniqueness of the Swanwick fellowship is that it exists alongside with the widest divergence of theological opinion, and is, nevertheless, intensely real. As Dr. Gore said on Sunday afternoon, we have hitherto had little intercourse with our fellow-Christians, and have opened our hearts very little about things we most cared for, but now we have repented, and are moving towards a new spiritual unity, through which—though still, alas, divided in communion—we find it possible to associate in effort and in thought. We realise that we must also learn to speak and act together if Christianity is to have any effect on the progress of our national life.

The other addresses at the united gathering on Sunday afternoon were by Father Plater, S.J., and the Rev. Dr. Garvie, both noteworthy contributions. Father Plater spoke of the social spirit as more important even than social construction; he remarked that "heaven" was greater than machinery, and emphasised this by reference to the striking success of the "spiritual retreat" movement for working men in England, as well as on the Continent. He also advocated study circles, which were showing good

results under the auspices of the Catholic Social Guild. Dr. Garvie reminded us that all industry was partnership with God, but said that He was too often regarded as a sleeping partner, and recognition of His help confined to harvest festivals. Referring to the subject chosen for study this year, he said we knew the will of God to be that the most should be got out of both land and labour in the three aspects of: (1) the utmost natural productivity, (2) the greatest social utility, (3) the fullest moral and spiritual development possible. Soon after the Bishop began his address, there was a large influx of young men, the members of Adult Schools in the neighbourhood, who had walked over from a distance of several miles to take part in this truly "inspirational" gathering.

The discussion proper began on Saturday night with a paper by Mr. H. G. Wood, M.A., on the "Restoration of Arcady," and was continued through the week, each morning at 10 and each afternoon at 5, with the exception of Wednesday, when the afternoon and evening were given up to sports and prize giving, followed by an entertainment consisting of music and recitations from Mrs. Percy Dearmer's play of "Brer Rabbit."

On the second Sunday afternoon another united meeting was held, and addressed by Mr. J. St. George Heath, the new Warden of Toynbee Hall.

Our first Chairman was Dr. Carlyle, of Oxford, who introduced the question for the week by saying that only those who cared knew how great was the complexity and difficulty of all social problems, but that in the last resort they were all one, and the root of the trouble was that through want of faith men and churches had failed to grasp the connection between civilisation and religion. The problem of the agricultural labourer was an urban problem, too, and the conditions were in many cases even worse than those in towns, but hope was dawning, and it was beginning to be felt that the evils were not irremediable.

Mr. H. G. Wood showed how the same causes that produced the industrial revolution had also been at work in the country districts, e.g., production on a large scale, and the consequent growing gulf between employer and employed, and the substitution of a cash nexus for the old-time bonds of friendship between master and man. Like many subsequent speakers, Mr. Wood pointed the moral of Denmark, which, at a national crisis, had risen to the height of its opportunity, and established a system of agriculture and of rural education which had made it the envy of the world.

Professor Ashley, of Birmingham University, gave us the "Approach from History," pointing out that the acknowledged unsatisfactory condition of agricultural labour, here and now, was not due to the special selfishness of any class or classes, but was the outcome of the social and political movements of the last 500 years, and these he proceeded to trace with a masterly hand. In the subsequent discussion Dr. Carlyle answered the question which had been rising in many minds as to the value of such a historical survey for present purposes, beyond the "increase

in charity" which the Professor had inculcated—and he found it in the fact that as conditions follow one another, their causes must be temporary, and the present system was no more bound to be everlasting than others had been; indeed, new factors, such as co-operation and Free Trade, were already tending to modify the outlook as it existed a generation or two ago.

At this point a welcome was given from the Chair to a Swiss gentleman, who came with a cordial invitation to the members of the School to attend the International Conference of Social Service Reformers, to be held at Basle in July of this year. He appealed to them in the name of social justice and religious fraternity, and said that as social problems were now international, the solutions must be international also.

Mr. George Edwardes, on whom has fallen the mantle of Joseph Arch, spoke next from personal experience of the hard life of the agricultural labourer, and welcomed the spirit of discontent which was now spreading over the land. He ended with an appeal to the Christian churches to lend a helping hand to the cause of rural emancipation; "if they do not, their days are numbered."

At the other extreme, politically, was Mr. Christopher Turnor, the Conservative landowner, whose address on Wednesday morning was extraordinarily interesting. As Dr. Carlyle said at its close, we were getting behind party divisions as well as religious differences, and it was a most refreshing experience.

Time and space fail for speaking in any detail of the rest of the programme, but the addresses when published will be found fully as interesting as those of the last two summer schools. What may well be the most important outcome of the Conference remains, however, to be told. There were many meetings which were not on the programme, among them one on the Collegium, presided over by the Rev. William Temple, the new rector of St. James's, Piccadilly; another on the women's movement, with Dr. Carlyle in the chair, and the Rev. Percy Dearmer, Mrs. Higgs, and Mrs. Mackenzie as speakers; and the various Unions had their special gatherings. At our own it was decided that the time had come for a paid organising secretary to be appointed.

But the question that aroused most interest throughout the ten days of the session was that of local interdenominationalism. A large meeting was held, and the subject enthusiastically discussed, and at its close a sub-committee was appointed to draft a report embodying the suggestions that had been made. This report will be submitted to the Central Interdenominational Committee, and if approved by them will then be circulated to the different Unions, and it is hoped that considerable local activity will be the result.

One more important point remains to be noted, viz., that after an exhaustive discussion by the Central Committee of the reasons for and against holding the school annually, it was unanimously agreed that it must certainly be held next year, in any case, and "The Hayes," was therefore at once secured for the week beginning June 26, 1915.

SOUTH AFRICAN NOTES.

THE RELIEF OF INDIAN GRIEVANCES—A NEW FREE RELIGIOUS PEACE ASSOCIATION—OPENING OF THE CHURCH HALL AT JOHANNESBURG.

THE Indian question, about which I wrote in my last letter, which has so long been disturbing both South Africa and India, has at last been settled, at least for the time being. General Smuts announced in the House of Assembly on Tuesday last that both the Indian and the Home Government had agreed to accept the recommendations of the Solomon Commission as a solution of the difficulty, and he therefore moved the second reading of a Bill which would give effect to the recommendations. The £3 tax would be abolished, and one wife for each married Indian would be recognised and admitted to South Africa, even though the marriage might have been solemnised according to polygamous rites. These were the chief points in dispute. There are others on which the Government was prepared to compromise, but much will depend on the way in which the laws affecting Indians are administered in the future. The settlement does not carry with it the right of free migration, even of South African-born Indians, from Natal to other parts of South Africa. The Indian difficulty will, therefore, remain in Natal, where, as I pointed out in my last letter, the Indians largely outnumber the European population. Mr. Boydell, a Natal Labour member, pointed out that in the tailoring, upholstering, tinsmithing, and French polishing trades the Indian was ousting the European workman out of the country owing to the low standard of life, and, therefore, of wages, which the Indian is willing to accept. He suggested the advisability of providing inducements, including monetary compensation, to encourage the Indian population to return to their native country, and absolutely forbidding any further importation of indentured Indian labour. General Smuts intimated that such inducements might be forthcoming, and that the Government would go a long way in favouring such a policy.

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We are trying to establish a Peace Association here on a somewhat different basis from those which are already established in Europe and America, that is, on not merely a political, but a definitely ethical and religious basis. Readers of THE INQUIRER may remember that under the South African Defence Act every youth on attaining the age of seventeen must register himself for defence purposes. If a sufficient number in any district do not come forward to enrol themselves voluntarily for defence work and training, a ballot may be taken, and those whose names are drawn in the ballot must serve compulsorily for the allotted time (several weeks in each year). The only exception allowed under the Act is that of those who belong to a religious organisation which has sacred and conscientious objections to war or to the taking of human life. This, of course, only covers the members of the Society of Friends. But there are a great many people, in addition to the

Friends, who have sacred and conscientious objections to war and the taking of human life, but who do not belong to any church or religious organisation which makes this declaration a condition of membership. We are, therefore, starting this Free Religious Peace Association here with the object of providing a religious home for such people, and thus enabling them to escape from what we believe to be the unethical requirements of the Defence Act. The Association will be absolutely undenominational. Men and women of any creed, race, or colour may join. I quote the Declaration of Membership in full as it may be of service to our friends in Australia and New Zealand, and even in Great Britain, if the conscriptionists get their way:—

"I believe that love to God and love to man is the supreme principle of religious life, and I will strive to practise that principle in my daily life and in my relations to others.

"I believe that the commandments—

"Do unto others as you would that others should do unto you";

"Love thy neighbour as thyself";

"Thou shalt not kill"—

are sacred, and I, therefore, pledge myself never to take or destroy human life intentionally, but rather to do all in my power to defend, foster, and preserve it.

"I believe that these commandments are as binding upon nations as upon individuals, and that no plea of necessity or of policy can release me from paramount allegiance to them. I will, therefore, do all in my power to promote the brotherhood of man and the fraternity of races and nations, and the settlement of all disputes by peaceful methods; and I undertake not to engage in, or willingly train for, any military service which has for its object the carrying on of war, nor will I willingly aid or assist in the conveyance of soldiers, arms, or ammunition, or in any preparations for war."

Whether the Government will accept this declaration as exempting from service in the Defence Force is at present uncertain. It would be well advised to do so, for the people who would sign such a declaration would only join the Defence Force under protest, would perform the duties imposed upon them unwillingly, and in time of war would either refuse to shoot, or shoot over the heads of the enemy. The Declaration brings up the whole question of the conflict between the individual's religious conception of his duty to the State, and the State's conception of what that duty should be. Tolstoi, the Pacifist, and the Society of Friends hold that the realisation of their conception would bring about a higher order of communal or collective life, in which all will be "members of one body in Christ," as Paul says. The time will come when it will seem as immoral and stupid for States to drill, arm, and march large bodies of men to a particular place in order to kill their fellow men as it seems now for two individuals to march to a particular place to fight a duel. The absurdity will be all the more pronounced when International courts are established for the settlement of disputes between nations. Meanwhile, it would seem to be a great mistake even for militarist States to set themselves in con-

flict with the deep religious convictions of their own citizens. The better way is surely to accept whatever apparent temporary disadvantage to the militarist State the growth of Pacifism may involve, in the knowledge that religious ideals will bring their own fructification, or their own undoing. "If this counsel or this work be of men (alone) it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found to be fighting against God." At any rate few people would be bold enough to say that the Quaker movement has been a weakness in our English national life, and there is no reason why the rights of exemption from military service which have been granted to members of the Society of Friends should not be extended to all who conscientiously object to such service.

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The new Church Hall in Johannesburg was opened on Friday evening, June 5, the opening ceremony taking the form of a short religious service, followed by a social meeting. The opening hymn was written by Mr. Hall, and sung to the tune of the National Anthem. The Mayor, Mr. Norman Anstey, performed the opening ceremony, and the Rev. J. Aldridge (Congregationalist) took part in the service. It is gratifying to know that Mr. Hall is rapidly winning the confidence and esteem of all the members of the church. Johannesburg, as we all know, is "stony ground," but with a loyal congregation Mr. Hall is likely to do good work. I notice, in the same newspaper which contains the report of the opening of the Church, that a Church of England clergyman in Johannesburg announces his resignation on the ground that "people are becoming more and more materialistic. The Church doesn't count. I can't say that the people are irreligious. They are indifferent. The parson has to spend a great portion of his time in getting money together. I have come to the conclusion that the condition of things is hopeless, so I am going." But that is a policy of despair. If every minister were to follow this example, what would become of Johannesburg and like places? But it is all the more reason why we should give Mr. Hall and his congregation every support in our power.

R. BALMFORTH.

Cape Town, June, 1914.

THE MINISTERIAL FELLOWSHIP.

THE fifteenth annual meeting of the Ministerial Fellowship was held at the Memorial Hall, Manchester, on Wednesday, July 1, and was attended by 50 members. In the unavoidable absence of the President (the Rev. Chas. Hargrove, M.A.) through family affliction, the chair was occupied by the senior ex-president, the Rev. H. Enfield Dowson, B.A. Ten new members were elected, bringing the number on the roll up to 218, every year having shown steady progress in this respect.

The annual report told of £665 having been distributed in benefit since the formation of the society, besides grants of £451 from the benevolent fund, and additional sums from private sources raised by its

instrumentality. A further investment had been made, bringing the total capital account to £778 9s. A second donation of £50 to the benevolent fund had been received from "One of the Brethren."

The loss by death of the Revs. Jenkyn Thomas, J. Worsley Austin, William Harrison, and George Knight was deplored, a resolution of sympathy with the families being passed. Sympathy with the President in his bereavement and anxiety, and with members who have been laid aside by illness was also expressed.

The Rev. H. Enfield Dowson, the first president, was re-elected to that office, especially as a mark of appreciation of his services in connection with the raising of the £50,000 for the Sustentation Fund. The Rev. Dendy Agate was re-elected treasurer, and the Rev. C. J. Street secretary, offices which they have held from the outset. The Revs. Charles Roper and H. McLachlan were elected to fill vacancies on the committee, and Mr. Arthur E. Piggott, F.S.A.A., and the Rev. E. W. Sealy were appointed as auditors. Representatives to the Ministerial Settlements Board, Committee on the Supply of Ministers, and Joint Committee for the Revision of the List of Ministers presented their reports, and were re-elected.

A discussion took place on the work of the Ministerial Settlements Board, and the following resolutions were unanimously adopted:—

"That it is desirable to discontinue sending to congregations a simple list of ministers willing to consider a fresh settlement."

"That if serviceable advice is to be given to congregations that ask for a recommendation, it is desirable that the Settlements Board should be able to forward the name of any minister who appears in the Year Book."

In support of the Sustentation Fund appeal an opportunity had been given to ministers to send in contributions through the Fellowship, apart from those which had already been sent in personally. Ninety-two ministers availed themselves of this, contributing £82 3s. It was reported that the total ministerial gifts to the new fund amounted to over £1,200.

The sum of £60 was transferred from General to Benevolent Fund account, and several grants were made, the balance being voted to the Committee to use at their discretion.

A discussion took place as to the respective provinces of the Advisory Committees and the Joint Committee for the Revision of the List of Ministers, the question having arisen in connection with the acceptance of lay workers as fully accredited ministers. The following resolutions were unanimously adopted:—

"That it is desirable for the Advisory Committees to adopt a common line of action with regard to the issue of certificates to lay workers, especially in relation to their ministerial status."

"That, in the opinion of this meeting, the Joint Committee which represents the National Conference, British and Foreign Unitarian Association, and Ministerial Fellowship, is the final revising authority for the list of ministers."

THE UNITARIAN HOME MISSIONARY COLLEGE.

AT the close of the public examination, on June 30, the numerous ministers and other friends who had assembled to celebrate the end of the College session had the pleasure of listening to some well-weighed reflections by the President of the College, Mr. R. D. Holt, M.P. He congratulated the Principal and Warden and the students on the results obtained from the year's work, and then urged that the supreme work of the ministry was the production of character. In a very telling illustration, drawn from the neglect to close the port holes of a ship in a recent catastrophe, he showed how much of the evil of the world resulted from the failure of a large number of people to do certain small things at a particular moment. If the ministry could keep the mass of men to simple, ordinary duty, it was doing an immense work. The meeting was then delightfully entertained and instructed by the wisdom of one of the Visitors of the College, the Rev. W. G. Tarrant. "Making for Efficiency" was the title of an address full of shrewd comment on current phases of ministerial life and work, and of a bracing challenge to students to rise to the great opportunities and problems that lay before them. Quoting a recent American "Commission" on the subject to the effect that "the present supply of ministers was defective both in quality and quantity," Mr. Tarrant said it would be a good thing if they could ascertain the opinion of the people who were in the pews—or who ought to be there. For he remembered hearing Charles Dickens say that his faith in the people who governed the country was infinitesimal, but in the people who were governed, infinite. "Let us keep our eye on the man who will never be got to fill up a form." He then proceeded to review the various kinds of efficiency needed in a minister—physical, mental, and spiritual. As to the first, a minister must be able to "stand upright, breathe deeply, hear clearly, and see whether his congregation are asleep." It was often said that the colleges do not supply the right kind of mental food. Well, a perfect curriculum had not yet been put upon the academic market. In any case, the demand upon the modern minister covers an extraordinary range of subjects and mental interests, and one gathered that in our visitor's opinion there is no royal road, or other short cut, through this problem. One piece of advice, however, was that if we would be efficient we should seek contact with the men whose efficiency was a well-ascertained fact.

The valedictory service was conducted in the evening at Cross-street Chapel by the Rev. Henry Gow. Not only the outgoing students, but all present must have felt the impressiveness with which the preacher insisted upon the high seriousness of the subjects the newly-ordained ministers would have to deal with. It was a strong appeal for the reconsideration of the claims of religion upon the careful thought of the age. So many attempts have been made to render religion palatable and attractive that the world at large has an excuse for regarding it as something less than one of its greater

concerns. There must be an insistence on the arduousness and imperativeness of the moral ideal if people are to be made to see that it is "worth while."

On Wednesday, July 1, a large number of friends of the College accepted the invitation to the beautiful grounds of Summer-ville, where a garden party was held.

The closing proceedings at the students' dinner on Thursday evening were presided over by the Rev. John Ellis, when a number of toasts were duly honoured, and speeches were delivered by Professor Alexander, of Manchester University, Mr. Monks, and Mr. E. Talbot.

THE SUNDAY SCHOOL ASSOCIATION.

OXFORD SUMMER SESSION.

THE annual Session for Sunday School Teachers, in connection with the Sunday School Association, will be held at Oxford July 30 to August 8. The session has established itself as an institution ever since it was inaugurated in 1899. It remains as a delightful memory in the minds of those who have already been to Oxford, while of those who know it only by hearsay there are many who are longing for an opportunity of going. In order to bring it to the door of those who have to rely on general holidays, the Committee have altered the date, and it will be held this year at the Bank Holiday time. It is hoped that this step will be justified by a rush for membership, and certainly the applications to date are encouraging.

The programme this year is very representative both in choice of subject and in the widely varied opinions and origin of the lectures. Dr. Crooker, coming from America, will speak on the modern use of the Bible. The Rev. C. S. Bullock, from Canada, will give an account of a new method in children's services. The Rev. L. Tavener, from Scotland, will deal with a subject which he has made his own, namely Watts' pictures. From Ireland the Rev. E. Savell Hicks will come and give a lantern lecture on the Evolution of the Bible. Among subjects new to the session programme are "The Ways of Children," by Miss Tarrant, of Liverpool, and "Health and the Sunday School," by Dr. Jessel.

The Committee have also been fortunate in that the Rev. Carey Bonner, the Secretary of the Sunday School Union, and Miss Pelton, of Birmingham, have kindly consented to lecture. It is a sign of the freemasonry existing among all teachers and a happy result of the World's Convention at Zurich, where representatives from the Unitarian and other Associations were brought together into close touch. Among other lecturers are the Rev. A. Thornhill, Mr. Lewis Lloyd, the Rev. H. M. Livens, the Rev. A. W. Fox, and Mr. Chalmers, while the President, Mr. Ion Pritchard, with the Revs. J. A. Pearson, B. Lister, and H. Fisher Short, and Mr. W. B. Holmes, have agreed to open and to speak at various conferences of the teachers. The Sunday services will be conducted by the Rev. J. E. Odgers and the Rev. W. G. Tarrant.

It is indeed a happy augury for the success of the session that it should have for President Mr. Ion Pritchard, to whose personality so much of the success of these meetings is due. To him and to his sister, the late Miss Marian Pritchard, must be ascribed something that is even more valuable than the lectures, namely, the comradeship and the inspiring atmosphere of these gatherings, which sends every teacher home a convinced Sunday school enthusiast for life.

Dr. and Mrs. Carpenter, whose hospitality the teachers have enjoyed on previous occasions, have very kindly offered to entertain the members again. Dr. Carpenter will also conduct the opening service. There will be opportunities to explore Oxford and its river, which are sure to delight newcomers. The city has a personality. The setting is old, but the life is ever fresh, renewed perpetually every year. It is no more old than a child that borrows the faded dress of long ago from the chest in the attic and dresses up in it. Yet the history of the ages is marked by every style of building from the Saxon door in the Cathedral to the novel Forestry School, and we feel that there

The centuries must
Be visible corporate things,
And the high Past appear
Affably real and near,
For all its grandiose airs, caught from the
mien of Kings.

THE annual united service organised by the London District Unitarian Society will be held at the Dutch Church, Austin Friars (by the kind permission of the Rev. Baart de la Faille and his Consistory), on Sunday evening, October 18. The preacher will be the Rev. E. Savell Hicks, M.A., of Dublin.

THE *Athenæum* publishes to-day a special theological number in which many important and recent contributions to religious thought and scholarship are reviewed. The constant stream of books dealing with theology shows little sign of abatement, and the definite guidance which the *Athenæum* is so well qualified to give will be invaluable, especially to the earnest student with a keen intellectual appetite, and a modest purse which necessitates some prudence in satisfying it.

NEWS OF THE CHURCHES.

Coseley.—The 115th anniversary of the Sunday school in connection with the Old Meeting House was celebrated on Sunday last, July 5, when the Rev. H. C. Hawkins, of Oldbury, conducted the morning and evening services. In the afternoon a flower service was held, and a sermon preached by the Rev. J. A. Shaw, M.A., of Wolverhampton. Mr. Fred J. C. Poole (organist, Old Meeting House, Dudley) presided at the organ throughout the day, and gave a short recital before the evening service. The collections were considerably in advance of recent years, amounting to £17 14s. 9½d.

Ditchling.—On Sunday last the anniversary services were held at the Unitarian Church, when friends gathered from neighbouring churches, Billingshurst, Brighton, Horsham, Hastings, and Lewes being among those represented. The minister for the day was the Rev. H. Gow. During the afternoon some of the friends motored to Lewes to see the recent improvements which have been made at the chapel there.

Gateshead.—The anniversary services were conducted by the Rev. W. H. Lambelle, of Middlesbrough, at Unity Church on June 28. On Monday, the 29th, the annual tea and public meeting were held, when addresses were given by the Rev. W. H. Lambelle, the Rev. Alfred Hall, M.A. (Newcastle), Mr. H. V. Salmon (Sunderland), and others.

Leicester.—The Induction service for the Rev. Sidney Spencer, B.A., who has been appointed minister of the Free Christian Church, was held on Thursday, July 2, Principal Carpenter, the Revs. J. M. Lloyd Thomas, E. I. Fripp, and Kenneth H. Bond taking part in the service. In the evening the Mayor and Mayoress, Councillor and Mrs. J. Russell Frears, held a reception in the schoolroom. Mr. C. H. Roberts, on behalf of the congregation, offered the Rev. S. Spencer a very hearty welcome, which was supported by the Mayor, the Revs. — Phillips, Congregational minister, Desborough; F. S. Beddow, Wycliffe Congregational Church, Leicester; K. H. Bond, Chesterfield; W. C. Hall, Northampton; and E. I. Fripp. On Sunday, July 5, the Sunday school anniversary services were conducted by the Rev. S. Spencer. In the afternoon the Mayor gave an address to the young people.

Liberal Christian League.—A largely attended garden party of members and friends was held on Saturday afternoon, July 4, in the grounds of Inverkip, Woodford-road, kindly lent for the occasion by Mr. and Mrs. Carpenter. Addresses were delivered urging the claims of the Social Service section, and the necessity for hearty co-operation with the incoming president, Archdeacon Lilley, during his year of office.

London: Essex Church.—The committee have received, with very great regret, the resignation of the Rev. F. K. Freeston from the ministry of the church, on account of his ill-health, and of the change in the circumstances of the church owing to Mr. Speight's breakdown. The following resolution has been passed:—"That the committee hear with deep regret of Mr. Freeston's wish to resign the ministry of the church on account of his ill-health, and of the changed outlook of future arrangements for the church caused by the sudden termination of Mr. Speight's junior ministry. They wish to record, on behalf of the congregation, their sincere appreciation and gratitude for his long and faithful ministry of over 21 years, during which both he and Mrs. Freeston have done so much to promote the welfare and progress of the church. While regretfully accepting the resignation, they hope for the complete restoration of his health, and for the continuance of the friendly relations and intercourse which have so long existed with the members of the congregation." The resignation will take effect at Christmas.

London: Stepney Green.—Mr. W. R. Marshall writes from 31, Birkhall-road, Catford, S.E., on behalf of the scholars of College Chapel Sunday School, to appeal for some monetary help in order that the annual excursion may be held. "The school funds," he says, "have been seriously depleted by the effort to supply modern equipment on a reduced income, and there is a danger that the 'Treat' so anxiously anticipated by our Stepney young friends may be abandoned. Over and above the scholars' pence about £4 is needed to pay for a day in Epping

Forest. Our secretary, Miss Read, 625, Forest-road, Walthamstow, or myself will gratefully acknowledge any contributions, however small."

Manchester.—Miss Kathleen Lambley has been awarded a "graduate scholarship" in the University of Manchester on the results of her examination in the Final School of French Language and Literature (first-class honours), and also the Ashburne travelling scholarship, and will proceed, in due course, to research work in the University of Paris.

Middleton.—The Sunday school anniversary services were held in Old-road Chapel on Sunday, July 5. In the morning Alderman W. G. Townend, J.P., conducted the service, and addressed the children. The minister of the chapel, Mr. Charles Smith, preached in the afternoon and evening. The total collections for the day amounted to over £16, that being an increase on the previous year of £4.

Sunderland.—The Sunday school anniversary and flower services were held on Sunday, July 5, conducted by the Rev. Alfred Hall, of Newcastle. A children's service was held in the afternoon, at which Mr. Wm. Stephenson gave an address. Mr. Stephenson has been appointed lay-missioner to the Sunderland church in place of Mr. H. V. Salmon, who is shortly leaving to enter college. Mr. Stephenson commences his duties in September.

NOTES AND JOTTINGS.

THE LAND QUESTION IN SOUTH AFRICA.

The memorandum submitted to Mr. Harcourt by a deputation which has been sent to England by the South African National Congress, praying that some assistance may be given by the Imperial Government in the direction of mitigating the effect of the Natives' Land Bill, will appeal to all fair-minded people. The Anti-Slavery Society has taken the matter up, and it is pointed out that not only did the Bill, which restricts the power of the natives to acquire land for themselves and reduces them to what is practically a state of servitude, meet with the disapproval of the Congress—an organisation for focussing native opinion—but religious conferences of South Africa, Anglican, Wesleyan, Congregational, Baptist, and Presbyterian, have passed resolutions against it. The Bill was hurriedly rushed through Parliament last year, and many hardships have already been endured as a result of its working. It forms, indeed, part of a gigantic scheme of segregation which will restrict the power of the natives more and more, but segregation they do not object to if they are allowed to own land in the selected areas, and if their rights are properly considered. What they protest against, naturally, is the dislike of Europeans in South Africa to the owning of land and cattle by the black man, because it makes him independent, and robs them of the power to use his abilities for their own money-making purposes.

THE LIMITATIONS OF DISCIPLINE.

Lord Roberts may be regarded as a typical militarist whose ideals and aims are alien to the true democrat as well as

to the peace advocate, and his speech in the House of Lords on Monday night had reference to a controversial subject in regard to which it is very easy to be led astray. But his words on military discipline deserve to be quoted and remembered, for they were significant, and will undoubtedly be applied to other matters of which he was not thinking when he uttered them in the days to come. "Discipline," he said, "is an artificial bond, forged for the purpose of converting an unorganised collection of men into an organised body amenable to authority. It is in a sense a fetter which tends to gall the wearer, and to repress his individuality when first submitted to, but which gradually becomes a source of pride and satisfaction as he realises the necessity for it and the cumulative strength it affords. Discipline may be of such well-conceived strength, as is indeed the case with our Army, that it will dominate and override human nature under almost every imaginable circumstance, but it has inherent in itself the weakness of its artificiality, and it labours under this initial disadvantage when pitted against natural instincts. So much so is this the case that if you penetrate deep enough into the depths of human nature, you will unfailingly reach in each one of us a stratum which is impervious to discipline or any other influence from without. The strongest manifestation of this truth lies in what men call conscience—an innate sense of right and wrong, which neither reason nor man-made laws can affect." Here we come upon a higher form of discipline which is not "artificial," and which, at times, must claim obedience though all the forces of tyranny—military, social, industrial, or ecclesiastical—be against it.

FREE DISTRIBUTION OF "WAR AND PEACE."

In response to an appeal recently issued, it is announced in the current number of *War and Peace* that a fund has been established which will permit of the free distribution of copies of this excellent monthly to a select list of institutions. It is proposed, as an item in the propaganda of the movement for which it stands, to send copies of the paper to such centres as hotels, missions, trans-Atlantic liners, schools, libraries, university common rooms, working men's clubs, &c., places in which it will be intelligently read, and which it would not otherwise reach. During the course of a year there can be little doubt that by these means an entirely new public interest in the ideas that *War and Peace* is endeavouring to spread will be created. Those who wish to further this useful work should send donations to the Manager, *War and Peace*, Whitehall House, Whitehall, S.W., by whom they will be gratefully acknowledged. The July number devotes considerable attention to the subject of the capture of private property at sea, and is enlarged by the inclusion of a Literary Supplement, containing reviews of a number of books published during the last month which have a bearing, directly or indirectly, on what may be called "the Norman Angell point of view."

COMPULSORY SERVICE AND PHYSICAL TRAINING.

Mr. Charles Trevelyan, M.P., in his pamphlet on "Democracy and Compulsory Service," deals with one of the most popular arguments in favour of compulsory service, namely, that it will raise the physical standard of the population. The inferior physique of a large number of people in this country is an indisputable fact, but the War Office is not going to burden itself with the training of the weakling and the wastrel. They will only take the youths that are strong and healthy. "In Switzerland they discard 42 per cent. of the population for bad eyesight or disease. In Germany, before the latest increase in the army, only 53.4 per cent. of the men of military age were admitted as fit for service. Of the students from German universities, more than half are annually refused as below the standard. . . . Compulsory service will only train a little more those who are already the most fit. It will leave, as now, the great mass of the unfit to continue in their unfitness unless the State, in its civil capacity, undertakes to deal with them."

* * *
"If there is a national health campaign which is sensibly to affect the physique of the rising generation," continues Mr. Trevelyan, "it must be undertaken in a far larger spirit. All the youth ought to come within the scope of the training. It is even more important that the mothers of the race should be strong than the fathers. But because they are not wanted for fighting the girls are forgotten by the militarists. And among children of both sexes it is the weaker who require most and not least attention. In fact, the course of national training must have a medical basis. It must begin, as it is now beginning, in the elementary schools. It must be continued between fourteen and eighteen, a period when military training of a serious kind cannot be undertaken. It must not be merely drill. Indeed, the purely military exercises are of comparatively small value for general development. They are being discarded as irrelevant by informed and scientific opinion. All these things can be done by an educational system."

PURE MILK FOR THE CHILDREN.

At a meeting of the Parliamentary Committee on Food and Health, held at the House of Commons, and presided over by Mr. Charles Bathurst, M.P., the following resolution was moved by the Chairman, seconded by Sir W. Phipson Beale, M.P., and carried unanimously:—"The Parliamentary Committee on Food and Health cordially supports the Milk and Dairies Bill and Milk and Dairies (Scotland) Bill, as measures designed to secure to the community an unrestricted supply of pure milk, with the minimum amount of interference with the producer. While recognising them to be capable of improvement in some details, it earnestly deprecates the insistence on drastic amendments, as calculated gravely to imperil the passage of Bills long overdue, and of vital importance to the health of the people, and especially of the children. The Committee trusts, however, that a clause, sanctioning the sale of 'Certified Milk,' which in the United States has played so conspicuous

a part in raising the milk standard, and in forming public opinion in favour of clean milk, will, by general consent and in the interests alike of producers and consumers, be included in both measures."

SOCIALISTS AT KESWICK.

The Fabian Summer School will hold its eighth session in the Lake District at Barrow House, near Keswick, from July 18 to September 12. A very interesting programme has been arranged, and the questions to be discussed include "Women in Industry," "Social Change in America," "The Nature and Value of Art," "Representative Government and Party Government," "The Co-operation of the Individual in the Future Socialism," "The Relation of the Church to the Socialist Movement," and "The Importance of Bergson's Philosophy for Socialist Thought." Among the speakers will be Mr. J. J. Mallon, Mr. S. K. Ratcliff, Dr. Haden Guest, Mr. A. Clutton Brock, Mr. F. W. Jowett, M.P., Miss Lilian M. Whitehouse, Miss Sophy Sanger, Mr. Emil Davies, and Professor Edith Morley. All the subjects of discussion mentioned above will be dealt with after August 1. The two weeks previous to that will be given up to a discussion by the Fabian Research Department of the various expedients for the Control of Industry, and the Working of Industrial Insurance, in which Mr. and Mrs. Sidney Webb, Mr. W. Mellor, Mr. C. D. H. Cole, and others will take part. Mr. Bernard Shaw and M. Emile Vandervelde, member of the Belgian Parliament, and leader of the *Parti Ouvrier Belge*, hope to be present.

A MOTHERS' REST HOME.

The Mothers' Rest Home at Hampstead Garden Suburb, in connection with the Garden Suburb Adult Schools, deserves advertisement and support, for it is doing a much-needed work on admirable lines. It is not, as the report for 1913-14 explains, a "charity" in the cold and conventional sense of the word, and the inmates of the homely little cottage (nursing mothers with their infants of a few weeks old) are treated as guests, and sent on their way when they leave cheered by the friendliness, comfort, good nourishment and sympathetic counsel which they have received. Three mothers can be offered hospitality at a time, and they are usually sent by London Adult Schools, sometimes by Schools for Mothers or churches, sometimes by doctors or others who are interested. They can stay for a couple of weeks, and there is no charge. Since the opening in May, 1912, over 60 have benefited by these advantages, and many more would have done so if they could have overcome the difficulty of finding someone to tend and care for their other children. Anyone who wishes to visit the Home may do so on week-days between 2.30 and 4.30 p.m., and friends willing to help are invited to consult the general secretary, Mrs. Irwin, 71, Erskine Hill, Hendon, N.W.

By an oversight the name of the book to which the article, "Among the Mountains of Sinai," in our columns last week referred, was omitted. It is "Sinai in Spring, or the Best Desert in the World," by M. J. Rendall (Dent & Sons).

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It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 19.

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 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. A. S. HURN.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L., M.A.
 Forest Gate, Upton-lane, 11, Mr. J. PIPKIN; 6.30, Mr. C. A. PIPER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Mr. PERCIVAL CHALK.
 Kilburn, Quex-road, 11, Rev. J. A. PEARSON; 7, Mr. S. P. PENWARDEN.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. F. COLEBROOK.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Rev. J. A. PEARSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORENSSEN; 6.30, Mr. J. PIPKIN.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D. No evening service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH H. CROOKER, D.D.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. RUDOLF DAVIES, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. G. M. ELLIOTT.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and 6.30, Rev. E. A. VOXSEY, M.A.
 { STYAL, Closed.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. ENFIELD DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30.
 KESWICK, Leathes Cottage, Borrowdale, 11 a.m., Visitors welcomed to Manchester College Students' service.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. W. H. DRUMMOND.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A. Ph.D.
 LIVERPOOL, Uilet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Mr. J. W. JONES, B.A.; 6.30, Rev. B. C. CONSTABLE.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.
 Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.
 Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGES.

ODGERS—HIGGINS.—On June 30, at All Saints' Church, Ennismore-gardens, by the Rev. W. E. Addis, M.A., Norman Blake Odgers, M.Ch., F.R.C.S., third son of the Rev. Dr. Odgers, of Oxford, to Mabel, youngest daughter of G. Randell Higgins, of The Croft, Burcott-on-Thames, Oxon.

SHARPE—HENDERSON.—On July 14, at Holy Trinity Church, Kensington Gore, by Rev. T. Clark-Smith, M.A., assisted by Rev. H. B. Coward, M.A., Vicar of the Parish, William Seaford, eldest son of William Arthur Sharpe, of 4, Broadlands-road, Highgate, to Gertrude Milne, daughter of Alexander Milne Henderson, M.D., and Mrs. Henderson, of 17, Hampstead-lane, Highgate.

DEATHS.

JONES.—On July 9, at Langley, Dawlish, Arthur Edwin Jones, in his 68th year.

MOTT.—On July 11, at "Suncot," Roath Court-place, Cardiff, Edith Maud, wife of the Rev. F. Blount Mott.

SMITH.—On July 13, at 3, Thirlmere-road, Streatham, Maria Crosly Smith, wife of Robert Henry Smith (formerly Professor of Engineering at Birmingham University), and daughter of the late John Warren, of Nottingham.

Situations

VACANT AND WANTED.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

NOTWITHSTANDING Factory Acts by the dozen, Education Acts, and an army of inspectors, the last official and Annual Report of Factories and Workshops reveals the existence of much hardship and positive cruelty in the employment of children and young persons of both sexes. At a large cotton mill in Lancashire workers from 13 to 16 were found lifting skiffs up to 82 lbs. In a bleaching works a girl of 15 had a pile of cloth on her back weighing 104 lbs. A boy of 13 certified to carry 14 lbs. was carrying buckets weighing 43 lbs. Brickmaking girls pushed barrows of brick weighing 425 lbs. The tale is told of laundry girls beginning work at three in the morning and employed all day on Sunday. The place was found in a little secluded hamlet. The mistress obtained young girls from charitable homes by advertisements in Church papers. No wonder an inspector writes of the effects of long hours in Lancashire :— "Bonny children lost their colour and their youthful energy in the hard drudgery of this daily toil. The girls would fall asleep at their work, and they grew worn and old before their time." The brutal cruelties described in this Blue Book are almost incredible, and ought to be quite impossible. The results are stunted bodies, premature old age, and embittered souls. We should like to know in how many cases employers were punished for callous treatment of the children in their employ,

and to what extent the punishment was severe enough to be deterrent.

* * *

THE movement for the employment of women policemen is evidently making way, and shortly England will follow the example of Germany, Norway, Denmark, and many American and Canadian towns in appointing women to deal with various portions of police duty dealing with their own sex. For instance, how can public lodging houses for women, which must be open for inspection by the police night and day, be properly and decently visited by men? Again, there are many occasions when women would desire their depositions, often going into the most painful and delicate details, taken by women instead of the ordinary constable. Cases often arise in police courts requiring the sympathetic handling of a woman, and where a woman official could do ten times better than the most sympathetic man. And who so fitted to deal with the nightly and ghastly shame of many of our public streets as women? It is not a question of regulating the vehicular traffic of Piccadilly Circus, which the men manage with sufficient skill, but of dealing with the traffic in vice which goes on there almost unchecked.

* * *

"If by the aid of a radio-microscope I could examine the people in this hall, in 90 per cent. I should discover a small focus or area of tuberculosis." This startling statement was made by Sir William Osler at the annual meeting of the Society for the Prevention of Consumption, held in Leeds. And it need not be. Bad housing, dirt, insufficient food, dust-laden air, stuffy rooms, are accountable for this widely-spread disease. "When children enjoy the heritage of

health to which they are entitled," continued Sir William, "when the workers have a living wage, when houses become homes, when the nation spends as much upon food as it now spends on drink, millions will become immune where at present there are only thousands."

* * *

At last a beginning is to be made in regard to the re-housing of the people. On behalf of the Government, Mr. Runciman, the Minister of Agriculture, has introduced a housing bill for agricultural districts and for workmen in Government employ where dwelling accommodation is not available. It is proposed to provide three millions for housing in rural districts. It is hardly likely that this Bill will be carried in the present session of Parliament and in view of the congested state of public business. It will, however, open the way for action in the next session. A more pressing social problem is not before us. The Bishop of London on the same day in Convocation declared that one of the great causes of the social evil dealt with in the Age of Consent Bill, introduced by him into the House of Lords, was due to overcrowding. The great mass of our population is crowded away in little rooms under conditions which make morality exceedingly difficult. And this is as true of many rural districts as of the great towns and cities.

* * *

MR. ROBSON'S striking article on "The Decline in Public Worship," which appeared in our columns, has moved a correspondent to add another to the causes enumerated by Mr. Robson as accounting for the remarkable falling off

in church attendance during the last few years. Our correspondent writes:—"One of the most potent causes not noticed by Mr. Robson is the new liberty given to children as to how they shall spend their Sunday. 'The little dears! How cruel to force them to go to church when they want to play in the garden. I don't believe in making religion compulsory,' cries the fond mother. And she conjures up some dreadful picture of a Puritan Sunday with its gloom and restrictions, by which she appears to suggest she herself suffered in childhood, and declares that *her* children shall not be set against religion in that way. Well, sir, I came of a Puritan stock, was brought up in a Puritan atmosphere, had experience of the Puritan Sunday, and yet I bear witness to a happy childhood and to a host of happy Sundays. We had family prayers morning and evening, we went to Sunday school twice in the day and twice to church; we should no more have thought of not going to church on Sunday than of not having our breakfast on Sunday. It all came in quite simply and naturally and as a matter of course. It is true, church and Sunday school and family prayers were not as hilarious as a romping game of tennis; the services were long and often dull, the music would not satisfy a cathedral organist, the doctrine was atrocious, and yet we looked forward to Sunday with interest and always gave it a welcome. Certain Sundays spent each summer in the country come back to me in memory like the delicate scent of faded rose leaves—the walk across the cornfields to the little whitewashed chapel, the old-fashioned clerk with his pitchpipe, the old-fashioned tunes, the white-haired minister, the open windows through which came the rustle of poplar trees, the cooing of doves and 'the murmur of innumerable bees'—these things return upon us with a benediction. The doctrine again was atrocious, but it did me no harm, and at a very early age I began to throw it off. But I have never regretted the drill and discipline of that early religious experience. Nor can I understand the frame of mind which, while it insists on drill and discipline for mental training in childhood, thinks that drill and discipline are not needed for moral and spiritual training. Parents would not dream of allowing their children to stay away from school just whenever they pleased. Yet the moral faculties require just as careful and constant training as the mental."

* * *

So far our correspondent. In connection with this plea we refer our readers to that delightful book for the young, a book also full of wisdom for their elders, entitled "The Young People, by one of the Old People." It is not a bit Puritani-

cal. It treats of "The Play," "Books and Music," "Coming Out," "The Day's Work," "Sunday Out," and touches on the greater things of Faith and Hope with a wise tendency and a sympathy with the young which act like a spell on the reader. In the last chapter, "The Run of the Streets," the writer, speaking of his habit of taking the young people of his acquaintance to visit the renowned churches of London with their art treasures and historical associations, goes on: "But the pleasure of church-sightseeing ought to be founded on the habit of church-going. I believe that compulsory church-going is of great value for the education of children. Silence, discipline, reverence, humility, and self-judgment may be learned by them in church under more favourable conditions than are generally afforded in the school-room. Besides, it is a distinct advantage for them to attain these virtues in company. It is even probable that acts of conformity are of themselves good for children. They ought to be conventional before they venture to be original. Also, I doubt whether any sort of work or play exactly fills the hole that is made in a child's life when its parents rule church-going out of the curriculum. A child kept from church-going is to me like celery growing in the dark. Children ought to begin by feeling at home in church. Almost any kind of church will do sooner than let them play bridge all Sunday."

* * *

THE Representative Council of the Anglican Church has decided by a large majority that women may vote in the election of Church Councils and may also sit on parochial councils. This marks a considerable advance toward that equality of the sexes in all the relations of life which so many women are pushing forward. In all Churches it is faithful and earnest women on whom falls the chief burden of church work. In America it is the women and not the men who run the Churches. That is not a condition of things to be desired, but rather friendly and equal co-operation. In our Free Churches women have for many years now sat on their boards of management, and worked side by side with men in all Church affairs. The Anglican Communion has so far lagged behind, but the tendency of the times can no longer be resisted, although, strange to say, the greatest amount of opposition at the combined council of bishops, clergy and laity came from the laity. The figures of the division are not a little interesting. The constitution of the Council provides that no resolution shall be deemed to have passed unless it receives a majority assent of each of these three sections or estates.

The figures in the division were twenty-two bishops for the admission of women, three against; ninety clergy for, fifteen against; seventy-six laymen for, sixty-two against. One would have expected the bishops and clergy to be more conservative in such a matter than the laity. But bishops and clergy know, as laymen do not, the immense services rendered to the Church by women and their administrative capacity. We may yet live to see women in Anglican pulpits!

* * *

THE most interesting speech of an interesting debate was that of the Archbishop of York, who put it to the chivalry of the Council whether it was not true that women all over the country were more educated in the history and services of the Church than men. The difficulty was the number of Churchwomen, and he asked them whether it was a generous position to take up towards those who had borne a larger part of the work of the Church, to say that they admitted women's qualifications but were afraid of their numbers. It was a very democratic sentiment he gave utterance to at the close: "When he advocated the granting of the franchise to women, he was not thinking of young ladies of twenty-one, who played tennis and cultivated the society of the unbeneficed clergy, but of the hundreds and thousands of factory girls and mill girls in the East-end of London, in Yorkshire and in Lancashire, who were examples of what women as well as Christian women ought to be."

* * *

At the coming Church Congress, to be held in Birmingham, one evening is to be devoted to a discussion of "The Church of England and other Christian Societies." It is something to the good that the Church Congress should acknowledge the existence of "other Christian societies." Time was when the Church of England claimed to be the only Christian Church in our midst. But if it is desirable to discuss the relations of the Anglican Church to other Churches, would it not be wise and politic to invite representatives of those other Churches to explain their own position? So many Churchmen, so many of the clergy, have but the most imperfect acquaintance with Nonconformity in any of its aspects. It would be an interesting as well as an illuminating thing if Dr. Selby, Dr. Clifford, Dr. Rendell Harris, or Mr. Campbell were invited to tell the Congress something of the real history and the actual standpoint of these "other Christian societies," and why they remain outside the Established Church while wishing its religious work God speed!

SAINT OR SEER?

I.

Of course, it need not be either. It would seem possible to be just frankly contented, unambitious worldlings, leaving it to visionary or fantastical people to strive after an imaginary sainthood or seership; we may be this, yet also quite well-meaning and good-hearted citizens of a more or less civilised community; men and women who take the obvious, external, everyday world for what it is worth, at its face value, and concern themselves about nothing higher or deeper or beyond; busy, industrious, virtuous folk, for whom the significance of life lies in its work and its recreations, its eating and drinking, its getting and spending, its material possessions, its pleasures of the senses, its conventional duties, its social respectabilities, its passing shows, its fleeting pleasures and pains, triumphs and disasters, hopes and fears. To say that a man is a worldling is not to judge him a bad man; it is only to say that he is but indifferently developed, that the finer human qualities are only latent in him as yet. He is simply one of those who take life for what it stands for in externalities of comfort and bodily satisfaction; who are concerned with what they would call their "duty," and work at it steadily, though with an eye to their own advantage and reputation in the world, who have small patience with dreamers and revolutionaries, to whom material things are real and spiritual things fanciful and unreal. It is probable there is something of this sort of worldling in nearly all of us; and the main body of the vast human host, dwelling on this habitable earth, is still pretty much at that stage of "creative evolution."

But there is something, too, in nearly all of us which, at times, disturbs the contentment of this rather profitless, unascending ideal of life. Hardly anybody finds the satisfactions, on these lower levels, quite sufficing always. The most favoured of conventionally virtuous worldlings are not happy every day, nor do they sleep composedly every night. The urge of aspiration, the longing to be and to achieve on some other line of advance, stirs and troubles them in certain moods and under certain conditions and happenings of experience.

I will resist the temptation to speculate on the cause or source of this disturbing impulse. It is not difficult to resist that temptation, because it is no longer, for me, very strong. A certain passing interest attaches to the discussion of the origin of those mysterious impellings or persuadings from within, which, from the dawn of civilisation and beyond, have harassed and inspired the soul-consciousness of living beings. But the discussion never amounts to much or carries us very far. The impulse is there, and emerges from the depths of life, from the "hiding places of man's power," whereof we know so little. Yet it is significant to note that not only philosophers, but physical scientists are now speaking of this "Urge or Impetus of Evolution" as a living, conscious reality. "Why this extra-

ordinary insurgence," asks Professor ARTHUR THOMSON, "this climbing of precipitous heights? Why the big *lifts* in evolution? . . . What is the nature of this vital impulse towards a higher and higher efficiency, something which ever seeks to transcend itself? *Negatively*, it is something that cannot be expressed in the abstractions used in formulating physical events. *Positively*, it partakes of the nature of consciousness."*

But what remains of supreme interest and significance for us is that, in the mind of man, this urge or impetus to higher things, this "climbing instinct," becomes a call and a persuasion to seek those higher things and to win them *by deliberate effort*. We choose to climb; we like the steep ascent, and foot it of our own good will. And to some this call transcends everything else, gives to life its supreme interest, takes the form of a divine command, becomes an impassioned and imperishable ideal. Thus far, in the advance of the race, these climbing enthusiasts have been, perhaps, comparatively few. "Many are called but few are chosen," the prophet of Nazareth said in one of his sorrowful moods. And long before him Plato had written, "Many are the thyrsus-bearers but few are the divine mystics"—meaning, perhaps, the true aspirants. But there are always some of these; and probably their number increases from age to age; and there may be more enthusiasts for that something beyond worldly comfort and content, which has been the dream of prophets and reformers, of thinkers and poets, of saints and seers, in the long history of our race—there may be more to-day than in any former age. I suspect there are.

Now it is of interest to note that those over whom this call to something other than virtuous worldly content gains strong and persistent control are led to shape their course in one of two directions; towards a *withdrawing from* the world, a forsaking of its ordinary pursuits, or towards a *closer contact with* it and so to a keener perception of its reality. When any ardent soul, becoming aware of the unsufficingness of mere buying and selling, gaining and losing—of the dull, prosaic, philistine existence—yields to the impulse to live for what he calls "things of the spirit," he may be seized with the desire to get out of it all, to become a recluse, to adopt in some one of its many forms the monastic way of life. The extreme form of this passionate forsaking of the world finds its ideal expression in literature in SHELLEY's "Alastor, or the Spirit of Solitude"; EMERSON's "Good-bye, Proud World" gives voice to it in some of the loveliest lines he ever wrote. The hermits of Oriental races, the various monastic institutions of the Middle Ages and of later times, are the practical (or unpractical) illustrations of the same spirit. And I venture to suggest that the attempts of many enthusiasts of recent years to establish independent and separate communities, communistic or otherwise, which aim to have no dealings with the bustling business world of competitive strivings and commercial or political rivalries, are also a form of the same

tendency. All these are efforts to *come out of the world*, to get clear of its low ambitions, to live above it, to dispense with it, perhaps even to despise it, till it comes round to their ideals and aims.

I should like, for the moment, to exploit the word "Sainthood" for this form of enthusiasm—to give the name of saints to all these would-be forsakers of the world. It may be a somewhat arbitrary application of the term, but it will serve my purpose happily, without, I hope, offending any sensitive mind. For, indeed, the word does, usually, stand for a life or character that is set apart, that is thought of as pure and holy by reason of withdrawal from that which contaminates or defiles, as the every-day world is supposed to do. It is, of course, also used of that rare human achievement—a life that threads its way among the gross or refined immoralities of modern society, full of sympathy and tenderness, yet stainless and undefiled, or with hardly a sign to show that thought or act of its own has soiled its robes. This, too, for us to-day, would mean sainthood, should we chance to come upon it in human form. But let the word now stand for the kind of aspiration which seeks to conquer worldliness by other-worldliness, to get above the world and its follies by getting out of it, or by pessimistic despair of it—which hopes to escape the hell of the world's iniquities by finding or creating a heaven which excludes them or (when they creep in) deports them, without trial, to the old country that bred them! For the moment, then, let the word "saint" stand for the monk or nun, or hermit or recluse, of any and every sort—religious, ethical, social, political; it might even include the so-called "Higher Thought" philosophers and healers, of a certain type, who live and move in the attenuated atmosphere of psychic elevation or seclusion.

But there is another way of response to the appeal which the "urge or impetus of evolution" makes, when it masters us from within, and we resolve to get above the worldling who is our neighbour, or just our own meaner self. We may achieve this, not by despising the world and running away from it, but by coming to closer grip with it and seeing further into the reality which abides within or behind it. It is possible to *look through* the outward show and visible appearance of things and to discern a spirit or vital purpose working there. And as we do this, and strive to enter into fellowship with that inner spirit or purpose, we become aware of something that answers to the best and noblest instincts of our own mind. In those moods of insight and contemplation, when we seem to touch or feel the very soul of the world communing with our own, a sense of kinship is made real to us; the spirit of nature or of humanity, or of both in one, reveals itself to the unworldly spirit in ourselves; and in that hour we *know*, in the deepest and most vital sense in which knowledge is possible to us. It is not very much a matter of thought or reasoning; indeed, the ordinary processes of thinking, by intellectual concepts and logical sequence, are mostly laid aside in such moods; we seem to surrender to the great Life of

* "Bergson's Biology" in *The Quest* for January, 1914.

things; we lie open to the inflowings of mysterious power; we let the "Over-Soul," as EMERSON called it, prevail within us and pour its light into our minds, its impulse of vast feeling into our hearts. And then we *see*, and what we see then is *truth*—the full truth for us, so far as, at that stage, we are able to receive it.

The classic passage from English literature, describing the experience to which I refer, is in WORDSWORTH's Tintern Abbey poem—the lines which tell of

That blessed mood,
In which the burthen and the mystery,
In which the weary and the heavy weight
Of all this unintelligible world
Is lightened—that serene and blessed mood,
In which the affections gently lead us on,

While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

"We see into the life of things"; and the life thus seen is not something to run away from or despise, in order to become what the nobler self demands. The reality we discern there, in the forms and operations of nature, in the strivings and conflicts of humanity, is still beyond our understanding; aspects of terror, as well as of beauty, confront us; the mystery and the immensity of it all may overwhelm us at times. But it allures and invites; it claims us for its own; Nature, at her wildest as well as at her sweetest; Mankind, when ruthless and seemingly self-destructive, as well as when gracious and affluent of love—both retain our fellowship and hold us to their hearts when we have seen and felt the fascination of their real life. For, of course, we belong to them; we are a part of their mysterious being; we share in the age-long movement whereof history and science, philosophy and religion keep such wondrous and appalling records. We cannot turn away; we love this surging and tempestuous order of things, this wayward, wicked, holy, suffering, rejoicing, inevitable world; we are bone of its bone, flesh of its flesh, soul of its soul. And when we see this, we know that our own sufficing, our own perfecting, the fulfilment of our highest ideals of good, is one with that slow mysterious process by which knowledge and beauty, wisdom and goodwill come to their own in the hearts and lives of conscious beings like ourselves.

So, then, I wish to claim for Seership a higher place than Saintliness, in the sense in which I ask to be allowed to use the words for my present purpose. The saints, who have tried to escape the world by withdrawing from its strife and turmoil, have not played much helpful part in the evolution of human holiness or social happiness and health. There have been times, such as in the Europe of the Middle Ages, or France of the seventeenth century, when aspiring souls could do no other than flee into monasteries, or like the Port-Royalists bury their splendid talents in the silence of lonely cells. But though something has been achieved thus by a few strenuous souls, whose names and writings have still their charm for us in meditative moods, in the main they were futile efforts, and

failed to check or to change for good the real life of humanity. But the seers who have "seen into the life of things" and loved that life without being submerged by its illusions, or blinded by its outward shows, these have saved their own and others' souls by throwing in their lot with the lowliest and finding their joy in the fellowship of the least and the worst, and so have helped to redeem the soul of society itself. The saint may be likened to SHELLEY's skylark, "Thou scorner of the ground!" but the seer is like WORDSWORTH's, who can "While wings aspire" keep "heart and eye"

Both with the nest upon the dewy ground.

Type of the wise who soar, but never roam,
True to the kindred points of heaven and home.

In a second article I will offer a homely illustration of my theme, and endeavour to indicate those qualities of mind and heart which would seem to be essential to Seership, or most contributory to its attainment in human experience.

W. J. JUPP.

A NEW TYPE OF CHRISTIAN.

WE witness in our day the emergence of a new type of Christian of whose peculiar psychology the average Rationalistic, and even Theistic, critic does not take at all adequate account. The type is not *new* in the sense of coming up to, far less of surpassing, such historic types as Juliana or A Kempis, but new only as being peculiarly fitted for giving a reason for the faith that is in it, especially when confronted by the most up-to-date arguments of the Rationalistic school. I refer to such a type generally as the devout Modernist in the Roman Catholic Church, of whom the late Father Tyrrell could be taken as the best representative in this country, or, perhaps better for my purpose here, to such a type as Dr. Fr. W. Foerster, a Christian unattached to any of the historic Churches, of whom some account has recently been given in these columns. Foerster is a man of out-and-out rationalistic, naturalistic, humanistic and ethical upbringing and nurture. He is an intimate in the very world of his Rationalistic critics, knowing its every nook and cranny and corner. He is an adept in the use of every weapon of its armoury. Yet, somehow or other, by a process not altogether unanalogous to the transformation—or shall we say transfiguration?—of the chrysalis into the butterfly, he has emerged into a world of supra-rationalism, supra-naturalism, supra-humanism, supra-ethicism—into the world, in short, of Christianity.

Now it is folly, and it is to court disaster, for the Rationalistic, or even Theistic, critic to attempt to relegate this type of Christian to the back-wash of the tides of progress. This man is not one of your ordinary babes in Christ at all! For he possesses not only the divine secrets that are not infrequently revealed to babes and

are hidden from the prudent, but he has also the worldly wisdom of the schools, and can cope with his adversaries on their own terms. He has only got above, or beyond, Rationalism, or Naturalism, in the sense that Rationalism or Naturalism is an experience he has outgrown. He is still a Rationalist, but how much more than a Rationalist! And, unlike the butterfly, he can revert to the chrysalis stage at will, and out-chrysalis the chrysalis. It is true that he has emerged into a new world whose categories are wholly different from those of the schools. But he can, if needs be, restrict himself within these academic categories—for he has passed that way before.

Thus, in his "Marriage and the Sex Problem" (the English translation of his "Sexualethik und Sexualpädagogik," Wells Gardner, London, 1912), writing as a psychologist, sociologist and educator, and not as a Christian (he has become a Christian as the result of being a psychologist, sociologist and educator!), Foerster arrives at convictions in regard to the sex problem which coincide with the principles of the historic Christian Church, and not with those of modern exponents of a "new morality," such as Ellen Key and Edward Carpenter. And "is it," he asks, "in accordance with the spirit of free inquiry to reject a genuine scientific opinion because it happens to be in agreement with the standpoint of the historic Christian Church?" It is impossible in a brief article to summarise the arguments brought forward by Foerster in a volume of some 250 pages. I can only refer readers to the text itself, and affirm that, throughout, Foerster challenges his critics to confront him solely as psychologist, sociologist and educator and not as Christian with the whole paraphernalia of bigotries which any mention of that word often calls up in their minds.

As regards one question which has exercised the minds of readers of THE INQUIRER, Foerster speaks with no uncertain voice. The late Father Tyrrell writes somewhere in his autobiography that "the question of the relation of Christianity to other religions is just the *whole* question." Foerster has arrived at conclusions in regard to this crucial and fundamental question which are striking in the unmistakableness of their conviction, especially when we bear in mind that they have been reached apart altogether from the influence of any religious training or atmosphere, out of the depths of his own psychology, and in the midst of a thoroughly rationalistic and ethical environment. He has become convinced, in short, that the Christian religion is the *sole* foundation for both individual and social life—that "once let men turn with sufficient earnestness to the central and inner problems of our existence, . . . Christianity will stand forth as the only true foundation of our whole life and civilisation." This is not even apologetic. It is faith, it is conviction—but it is also *intellect*. Again he writes:—

"Our modern educators are no more than beginners in the great problem of the care of souls and the development of conscience, and they would have done well to have learnt in this difficult sphere from the great spiritual

and psychological knowledge and pedagogical experience of the Church, instead of attempting to base themselves solely upon their own ideas and upon their own fragmentary experience."

In the light of all this a recent prophecy by a contributor to these columns that "the time is rapidly coming, if not come, when its (Christianity's) claim to finality will be recognised as a perfectly natural piece of spiritual arrogance" could only have been made in ignorance of such a contribution as this of Foerster's, and of such ways of approaching this question as are evidenced in Mr. Whitaker's powerful tractate, "The Finality of the Christian Religion," and in the no less powerful leading article, "Beyond Progress," in this journal of the 21st ult.

But even the very latest brand of Christian, spite of all his scientific armoury, may prove suspect! And under these circumstances it is encouraging to discover an almost equally effective protagonist in the enemy's own camp. Bergson assails the arrogance of the intellect with the complete artillery of the intellect, and emerges into a world of supra-intellect. I do not, however, refer here to his epoch-making contribution to what one might almost term thought beyond thought, but to a recent contribution of a brilliant young philosopher of Montpellier, Professor Jean Delvolvé, in his book, "Rationalisme et Tradition: Recherches des conditions d'efficacité d'une morale laïque." (Félix Alcan, Paris, 1910), who, writing as a Rationalist to the rationalistic educators of France, subjects both the traditional Catholic education and the lay moral education in France to a penetrating psychological analysis, and has almost succeeded in demonstrating even to Rationalists—has at least gravely perturbed them—that the traditional Christian educational psychology does prove effective for moral ends, whereas the current rationalist educational psychology does not. M. Delvolvé arrives at the startling conclusion, while keeping strictly to a naturalistic basis throughout, that the rationalist educator must, if he would prove effective, discover that something *effectual* which the traditional Christian education has managed to preserve, but which the secular rationalistic education has let slip through its fingers. He holds that the traditional education does frequently bring about an utter self-surrender to universal claims by means of its doctrines of God and Christ and the immortal life, its cult and worship and sacraments, and that the lay moral education, in order to become effective, must incorporate in itself what is proven to be psychologically efficacious in the traditional doctrine, while it nevertheless abdicates nothing of the rights of reason and of the spirit of science and of liberty. What he thinks is now required is a naturalistic transposition of Christian values into forms which will prove reasonably acceptable to the modern mind, and in accordance with the terms of modern science. I cannot summarise his arguments in this place—I have done so in the "International Journal of Ethics" for January, 1912.

The writer does not, as does Foerster, emerge into supra-naturalism, but he comes

very near to this, and it is my conviction that, steeped as he is in the Christian psychology, if he resolutely pursues his psychological explorations he will be forced to the conclusion, as a mere matter of logical necessity, that historical Christianity does provide us, as nothing else can or does, with "something beyond this fleeting temporal order—a heavenly standard of values." And I am no less convinced that science itself will increasingly aid us in taking up our stand resolutely not only for the supremacy but for the finality of the Christian religion. There only can we find a stay in an anarchic world. There only can we find a faith which shall yet overcome the world. And even the Goddess of Reason will be on our side if we are to judge by the contributions with which she has already supplied us.

H. H. JOHNSON.

HOW LANTY LIVES.

"THAT'S a fine day, Lanty!" said the Master, greeting the Man.

"It is, indeed, sir! As fine a day as ever came out of the heavens. Glory be to God!" replied Lanty, with the habitual piety of the Irish peasant.

The Master was looking down upon the Man from the brink of a deep dyke, at the bottom of which Lanty was fashioning a drinking-place for the Master's cattle. Lanty was barefoot, and stood ankle-deep in mud and water. His shapeless brogues, his ragged socks lay on the bank as he had kicked them off; a sordid, pathetic blot upon the fresh, exquisite spring verdure beneath them.

It suddenly struck the Master that Lanty must be taking the beauty of it all pretty well upon trust. From where he stood, wielding a skilful shovel among the slime and water-weeds, nothing could be seen of the flowery grass, the young adornment of the trees with their half-opened foliage, the hawthorn hedgerows, fragrant and beautiful. An ideal working-place, where the sun shone and sweet airs blew! Fancy a factory, now, or a mine! But . . . what if Lanty was always down too far?

The Master was sub-consciously aware of Lanty's probable point of view, for he was troubled by some imagination and much power of sympathy. Also he himself had had personal experience of wrestling a living from Nature, out away on a lonely farm in one of the Western States. He therefore knows that farm work, even on your own land, may pall. Doubly tedious must it be, when, whatever the result of your labour, it affects the Master only. You just draw your wages. Whether you "mitch" or put your back into it, it's all the same. This makes you stale.

To counteract this, if possible, the Master talks to the Man, passes on the daily paper to the Man, and has now given this job of constructing the water-hole to him. We all are fascinated by a play with water. And the Master knows Lanty to be a clever fellow, with a considering, inventive faculty, the which, when you possess, it is a pleasure to

exercise. Lanty would have made a tip-top engineer.

Now, smiling, fickle May sent a blast abroad, keen and strong. It whistled along the dyke, and filled the Master's soul with remorse as he remembered Lanty's rheumatism.

"There's not much fun down there, Lanty!" he said.

"Troth, sir, there's not much fun in any of it!" quoth the Man, with the strange stoical cheerfulness of his class. The Master felt a qualm.

"But you should be used to it all by now!"

"Ay ought I! if ever anyone was! But does that make it any better? To start at the black labour, when you're no more nor the hoith of a bee's knee, weeding turnips till the fingers ud be dropping off of you with the cold and wet; then by degrees able to lead a horse; then ploughing, hay-making, harvest. I remember to be very proud when I hired at the farmer Murphy's beyant there for six shillings a-week and my food—and I with a houseful of children and a shilling a-week rent to pay. Only for the Woman (wife) I happened on . . . but she's gone, God rest her soul! Died on the twelfth babby—I often wonder how she kept their eyes open at all."

The Master remembered that epoch, and how it had been said that Almighty God must have some little way of His own, unnonst-lek (unknown) for keeping the full spoon with a long weak family like Lanty's.

"But things are better now! Wages are higher, and your boys earning—and your plot of land. . ."

"Ay!" said the Man, without, however, the enthusiasm that might have been expected, "there's the plot—grows potatoes and wheat—it's worth something. But you have to work middling hard to get a crop out of it! and you'll not feel so very anxious to go dig and plant there at night, and you after putting a day's labour over you! But there's where it is! You do get sick and tired. Go out in the morning, to work; come home at night, too bet-up almost to eat your supper, only wanting to get your head down on the bed, the way you'll be fit to work again the next day. But, sure, a body must take what God sends!" As Lanty spoke he was leaning on his shovel, an attitude he often adopts. Truth to tell, he does not kill himself by working too hard! Leniently the Master observed the Man, admiring, not without a shade of envy, his lithe, well-proportioned figure, preserved to middle age by spare diet and steady work. With what easy grace does the Man swing pitch-fork or axe!

"He'd knock spots off any of us, if he had the chance, at tennis or golf!" muses the Master, who is growing a bit short in the wind, and stout.

But he is fond of a game still; Lanty mows and rolls the courts for him. He hunts; Lanty stops the earths, and may get a stray shilling for opening gates. When the hounds meet anywhere handy, cart-ropes wouldn't keep the Man at his work. You'll see him and his kind following the hunt for hours. The huntsmen, the horses, and the hounds make a brave

pageant in the grey lives of country workers.

"It's getting late, Lanty!" says the Master.

"Sure isn't it doing that since breakfast!" says the Man, with a laugh.

"There's the Angelus. . ."

The Man takes off his hat as the sweet, solemn bell sounds forth its call; his lips move in prayer. I think the Master joins him, though the bald ritual of his Church does not enjoin this simple devotion.

Master and Man stroll away together through the quiet evening fields.

"You'll be having early beef there, sir!" says the Man, as they pass through the sleek cattle, unfretted "maw-crammed beasts."

The Master nods silently.

Beef, yes! but not for Lanty. Pleasure, beauty; but his work lies so that he doesn't see it. Not much fun in any of it, is there, for Lanty?

But what is to be done?

K. F. PURDON.

BOOKS OF LIFE.

AMONGST the many ideas—"good stunts," in her vernacular—imported by an American student fresh from college and adventurous travel in the Wild West, was that of a somewhat arbitrary selection of "Books of Life." It professed to be a choice of those that

Saw Life steadily, and saw it whole, and it chiefly consisted of the great poets, though Marcus Aurelius and Thomas à Kempis were included. The test was vitality, and it was required that the principles should be capable of direct translation into the actions and conduct of everyday life.

There is something pathetic yet hopeful in this classification of the world's greatest books. The idea appeared in England several years ago in Sir John Lubbock's list of the "Hundred Best Books," and still continues in cheap library sets, and the countless new popular editions of oddly assorted standard works. An ideal library is not formed in this way, but should be, as it were, an expression of the development of the personality, a gradual accumulation of hard-won volumes that are regarded as friends by their owner. But these selections are a recognition of the value of literature, and of the high truth that the end of reading is not the mere acquisition of knowledge, but the attainment of wisdom and understanding.

All great literature is representative of life in the widest sense—that of the universe as well as the individual—but the "Books of Life" are those that present the deepest, clearest, and simplest symbols. But personal needs must be different, and the American student's own list—chosen from the publisher's selection—would have failed to satisfy any other in our circle of friends. One student cared for little besides the Bible, Plato, and Browning. Another, a nature-mystic, pinned her faith to Emerson, Carlyle, and Wordsworth. Even the same mind may outgrow its first loves, and find new symbols as it grasps fresh ideas, lifts the

veil of a new language, and discovers another literature or develops stronger and wider sympathies. It was a surprise and disappointment to find that the American student thought little of Wordsworth and less of Emerson, and, singularly enough, never mentioned the supposed representative poet of young America, Walt Whitman. This was probably due to idiosyncrasy, for although she quoted with rapture the "most musical, most melancholy," quatrains of Omar Khayyam, who had an honoured place amongst her "Books of Life," they shared her inconsistent affections with essays by smart and epigrammatic modern journalists who extol action as the true aim of life.

But action is little more than a dream to many fettered souls—the inner life is their reality, being and knowing their vocation. Many poets have been of this order, and the saints—what are their records but pœans of triumph, as they "led captivity captive" by the transcendence of limitation? Life appears to such souls as a process, a becoming, a progress through faith and hope and love, towards a final consummation which is the true self-realisation. For them, also, in their degree, life is a pilgrimage, a journey, an ascent towards a vision of the supernal Light that shines through the painted veil of appearances. And it is the saints and poets, not the scientists and philosophers, who seem to know whither they go and the way; and their institutions are usually of greater practical value to us than treatises on metaphysics, or the discoveries of the scientists.

Undoubtedly the greatest teachers of the meaning and purpose of life have been Eastern by birth or sympathy. But Oriental ideas and methods generally seem strange and difficult to Western minds, which refuse to believe that the tangible things of the world are *maya*, illusion, and that the intangible experiences of the inner life are nearer to the true reality. The Western mind must still be taught by symbols—a Church, a Book, a Sacrament, a code of Ethics, or the love of Humanity. Something definite to be believed, something practical to be done—these are essential to the Western, and activism is a characteristic development of the most religious modern philosophy. Upon this foundation of practical ethics and social reform, a spiritual temple such as the world has never yet seen may arise in the future. For, as Platonists and mystics have always insisted, the "active virtues" are the basis of the higher life, and where this is weak the superstructure may be beautiful, but it will never be safe. Therefore, those who would teach the West to take its share in the building of the Temple of Life, do well to demand the practice of the social virtues, and the translation of principles into action, though this may seem to retard spiritual progress. Hence the Books of Life for the modern world are not the Upanishads of India, or the Hermetic teachings of Egypt and Greece, wonderful and enlightening as these writings are for the mystics of all time. It is life in action, in symbol and sacrament, that the modern mind understands, or desires to experience in order that it

may learn wisdom. It seeks its philosophy in the novel, the drama, or in history and biography. It cares little or nothing for abstract reasoning; it demands life in form, expressing itself in action—concrete humanity, in the individual or the community. It is the spirit of the Renaissance—and may be the herald of the birth of a new consciousness, and a fuller life for all.

And what are the books that may become the teachers and the guides of this generation—truly such an age as that foreseen by the prophet, when "many shall run to and fro and knowledge shall be increased"? The list must be as eclectic as that of the American student, for the only vital books are those that make a personal appeal to the individual. But it is safe to say that Browning is still the great poet-teacher of the century, for however the popularity of his longer and more "obscure" poems may vary, "Paracelsus" stands alone as the great symbol of the poet-soul facing the mystery of life's purpose and the way to fulfil it. "Rabbi ben Ezra" is unapproachable as a justification of life's discipline from the religious point of view. "Abt Vogler" and other Art and Music poems give the artist's standpoint, and "Christina" and many other love-poems fill up all that is wanting in the philosophy of this truly universal poet. Truth, Beauty, Goodness, and Love the Unifier—all these aspects of Life are seen by him in a stronger light than by any other poet of his time. There is much valuable teaching in Tennyson's "Ancient Sage," but it is essentially a mystical poem and would not appeal to all. Swinburne's chorus from *Atalanta* is a glorious piece of music, an inspiring song of enchantment, and a vision of humanity before which all that is small and mean seems to fade and vanish away. But these are poems for idealists only. Robert Louis Stevenson's verses and essays are of a different calibre. They belong to the world of effort and achievement, of stoicism, rather than optimism, but their message is one of encouragement and uplifting.

Joy to endure and be withstood—
Lord, is not that enough?

Probably the "Books of Life" for the eager souls of this generation are still Walt Whitman's "Leaves of Grass" and Edward Carpenter's "Towards Democracy." It is easy to criticise their formlessness, their lack of precision in ethics and economics, and their confusion of principles with an emotion that sometimes verges on sentimentalism. But they are books of life as it is and may be, books of brotherhood, of justice and mercy to man and beast, of faith and of hope for the world. Nothing daunts these optimists—neither sin, ugliness, pain, disease nor death. They know that life is holy and good and beautiful in itself, however the form may change or decay. For them as for the Hebrew prophet, "God is in His holy Temple" of the Universe—and whether the earth keep silence before Him, or whether it "sing a new song" of His glory, it is done in "all reverence for the Divine Life. Uncouth, over-zealous, and a little barbaric, the modern cultured world may judge these poets, especially

the pioneer and breaker of traditions. But the sense of conflict in the poems is of itself a proof of their ethical ideal and spiritual value. It is no superficial Pantheistic content with things as they are, and a world in which there is no real difference between good and evil. It is rather a joyful acceptance of a strenuous conflict through which new power may be gained by defeat and victory alike, since it is an age-long test in which the combatants are engaged, and no one event can decide the issue. Because the purpose of evil is the strengthening of good, these daring prophets hail it as the servant of Righteousness. This teaching is, like Goethe's, strong meat for babes, but it is not poison, and just as Goethe nourished Byron, Carlyle, and the greater Victorians, so the poetry of Walt Whitman and Edward Carpenter may be the intellectual food of the giants of the future. At least they have faced the sternest facts of life, and striven to see it whole—not steadily, perhaps, but in the sudden gleams and dazzling visions of a glory to be revealed. "Vistas"—that favourite word of Walt Whitman—expresses the character of these strange and seemingly formless poems of the present and the future. They range from the dust to the star, and glimpse eternity—they are books of eternal life.

M. F. HOWARD.

THE LIVING WATERS.

THOU, God, livest thy divine life within the channels of our earthly needs.

Thou pourest thyself upon the world through us; thou sendest us forth as streams of the living love, as workers of the works of God, as discoverers and explorers of the world, as an endless stream of living souls and loving lives, pouring thoughts of truth, goodness, toil and industry forth upon the world around.

Now will we go forth to life on earth anew; we will rush forth from the well-spring of God; we will carry thy spirit, thy purposes, thy joys and thy sorrows forth into the world.

Now will we thank thee afresh for the feet thou givest us, that we may run upon the errands of mercy and compassion, that we may walk in the paths of goodness and truth, that we may move about in the world and be active and energetic upon the earth; that we may run and not be weary in the service of God, and walk gladly in thy ways and not faint.

Now will we open our eyes to the glory of the flowers and the fruits, and gaze in wonder upon the infinite variety and beauty of the world around us.

Now will we scent once more the sweet perfumes of the fruits, and fragrances that make so swift a response around us to that knowledge of God and of his goodness which ever wells up afresh within. We will feel the sweet response of meadows, gardens, and orchards in the world without, responding to the scent of the living waters in the soul within.

Now will we listen to the songs that all the birds are singing when day dawns

over the hills, and when evening sets across the sea; when the songs and the singing of the world around us re-echo the songs and the singing in the heart like singing streams of gladness, like slow, sad music of sorrowfulness; like tragic choruses of the divine anger and chastisement for our sins; like sweet, soft melodies of mercies that endure for ever—the divine music within, the harmony of the music of God, our reconciliation with him.

Now, therefore, we behold both the land and the sea, and the ships upon the sea, and the men upon the ships, that, like children, sail them on the wondrous deep. And the cities of men upon the seashore—and the anxiety—and the business—and the care. And we behold each man in the outer stream of the outer world, and lo! upon his careworn face is the mark of the soul, of the concern how to live rightly; the sense of sadness and sorrow, and of the rebuke of God, and of the just and honest judgment of heaven on every wrong.

And lo, our hands and our feet! To move about among these anxious men and women and to work God's will; to work righteousness and truth, honesty and justice; to help and strengthen our neighbours; to heal the sick, give strength to the weak, relieve the oppressed, with divine sympathy; to render heavenly aid; to minister to the needs of the souls that toil on earth in all their tragedies, their agonies, their sorrows and their difficulties; to be friends, to be neighbours, to be lovers and helpers one of another—here is our work for God.

WILFRED HARRIS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE DECLINE IN PUBLIC WORSHIP.

SIR,—No truer word can be expressed on this subject than that contained in the latter portion of Mr. Joseph Wilson's article in your current issue.

When he says, "Our services must meet and satisfy the yearnings of the soul. . . . What men need is what men have always needed—spiritual power for service in the everyday life," and "The demand of the church must be for absolute surrender to the will of God," he has touched the very core of the matter. The churches fail, partly because they play too cheap a game, and they do this in order to get the wherewithal to carry on their existence. The whole tendency of the age, and the organisation of society, commercially and industrially, is such as to bring organised religion into disrepute among thinking men; they see the utter discrepancy between the teaching of Jesus and the heartless cut-throat competition of present-day business, and the policy of selfishness which dominates the dealings of man with

man, both individually and nationally, and they decide, either to worship God in their own way, without the aid—and expense—of churches, or not to trouble about him at all. In the former course who can blame them? In the latter they are entirely wrong. And the church authorities try one means after another to get people to join—societies, clubs, sewing meetings, socials, dramatics, dances, and so on; and the acquisition of spiritual power, and the increase of faith in the living God has to take second place, and is usually reserved for two hours on Sundays. I say *has to*, for it would seem under present conditions that if churches declared they existed for purely spiritual purposes they would be without congregations and without funds. This is the pity of it. I do not condemn social life in connection with churches, far from it, but this does not "meet and satisfy the yearnings of the soul," and it is for this that churches exist.

Ministers may preach sensational sermons, may launch out into politics, socialism, or any kindred subject, but they will only attract that class of person who seeks novelty, or who is entirely wrapped up in the particular subject in question; and they will alienate those who want spiritual food, who hunger and thirst after righteousness, who seek to know God. Much more might be said on this subject—the unsuitableness of some church buildings to inspire feelings of worship, the suitability, or otherwise, of some of our leaders, methods of work, and so on; but when all is said and done, if a church does not minister to the deepest instincts and the highest aspirations of the soul and demand "absolute surrender" of the will of man "to the will of God," it is not fulfilling its mission, and had better close its doors.—Yours, &c.,

W. L. TEASDALE.

Wolverhampton, July 15, 1914.

SIR,—I have read with much interest the exceedingly suggestive article by the Rev. Douglas Robson in your issue of July 4 on the "Decline in Public Worship." May I offer a few remarks from a layman's point of view? I thoroughly agree with most of what Mr. Robson has said, but is he correct in suggesting that the middle class is even gradually disappearing? No doubt combines and limited companies are constantly absorbing the small trader and manufacturer, but these larger concerns must, and do, employ large staffs, not a few of whom are responsible and well-paid men of the middle class. Apart from this, it surely follows that in any country where educational facilities are liberal the middle class must sooner or later increase. And this is of importance to us, for, as Mr. Robson points out, the churches have received the bulk of their support in the past from the middle class; and it is from this class primarily that we are to look for any revival in church interest in the future.

A change has, however, been going on for some time in our middle-class religious families. Church on Sundays when many of us were children was as regular as our meals. But now parents and children alike go to church as and when they choose. I can think of dozens of families almost,

who, 10 to 15 years ago, were regular churchgoers, but who to-day, without being any less religious, are comparatively indifferent. Many spend their time, as Mr. Robson suggests, quietly, by doing a little work in the garden, or by visiting their friends.

Mr. Robson surely touches the root, or, at any rate, one root of the trouble, when he asks whether our church methods, organisation, &c., suit the requirements of this age, as they did those of the preceding generation. One often hears complaints as to church finance. It is said, and with truth, that a business run on the same lines as those of an average church would soon come to grief. Money is spent for various purposes, and for all kinds of societies. Even in normal times concerts, bazaars, lectures, and every conceivable way of raising money are organised, and the man in the pew cannot easily avoid subscribing one way or another to many objects, some of which he feels are not absolutely necessary to the welfare of his church. Then when large outlays such as structural alterations are contemplated, a loan from the bank is arranged, and upon the members is the responsibility of liquidating the debt. Is not the layman justified in objecting to this sort of finance?

Again, theological differences within the church have something to do with the poor statistics of to-day. No organisation can expect to succeed when its leaders not only differ, but refuse to agree to differ! Is it too much to hope that in the future theological differences may be discussed more in private, and things which are agreed upon confirmed in public?

Mr. Robson has pointed out many counter attractions to the church, and others might be named were it necessary. It is admitted on all sides that the general tendency of modern life militates against, rather than for, public worship. Yet one cannot, after all, avoid the uncomfortable feeling that a vast number of people would attend church to some extent if they felt they could get any good from it. They would waive the question of bad finance, they would care little for current fashions or tendencies, they would even be blind to internal theological trouble if through the medium of church life was made happier for them. And this brings the layman to ask one or two questions, in all friendliness, of his ministerial brothers.

Does the minister always *know* his congregation? The worries of business life and the exacting ties of home life are not less to-day than in times gone by. And the practical problems of life to-day are as great as ever. What does the average minister know of business life, of the office, the shop, or the warehouse? Most ministers spend some years in a training college. During that time how much do they see of the world they are to minister to? They read books; do they read men? A young man comes down from college with a full knowledge of what is going on in the theological world of his day. Very good; but does he also know what is worrying and perplexing men and women, injuring their moral and spiritual health? Can he really lead a congregation in prayer? The hymns he

asks his congregation to sing, are they expressing the needs and feelings of to-day in the language of to-day? And can he make the men and women he addresses instinctively feel that he is in deep sympathy with them, and, *knowing* their difficulties, point them to a clearer and happier atmosphere?

I am not for one moment suggesting that the trouble is all on the side of the pulpit. I know full well it is not. But I cannot, as an interested onlooker, shut my eyes to the fact that whether orthodox or otherwise, Anglican or Plymouth Brother, the man who really knows the needs of his day and of his congregation, who will grapple with their problems and really help spiritually the individual members of his church, is *not* among those who have to record a decline in public worship in their churches.—Yours, &c.,

W. H. RODGERS.

Norbury, S.W., July 11, 1914.

SIR,—The interesting—painfully interesting—articles in *THE INQUIRER* on the above subject provoke discussion. “Why don’t people go to church?” May I say it is all a question of supply and demand. The supply exists—the demand doesn’t. Why is there such a poor demand?

As a mere layman I think I can see faults on the part of the church, viz., the ministers, and also on the part of the laity. Let me take the case of the latter first. As regards the intellectual aspect, the prevalence of agnosticism, the impatience with outworn creeds, I do not believe that these things enter at all largely into the question. If they did, there would be a rush for seats in every Unitarian church. One has yet to learn that in proportion to the liberty of the pulpit there is a corresponding increase of members in the pews. This is not so. Again, it is said that the modern man cannot attend church because he would be aiding in an organised hypocrisy. It is a contemptible argument, and, as a rule, is not believed in by the speaker himself. One might mention other reasons. Have we not heard them again and again—poor music, poor preaching, poor cushions, poor everything? I really believe that many men hold themselves superior to the foolish, antiquated, old-fashioned habit of attending divine worship.

Now I am going to make a statement entirely open to confirmation or otherwise. The folk in the main who never attend church seldom, if ever, attend intellectual gatherings of any kind. Debating societies, literary meetings, social study assemblies, political discussions, are left severely alone. Their reading takes the form of the lighter side of the very light halfpenny newspaper, with the addition of certain weekly journals which, too often, seem to be written for the edification of fools. In the matter of politics I shall be told I have made a sad mistake, that the crowded political meeting is a sufficient answer. Precisely! But under what conditions is your political meeting crowded? It is only when excitement reigns, when passion is aroused, when curiosity is urgent, when there is a prospect of some

fun. Under such conditions—not difficult to realise—one might fill the largest church in Great Britain. But it would deceive no one into the belief that the public taste had ripened about church attendance. Start your political study class, and then see where the members are! Advertise a special economic conference and watch the magnificent audience which will not appear! In my opinion, the men and women who would, and who do, attend serious discussions on politics and the like are representative of those who would, and who do, attend churches. . . . Again, our Sundays are, for the most part, made up of special indulgence of the flesh. Frequently we eat and drink too much, we stay longer in bed, we cultivate the drawing-room sofa, we affect a state of convalescence. One asks very seriously whether all this makes for a due preparation for attending the house of prayer.

As a layman I could say much more about our faults of omission. I must confess I am tired of hearing so many miserable excuses that intelligent people indulge in. Just a word about the ministers. Services could be brightened; imagination might be more employed; sermons might be made more cheerful. There is a legend in Liverpool that Charles Beard once remarked he always liked to know the state of the cotton market before preaching to his congregation. Perhaps there is far too much “preaching” in the pulpit! The sermons which have most affected me have been of the “non-sermonic” character. The quiet, forceful appeal, delivered in a natural manner and having the bearing of a talk beside the study fire, has, in reality, a peculiar value of its own. Artificiality is the curse of religion. I am persuaded that no minister wants to be artificial, but I am also persuaded that unconsciously the spirit of artificiality often creeps in and spoils the service.

The warm note of personal attachment between pulpit and pew is also needed. If a sermon—as it often does—brings happiness and consolation to us, we, the laity, tell everyone about our joy—that is to say, everyone with the exception of the source of our pleasure. Surely this is an apt illustration of the curse of artificiality.—Yours, &c.,

W. H. JACOBSEN.

Liverpool, July 13, 1914.

JOSEPH CHAMBERLAIN AND TEMPERANCE REFORM.

SIR,—Neither in the Notes of the Week nor Mr. Thomas’s sermon, nor the memorial notice of Mr. Chamberlain, was any reference made to the splendid work which he did for temperance, and, as I think that no account of his life, however brief, should omit some mention of the late statesman’s attitude towards “the curse of the country,” as he rightly described the drink trade, I should be glad if you would give me an opportunity of recording the fact.

As municipal reformer, as Colonial Secretary, Mr. Chamberlain’s influence told heavily in favour of temperance

reform, and he had the courage of his convictions, as is proved by such utterances as, "If I had a magic wand and could destroy in the people of England the desire for strong drink to-morrow, what changes we should see; we should see our taxes reduced by millions sterling; we should see our gaols and workhouses empty; we should see more lives saved in twelve months than are consumed in a century of bitter and savage war." And, again: "A priest-ridden people are to be pitied, but a publican-ridden people are to be despised."

He was optimistic enough to hope that the two great political parties would combine "to arrest the growing evil which is even now the curse of the country, the disgrace of our boasted civilisation, and the despair of our social reformers." Since those days a third party has arisen which is likely to do more for temperance than either of the older parties, and the work of such men as Mr. Chamberlain has made the task easier. More such are needed to-day, and (to quote Mr. Chamberlain again) "anything that can be done to diminish this terrible sacrifice of life and happiness is well worthy of all the attention and study which we can give it."

—Yours faithfully,

E. F. COWLIN.

Forest Hill, S.E., July 15, 1914.

JOSEPH CHAMBERLAIN AND CARTER LANE CHAPEL.

SIR,—In your notice of the late Joseph Chamberlain you state, as do other papers, that he was a Sunday-school teacher at the Church of the Messiah, Birmingham. But I have seen no notice of the fact that before he left London at the age of eighteen he was a Sunday-school teacher at Carter-lane Chapel while my father was minister there, as stated in "These Eighty Years," Vol. ii. p. 87. May I add a story I heard some time ago. At an early committee meeting when plans were discussed for the founding of Birmingham University, Joseph Chamberlain declared that the first building to be erected must be a Sienna Tower. Everyone else opposed this idea, but he was the man who knew what he wanted and how to get it, and in an hour's time all came round to his view; and there the tower stands.—Yours, &c.,

H. SHAEN SOLLY.

Parkstone, July 13, 1914.

"NEW THOUGHT" AND MRS. EDDY.

SIR,—In a report of the first International New Thought Convention, appearing in your issue of the 11th inst., there is a statement that New Thought claims Mrs. Eddy as its god-mother. I would like to say that Mrs. Eddy has never had anything whatever to do with the New Thought movement or its formation. She is the discoverer and founder of Christian Science, which is the antithesis of that system.—Yours truly,

CHARLES W. J. TENNANT.

Talbot House, Arundel-street, Strand, W.C.,
July 14, 1914.

CO-EDUCATION.

SIR,—In continuation of my letter which appeared in your issue of April 25, could you spare me space to make known two recent German essays of high social and educational value—(a) "Co-education in Denmark," *Frauenbildung*, Heft 3, 1914; (b) "Co-education in Russia," *Archiv für Pädagogik*, Teile II., Jan., 1914.

In the last six years the number of Russian technical and commercial schools open to both girls and boys in all parts of the empire has greatly increased, as has also the number of girls attending the many mixed teachers' seminaries.

Articles on co-education in Germany and Denmark appeared in *Women's Employment*, June 5 and July 17, 1914.

I should be grateful if any of your readers could inform me of any recent literature regarding co-education in the secondary schools of Holland, where it has been so long in practice.—I am, &c.,

J. G. COCKBURN CURTIS,
Lt.-Colonel (retired).

11, Alexandra-road, Walmer, July 14.

BOOKS AND REVIEWS.

CHAPTERS IN THE HISTORY OF RELIGION.

Die Religion in Geschichte und Gegenwart. Handwörterbuch in gemeinverständlicher Darstellung, unter Mitwirkung von H. Gunkel und O. Scheel herausgegeben von F. M. Schiele und L. Zscharnack. In five volumes, half-bound, M.145. Tübingen: J. C. B. Mohr (Paul Siebeck).

THE fifth and concluding volume of this admirable work appeared at the beginning of the present year, and the publishers promise a supplementary volume, with a systematic survey of the contents, corrections and additions, and a full index.

"Religion in History and in the Present Day" is a fine achievement, which amply fulfils the promise of its title. It furnishes, as we said in a notice of the second volume three years ago, a demonstration in force of the liberal religious movement in Germany, and the editor, with his many fellow-workers, Gunkel, Scheel, Bousset, Titius, Troeltsch, Heitmüller, Johannes Weiss, Baumgarten, to mention only a few of the chief helpers, are to be warmly congratulated on the completion of their work. The first editor and practical originator of the undertaking has, unhappily, not lived to see the end. It was Dr. F. M. Schiele, to whom we owe also the remarkable series of the *Religionsgeschichtliche Volksbücher*, who laid the foundation of this greater work. It was his idea. He produced the first sketch of the ground to be covered, and organised the whole undertaking; and although he was obliged by the failure of his health to relinquish his task as editor-in-chief into the capable hands of Dr. Zscharnack, the *Encyclopædia* remains a lasting monument to his faith and zeal, and his devoted service to the cause of truth and religion.

The final volume is as rich in interest as

any of the others, and bears perhaps most decidedly of all marks of the struggle to secure within the necessary limits the due representation both of the historical treatment of religion in the past, and of the urgent problems of the present day. Thus Biblical scholarship and the historical and philosophical treatment of religion hold their own in the articles on Miracle, "Wunder" (23 cols.), and Baptism, "Taufe" (24 cols.), and other lesser articles, such as the interesting study of the first Christian community, "Urgemeinde" (9 cols.), and "Theismus" (11 cols.); while the modern interest, especially for Germans, finds full scope in Baumgarten's article "Wilhelm II., Deutscher Kaiser" (22 cols.), which deals very fully, and with some courage, with the religious utterances of the Imperial head of the Prussian Church, and concludes with a section on the Kaiser's attitude towards the democracy and the social aspirations of his people, and his own persistent efforts after social betterment. The religion of the Kaiser's grandfather, Wilhelm I., unimaginative but sincere, is also the subject of a sympathetic article (8 cols.) by the same writer. An example of contrast in editorial selection may be noted in the column given to C. M. Sheldon, author of "In His Steps," and the more meagre article on Servetus. There is a brief notice of C. W. Stubbs, though neither his advancement from the Deanery of Ely to his bishopric, nor his death, is recorded; and of the elder Stubbs, the late Bishop of Oxford, there is no mention.

The modern interest is further admirably represented in the article, with the thoroughly German compound title, "Volksbildungsbestrebungen" (8 cols.), by Emil Fuchs, whose election as Traub's successor at Dortmund the church authorities refused to confirm. The value of University extension and Settlement work in this country is fully appreciated, with due record of similar efforts in Germany, while the fine lead given by Germany in the matter of national insurance is described in the article on "Volksversicherung." Another instance of earnest modern effort we have in the article by Helene von Dungern, "Sittlichkeitsbestrebungen" (8 cols.), with its tribute to the heroic work of Josephine Butler, and its reference to the White Cross League, founded by the late Bishop of Durham, which has gained wide influence in Germany and Switzerland.

Three other articles among many we select for brief reference, and first the illuminating study of the religious art of Spain and the Netherlands in the 17th century, by Professor Franz Bock, of Posen (27 cols.), which illustrates in a very helpful way the contrast between the overpowering art of Rubens, the Catholic, under Jesuit influence, sensuous equally in his religious and worldly subjects, and the far deeper and more moving spiritual force in the work of Rembrandt, who grew up amid the heroic conflict of his people for liberty. Rembrandt Professor Bock hails as the greatest master of Christian art, because of the great religious as well as artistic genius in him.

Then there is an article, most timely in its appeal, though it strikes one rather as a paper suited to a religious congress than as a dictionary article, "Volkskunde, religiöse",

(7 cols.), by the late Professor Drews, of Halle, a plea for the study of the actual mind of the people on the subject of religion. The article begins by pointing out that the majority of the clergy, trained in a different world of thought, and ignorant of what is going on in the mind of their people, fail of any helpful contact, and preach habitually over the heads of their hearers. This is particularly the case in village communities, but also among an industrial population and in other ranks of life, and the plea is for serious study and a thorough survey of this great and varied field of knowledge, practical acquaintance with which is essential to effectual ministry.

We have left to the last the article to which many of our readers will turn first, and with special interest, the article on Unitarians, "Unitarian" (6 cols.), by the Rev. Gertrud von Petzold. It was a difficult subject for a new comer into the Unitarian fellowship to deal with, and Miss von Petzold has succeeded in giving an excellent and well-proportioned survey of the Unitarian movement in the early Reformation time, and in Poland and Hungary, and then in fuller detail of the movement in England and America. But the opening definition is unfortunate: "Unitarians are adherents of the Unitarian Church, who emphasise the doctrine of the unity of God as opposed to that of the Trinity, and reverence Jesus Christ as a divinely inspired teacher." The article itself shows that through long periods of the Unitarian movement there was no "Unitarian Church," and it is hardly too much to say that the majority of Unitarians have never belonged to such a church. Then as regards our own people, the divergence of judgment is well known as to the justification of the use of the name "Unitarian" for what are essentially free churches. An article which recognises Martineau as the leading champion of the Unitarians of the 19th century should certainly not have ignored that point in their history. Two or three errors of statement it will be well to note. Speaking of the broadening movement among the Presbyterians of the 18th century, Miss von Petzold says that by the Toleration Act they were pledged to the Trinitarian dogma, and "on that account kept to their old name," the inference being that otherwise they would have called themselves and their churches Unitarian. But that certainly was not the case; and again, the second of the two periods into which Unitarian history is divided is not accurately described as beginning with the founding and open recognition of Unitarian churches. The churches, for the most part, were already there before they became Unitarian, and the period did not begin, but rather culminated in the prevailing influence of Priestley's rationalism. Then in the third period, which is said to have begun with a new birth due to Channing's influence, Parker is loosely coupled with Channing, and put in point of time before Martineau. It is said that Martineau was "influenced by Channing and Parker," when he published his "Rationale" in 1835, but Parker was then a young man of twenty-five, as yet unknown to the world of religious thought. It was Emerson's Divinity School address in 1838 which first stirred him to speak out. Other errata are

the dates of J. F. Clarke, which should have been 1810-88, and the spelling of the names Gannett and J. J. Tayler.

We have noticed the successive volumes of this dictionary with growing interest, and trust that what we have been able to say has been sufficient to indicate the quality of its living touch upon questions of present-day religious life, and its value to students of the history of religion. The high standard of its scholarship and the impartiality of its tone have been widely recognised in Germany, and not only by those who share the point of view of the large body of contributors. It is a work for the general reader to whom German is no barrier, provided he is seriously interested in religious thought and life. To such it will prove a welcome and most helpful companion.

V. D. D.

THE Cambridge University Press will shortly publish "The Church of England and Episcopacy," by Dr. A. J. Mason, Canon of Canterbury. The author has shown the views of Anglican writers, from the Reformation onwards, on the origin and sanction of episcopacy and on the relation between episcopal and non-episcopal bodies. While not claiming to be impartial, Dr. Mason endeavours to show both sides of the question, and offers his book as a contribution towards the solution of the questions raised by the Kikuyu Conference.

FOR THE CHILDREN.

THE REDSHANK'S STORY.

I.

"A SECOND brood! Do you really imagine, Mrs. Greenfinch, that I could rear two broods in one season? If you do, it proves that you know little about what it costs redshanks to rear one nestful. A second brood, indeed!" As she spoke, the bird raised herself to her full height on her long red legs, and looked right and left to see whether her three children, running about in the long wet herbage, were quite safe. She was standing on a high stone wall which enclosed a great field which had a pool of water—partly salt—at one end, and two or three wide ditches running across it. "I might manage it if we could keep our health in the close air and depressing gloom of a wood. We redshanks must live in the open; with all its perils it is more endurable than a stuffy wood."

"But we don't find the wood stuffy; neither do the owls or wood-peckers, or a host of other birds."

"Difference of constitution, I suppose," replied the redshank. "We require much exercise. We spend the winters in the open, too, on the other side of the railway embankment."

"What is it like over there?"

"Have you never been to see? My good bird! What you miss by never leaving your wood! Beyond the embankment there is a great bay full of beautiful

blue sea water when the tide is up, and when it goes out there are miles and miles of sand and mud, where you can always find plenty to eat."

"Plenty of seeds?" asked the other bird, thinking of her own winter food.

"No seeds, but worms and tiny shell fish. It is fun to dig for them in the soft wet sand. We never eat seeds, even when we come into these grassy flats to make our nests. We came in May."

"Yes, we all knew when you had arrived for we heard your cheerful 'leero-leero leero' ringing down the long ditch; and it was a pleasant change after the everlasting 'pee-a-wit' 'pee-a-wit' of the lapwings. Where was your nest made?"

"Nearly in the middle of this forty-acre field. The weather was very wet, and the field half flooded with the overflow of the spring tide, so we soon made a hole in a nice sloppy place in the grass."

"Did you dig a hole with your long bills?"

"No, we stooped down and turned round and round, pressing the soft wet earth with our bodies till a shallow basin was made."

"What did you line it with?"

"Nothing at all; the surrounding herbage was all pressed down as we turned, and made lining enough. Sometimes in places where there is no grass we have to collect bents or fine twigs of heather."

"But no soft stuff? No hair or feathers?"

"No, our eggs are thick-shelled, so don't need as much padding as yours. I wonder how you ever hatch your thin-shelled eggs without breaking them."

"Oh, we never break them, for we get on and off the nest very gently, and try never to hurry," said the greenfinch.

"All very well for you in your thick holly bush; but you don't have to flee from your nest in terror of your life as often as we do. Now I'll give you my experience, and then you'll see if it is any wonder that we sometimes hurry off our nests. As I told you, the field was quiet enough when we made our nest, and so it was till I had laid my second egg; but one morning as I had just settled down to lay a third, I saw several people leaning over that wall on the top of the bank, and staring, as I thought, at me. But it turned out that three horses had just been brought into this field—our field, if you please—without leave asked, and were having their halters taken off. A moment later they kicked up their great heels and came galloping down towards me like mad creatures. There were at least a dozen nests on the grass besides mine, lapwings' as well as redshanks'; and up in a dry corner a lark's. We all rose in the air, and each bird shouted to them to go away, till the air was full of our cries of 'pee-a-wit' and 'tchit-tchit'; but they took no notice, and dashed on over the sloppy ground, making the water go 'squitch squitch' in the wettest places, and sending muddy drops flying behind them. In a few minutes they stopped for breath before they began to graze, and we stole back to our nests, but we kept rising a little to peep over the grass and see if they were coming our way, for one step of those huge feet would crush us and our eggs to a pulpy mass. However, all went well as far as

our nest was concerned, though before night I heard more than one bird telling a tale of distress and anxiety down at the pool end of the field where there were more passers-by. Next day was fine and dry. I had just dropped into a doze after laying my fourth and last egg, when I heard human voices, and saw three women on the bank overlooking the field. 'What bird can that be?' said one of them. 'I fancy it is a redshank,' replied another. I trembled, for I thought they had seen me, but it was my husband, who had seen them and had begun, as the dear fellow always does, to try to distract their attention from me and our nest by doing his flying exercises. He wheeled about and cried 'tchit-tchit.' One lady had field-glasses in her hand, and turning them on him began to describe him to her friends. 'Yes, the legs are red,' she said, 'but other birds have red legs; read the description in our book, and I'll see if this is really a redshank. I'm pretty sure it is, because when it alighted on the wall it laid its wings together for a moment and showed the white lining very plainly.' Then they went in the most heartless way through the list of all our distinguishing features, as they called them. 'Upper parts, ash-brown, streaked with darker brown; under parts, white, breast streaked with brown; secondaries nearly white—' 'What are secondaries?' asked one of the others. I didn't know we had such things, or rather I did not know them by that name; but the field-glass lady explained that they were the quill feathers starting from the second or middle joint of the wing. Next they read out that we had a white rump and white tail, barred with blackish. 'There, look at his tail,' they cried, 'now he flies you can see it is like a white fan with a black edge; and there is a broad white line across the wings. The bill, too, is just right—black at the tip and red at the base.' Then they noted how, when my mate alighted, he drooped his head and shoulders forward several times. They said that was just what redshanks did. While they were watching him I slipped off the nest and joined him, when at once they noticed that I was rather bigger than he, and were sure I was the hen bird, for their book told them the hen would be the larger, and it is true of me."

EMILY NEWLING.

MEMORIAL NOTICE.

THE REV. H. R. TAVENER.

THE death of the Rev. Horace Ruskin Tavenor, which occurred with tragic suddenness, while he was bathing before breakfast in the river Derwent, in Borrowdale, was briefly recorded last week. At the inquest, which was held at Leathes Cottage that same evening, the Rev. V. D. Davis, who was acting as host to the Manchester College holiday party, and his son, who was bathing with Mr. Tavenor at the time, gave an account of the occurrence. They had no knowledge of any hidden weakness of the heart in one of

such abounding energy and vigour and unfailing good spirits; but from what his father and other friends have since told of him it seems clear that there must have been a heart seizure, which from the first rendered all the efforts that were made to induce artificial respiration of no avail. Such measures were at once taken as soon as he was brought up to the cottage, first by a brave young Girl Guide, who was of the party, and by one of the students, and then by two young men staying near by, and afterwards by the doctor also, who quickly motored out from Keswick. For over an hour the efforts were continued, but without the smallest sign of hope. So the young life was swiftly cut off in the midst of his joy in that glorious country and the happy fellowship of the holiday party, and now there is the quiet grave in Rosthwaite churchyard, circled by the great hills, where what was mortal of our friend was laid to rest on Wednesday evening, July 8. His father and sister were there, and the members of the Leathes Cottage party. Mr. Davis conducted the service, and was joined in it by the Rev. Alfred Hall, who, with Mr. Duncan Donald, came over from Newcastle. Mr. G. H. Leigh, President of the Manchester Domestic Mission, was also present, and Mr. Thornton, of Leeds, representing Mr. Tavenor's former congregation at Hunslet. The drive up the dale was through a heavy downpour of rain, but it cleared in time for the service, and gleams of beautiful sunlight passed across the green hillside while the words of farewell and of trust were spoken by the grave.

Horace Tavenor's early years were spent in London. Born in Islington, January 12, 1885, he was the second son of the Rev. Lucking Tavenor, now of Aberdeen, and after leaving school at fifteen he had six years of hard work in the publishing office of the *English Churchman*, as clerk to the manager. But the growing purpose of his life was to devote himself to the ministry of religion, and through much difficulty and discouragement he held to that purpose, and at last achieved it. When he was 21 he spent a year with his father, then minister at Ipswich, and was helped in his studies by the Rev. Alfred Hall, at Norwich. But he had not the gift of scholarship or rapid acquisition, and found very serious obstacles in his way. He was twice rejected in his attempt to pass the entrance examination of the Home Missionary College in Manchester. Then, out of his very despair, as he told the writer of this notice in an hour of intimate companionship on the hills only two days before his death, there came to him the conviction, with the deep assurance of a Divine promise, that he yet would find the way to the service he desired. And the way did open. He was enabled to go to Liverpool for two years, to work at the Mill-street Domestic Mission, at the same time attending classes at the University, and then for two more years was admitted as a special student to Manchester College, Oxford. This course of preparation was fully justified when in the summer of 1911 he went to Leeds as minister of the Hunslet Church; and when last autumn he entered on the charge of the Willert-street Domestic

Mission in Manchester, it was with the happiest prospect of a ministry exactly after his own heart, in a work of companionship and sympathy among the poor of the great city, for which he was eminently fitted.

One act of heroism on his part, while he was at Leeds, must not remain unrecorded. It was at Christmas, 1912. A man in an iron foundry had been shockingly injured by molten metal, and the doctor said the only chance to save his life was to cover the wounds of the burning with skin taken from another healthy body. None of the man's friends would take the risk, but when Tavenor heard of it he at once offered himself. Three large pieces of skin were taken from his body, and the man's life was saved. But he, in his exuberant energy and disregard of self, went about as usual. He had a party of young people that same evening, and next day preached a Christmas sermon in Mill Hill Chapel, and took no proper rest. Only months afterwards friends discovered how he was seriously suffering, and he was compelled to go away for some weeks to rest that he might make a proper recovery.

That was characteristic of his whole ministry. He gave himself with unsparing devotion to his people, with a high ideal of service and a beautiful spirit of brotherly kindness. He was a boy among his boys, running with the harriers, swimming with them, their leader in all athletic pursuits and in the higher interests of life, and at the same time unwearingly faithful in the care of all branches of the Mission work. He gave himself with what his friends have felt to be a reckless energy, but it was in the noble spirit of an earnest Christian man, consecrated to the ministry of the deeper things of God, true and brave and tender, and with the joy of youth. He has passed from this scene of his eager service and from the circle of his friends, but surely not to idleness, and not into the shadows, but into the light of God. We think of him as entering, through the mystery of the Divine calling, into the greater fulness of life and higher service, while his memory remains still to exercise the ministry of life in the hearts of those who knew and loved him.

MEETINGS AND GENERAL NEWS.

THE PLUMAGE BILL.

THE prospect of the Plumage Bill being abandoned, after passing its second reading by 297 votes to 15, and reaching the Committee stage, has caused dismay in the ranks of its supporters. We cannot do better than quote the protest which Mr. Galsworthy has sent to the *Times*. If, Mr. Galsworthy points out, this Government Bill is jettisoned for want of time, "something like despair of ever making good another measure which has for its object the abolition of suffering to helpless creatures will seize upon us all. So many

of these measures are waiting. Such a great and ever-increasing public is eager to see them passed that, if this Plumage Bill, subject of years of effort and desire, overwhelmingly approved by public and Parliamentary opinion, within an ace of being placed on the Statute-book, is thrown overboard at the last minute for want of time, a real shiver of disgust must pass through us all—not at the indifference or heartlessness of members of Parliament—what can they do save record their overwhelming vote?—but at the impotence of the Parliamentary machine, as now constituted, to register the wishes of the people's representatives. I beg the Government, before deciding to abandon this Bill, to note that it stands, not for itself alone, but for a whole class of Bills knocking at the door, Bills behind which are hundreds of thousands of people more and more irritated and disheartened that measures of obvious humanity are put off year after year. In this Session we have seen decisive expressions of Parliamentary opinion recorded in favour of better conditions for children, and the blind; against the worn-out horse traffic; against the vivisection of dogs; above all, against this importation of the plumage of wantonly destroyed birds. Is nothing to be done? No single one of these mandates in favour of the helpless to be carried into law? No single one?"

THE UNITARIAN VAN MISSION.

THE Rev. T. P. Spedding sends us further details of the progress of the Van Mission. The mission at Tredegar was continued for five weeks, and for every night during that period meetings were held with audiences ranging from 200 to 500. As already reported, a society has been formed, services are now being held in a public hall, and the South-East Wales Society has undertaken the care of the movement when the Van passes from the neighbourhood. The Rev. W. T. Lucan Davies, of Newport, will continue to hold open-air meetings each week for some time, and the Society will send supplies on alternate Sundays, the Tredegar friends making themselves responsible for the conduct of the meeting on the intervening Sundays. The Mission has had the help of some well-known missionaries. The first meetings were held by Mr. Sorenson, and while he was responsible the decision was made to hold a meeting with a view to the formation of a society. The Rev. H. B. Smith conducted the next week's mission, and he had the pleasure of presiding over the formation meeting. The Rev. W. T. Davies and Mrs. Davies were the next missionaries, and the series of meetings has been finished by the Rev. Fred Hall. The length of the stay at Tredegar has considerably modified the programme for this particular Van, and some of the towns which were to have been visited are postponed.

Equally satisfactory reports are to hand of the work of the Northern Van, which, after meetings at Runcorn, conducted by the Rev. W. McMullan; at Chester by the Rev. W. R. Shanks, and at Buckley and Connah's Quay by the Rev. E. T. Russell, has now entered on its coast

run to Carnarvon. At all these places the Mission made its mark, and in every case it was asked to stay longer or to come again. At Chester, where the missionaries had the advantage of the help of the friends of the fine old chapel, the results far exceeded anticipations; and keen interest was displayed in the other towns which were visited by the Van for the first time.

Little improvement is recorded in the Midland meetings. At Staveley, where Dr. Thackray took the meetings; at Eckington, with the Rev. T. Anderson; and at Highgate, with Mr. Pipkin, one of the Pioneer Preachers, there were very few meetings that had the size of audience that was naturally hoped for. The missionaries made amends for the small attendances by busying themselves among the people, and were very hospitably received. Dr. Thackray was invited to take a Sunday meeting at a large adult school, and Mr. Pipkin conducted some fine meetings for young folk. The Van is now in the midst of the district where the Rev. T. Anderson is carrying on his useful missionary work for the Sheffield Union, and some improvement will probably be noticed from this point.

In London meetings have been held at Walthamstow, Limehouse and Stepney. Several ministers, the Pioneer Preachers, and some of the Lay Preachers have co-operated, and all the way round fine meetings have been held. At Stepney, the friends of the College Green Chapel helped most enthusiastically, and were busy among the audiences each evening. At Limehouse some violent hostility was experienced, and matters wore an ugly look for a few minutes, but sufficient men closed round the missionary to secure his protection, and on the succeeding night, although opposition had been threatened, the proceedings passed off quietly. It is interesting to note that while threats have been used more than once, this is the first time in nine years that any personal violence has been attempted.

A friend writes asking that at least the sites of the London meetings might be advertised in the papers. This should be done if any certainty could be guaranteed. But at any time open-air meetings are liable to be forestalled, and to removal. This week the meetings have been held close by Forest Gate Station.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birkenhead.—In connection with the Unitarian Church a garden party and sale of work were held on Saturday, July 4, at Oakhurst, Grosvenor-road, by kind permission of Mr. and Mrs. A. W. Willmer. During the afternoon two performances were given by children of a fairy play by Miss A. E. Clephan. The sale realised the sum of £30.

Hinckley.—The induction service upon the appointment of the Rev. Herbert H. Jones, the new minister of the Great Meeting congregation, was held on Thursday, July 9, conducted by the Rev. H. MacLachlan, Tutor and Warden of the Home Missionary College, Manchester. Dr. Mellone, Principal of the College, gave the charge to the minister, and the charge to the congregation was given by the Rev. E. I. Fripp, minister of the Great Meeting, Leicester. A welcome meeting was afterwards held in the chapel under the presidency of Mr. Arthur Davenport (chairman of the Chapel Committee). Mr. Walter Johnson, on behalf of the congregation, and Mr. S. P. Grimley (superintendent of the Sunday school) extended a hearty welcome to the new minister, and the Rev. H. C. Crow (Congregational), the Rev. P. A. Hudgell (Baptist), and the Rev. A. Surtees (Primitive Methodist), on behalf of the Free Churches of the town, also gave Mr. Jones a hearty welcome to co-operate with them in the field of religious work. The Rev. E. I. Fripp, the Rev. E. O. Jenkins (pastor of the church to which Mr. Jones belonged), Principal Mellone, the Rev. H. MacLachlan, and Mr. Albert Whitford (student of the Home Missionary College) also spoke in cordial terms, wishing Mr. Jones God speed in his mission. Letters of apology were read by the secretary (Mr. R. Ginns) from the Rev. W. G. Price (of Hale), the Rev. T. J. Jenkins (of Newchurch), former ministers of the Great Meeting, Hinckley; and the Rev. F. Cowles (Wesleyan). Mr. Jones briefly responded, saying that he had come to unite on one common ground with all religious workers, as the days of creeds and dogmas had passed. A programme consisting of musical items composed by the late Mr. H. Atkins, an honoured member and choirmaster of the chapel, followed.

Leeds: Hunslet.—On Sunday evening, July 5, the Rev. Charles Hargrove, M.A., preached to a large congregation, and made special reference to the recent death of the Rev. H. R. Tavener, who was minister of the Unitarian church for two years, up to a year ago, when he accepted a call to the Willert-street Domestic Mission, Manchester. At the conclusion of the service, on the proposition of the Rev. F. Coleman, the present minister, a resolution was passed, expressing the respect and affection of the congregation for Mr. Tavener, and their sympathy with his relatives. Mr. Hargrove also made sympathetic reference to the memory of the late Mrs. Thornton, who was a member of the congregation, and unveiled a memorial brass to her memory.

Manchester.—The annual meeting of the Missionary Conference was held on July 2, at the Memorial Hall, under the presidency of the Rev. Professor Moore. The proceedings commenced with a communion service conducted by the President and the Rev. D. Agate. At the open conference papers were read by the Rev. G. L. Phelps on "The Motive of Missionary Effort," and by the Rev. J. Worthington, of Belfast, on "Constructive Principles." Several new members were elected, and were welcomed to the conference by the Rev. D. Agate. The officers were elected as follows:—President, the Rev. J. H. Bibby; vice-president, the Rev. Professor Moore; treasurer, the Rev. J. M. Bass; secretary, the Rev. W. T. Bushrod. The conference closed with prayer by the Rev. J. Evans.

Manchester.—On Sunday, July 12, a memorial service for the late Rev. H. R. Tavener was held in the Willert-street Domestic Mission. The seating accommodation was taxed to its utmost, and among those present were the Rev. L. Tavener, Miss Tavener, Mr. W. Tavener, Mr. Whiteley (of Hunslet), members of the mission committee, also the 1st Collyhurst troop of boy scouts. The Rev. Dendy Agate, conducted the service.

and delivered an address. Mr. Tavener, whose loss was a common sorrow, too deep for words, he said, commenced his labours at the Domestic Mission in Liverpool under the leadership of the Rev. T. Lloyd Jones. From there he went to Manchester College, Oxford, for studious labours. "I was particularly interested in him," continued Mr. Agate, "because his first ministry was in the same church where my own ministry commenced nearly forty years ago, namely Hunslet." He remained there nearly two years, and the Domestic Mission Committee thought they were singularly fortunate when they secured him for Willert-street. His was a short ministry, but he had left his mark. He had a delightful combination of gifts, a sympathetic heart, a cheerful spirit, and youth. He never felt that what he did for anyone was a trouble. Elders looked upon him as a son, the children greeted him with smiles, the youths looked upon him as an elder brother. He brought sunshine into the houses he visited, and it was impossible to feel dull in his company. He was a helper of this world's joy, whose influence would abide and spread through long years to come. Letters were read from friends of Mr. Tavener in the ministry at the close of the service.

Norwich.—On July 5 the new minister of the Octagon Chapel, the Rev. Lawrence Redfern, conducted the services on the occasion of the Sunday school anniversary. The beautiful old building had been decorated by ladies of the congregation, and the services were well attended. On Tuesday evening, July 7, a welcome meeting was held, when about 150 members and friends assembled to meet Mr. Redfern in the Martineau Memorial Hall. Mr. G. A. King (chairman of the congregation) presided, and short speeches of welcome were made by various ladies and gentlemen, each of whom represented some one or more special department of church work. Mr. Redfern, in the course of his reply, referred to the condition of organised religion at the present moment. The times, he said, were marked by the decay of sectarian zeal and motive. Another ideal of the function of a religious institution was being cherished; men were beginning to lay emphasis on those things on which they agreed rather than on those things about which they differed. The problem for organised religion at the present day was how the soul of our modern civilisation might be adequately represented. There were great impulses moving human society. There was the impulse for life itself, which lay behind all business activity. There was the impulse for social righteousness, which lay behind all our legislation and agitation for reform. There was the impulse for beauty, which lay behind all the arts which give joy to life. And, lastly, there was the impulse for spiritual perfection, which lay behind all religions, and was common to all men. This was a hunger implanted in every human soul. The Church should be the means whereby this hunger might be satisfied, it should become an adequate expression of the spiritual life of its people.

Ringwood.—On Thursday, July 9, the annual treat of the Band of Hope in connection with St. Thomas's Chapel was held by the kindness of Mrs. Cogan Conway, in the grounds of "Brooklands," Ringwood. On Sunday, July 12, special services were held in commemoration of the re-opening of the chapel after decoration. An endeavour has been made to preserve a restrained and quiet style of ornament suitable to the date of the building (1728). The walls are colour-washed in a pale shade of buff and the woodwork uniformly stained dark oak. The sermons were preached by the Rev. Neone Raad, M.A. Collections were taken on behalf of the decoration fund. The congregation wish to take this opportunity of thanking the friends who have so kindly contributed to-

wards the expenses. Ten pounds is still required to clear the debt, and donations will be gratefully received by Mrs. Conway, hon. treasurer to St. Thomas's Chapel.

Sheffield.—The annual united picnic of the congregations connected with the Sheffield and District Unitarian Association took place on Thursday, 9th inst., at Edlington Woods. A short meeting was held, at which brief addresses were delivered by the Revs. J. Anderson, C. J. Street, A. H. Dolphin, and P. W. Jones. It was announced that the congregation of the Free Christian Church, Doncaster, had applied to be received as members of the Association. A large number of members of the Doncaster Church were present.

NOTES AND JOTTINGS.

A SIGN OF THE TIMES.

Pessimism is alien to the souls of men and women who live by faith, but it is difficult to read the account of the welcome accorded to the French boxing champion, Carpentier, by an enthusiastic crowd on Tuesday without some feeling of sadness and apprehension. Carpentier is, we believe, quite a striking personality, besides being good-looking, and a friend of Maeterlinck, who takes a curious delight in pugilists; but the fact that he is received everywhere like a royal personage, and made the idol of the hour, throws a significant light on the tendencies of the age and the forms of hero-worship most prevalent in the greatest city in the world. "It is doubtful," says the *Times*—and the *Times* never emulates the halfpenny press in exuberance of style—"if such a scene of enthusiasm has any parallel in the annals of British sport. Not only was the yard at Charing Cross and the entrance to the station filled to bursting point, but for quite a considerable distance along the Strand in either direction there was a seething mass of humanity waving tricolors and cheering till they were hoarse." A huge crowd blocked Northumberland-avenue, extending as far as the hotel to which Carpentier was escorted with tremendous acclamation, and it was some time before the people could be induced to disperse even after the hero they were delighting to honour had appeared on the balcony and shouted a few words of thanks.

* * *

This reminds us that there has been some discussion lately as to the suitability of women appearing at boxing-matches, and there are many signs that the conventions are fast being broken down in this direction as in all other directions. Such a discussion will doubtless have little interest for readers of THE INQUIRER, but it has a certain ominous significance none the less, and the plea can no longer be put forward that it is not in the nature of women, as women, to adopt an aggressive attitude, or to shrink from any of the experiences—even brutal ones—that were formerly supposed to be the exclusive privileges of men. Most of us would probably agree that if the spectacle of two world-renowned boxers contesting in the ring for a prize and stakes of several thousand pounds is not a particularly

edifying one, it is as demoralising for men as for women. When these questions are looked at from the moral and humanitarian standpoint the question of sex hardly enters in, and we are only concerned with what is degrading to the human spirit in general. But the really appalling thing is that a recrudescence of methods of violence and the glorification of the fighting instinct is sweeping over the world, and finding an outlet not only in the coercive acts of Governments, the passionate rebellion of the workers, the increasing bitterness of party strife, the habits of invective and denunciation which characterise the debates in legislative assemblies, the methods of fanning the war-spirit adopted by a section of the press, and even the modern forms of art as exemplified by Futurists, Vorticists, and the rest of the insurgents. This is the real menace of civilisation.

CRAFTSMEN OF FIVE THOUSAND YEARS AGO.

It is a salutary thing to study the records of past achievements, if only that our pride in our own attainments may be checked before it becomes blatant conceit. Professor Flinders Petrie, who has done so much to familiarise us with the records of a remote past, reminds us in an article in the *Daily News and Leader* that "the taste to devise and the ability to execute" were quite as good in the days of ancient Egypt as they have been ever since. The jewellery which London is now admiring at University College, for instance, "shows that five thousand years ago the art of the goldsmith was as delicate and as perfect as it has been at any later time. The gold is joined with a minuteness and finish which cannot be exceeded; the art of gold-soldering was already perfect, and it had been perfect even two thousand years earlier, at the very beginning of all written history. The smooth fitting of long sliders proves how true and precise was the construction and how clean the handling of the work. The cutting of hundreds of minute pieces of inlay of hard stones needed the greatest skill; so small are they that they can only be handled now by lifting them clinging to a wetted needle." No less remarkable was the skill brought to bear on the working of granite; nor was this only a mechanical dexterity. "The portrait statues in the hardest stones, and in the smoothest ivory, are alike triumphs of dignified representation of character. Never has an artist shown better the nobility of great resolve and high capacity for action; these figures portray real rulers of men, who could foresee the results of their action and devise what was best for all. We know the appearance, and can realise the nature of these men, as well as we can that of men of our own time."

CHANGES AT ASOLO.

Asolo is no more—that is to say, not the Asolo that Robert Browning knew, and which is for ever associated with his name. The little village above the Trevisan plain, we learn from Canon Rawsley, who has been writing on the subject in the *Manchester Guardian*, is now connected with Montebelluna by a tramway that clangs and hoots, and a service of automobiles

which run through Asolo has been started to connect Castel Franco—Giorgione's birthplace—on the South, with Passagno—Canova's birthplace—on the north. "The result is patent in building operations that are disfiguring the chestnut glades to the south of the town, and in a year or two villadom will be much in evidence. Meanwhile the Casa Scotti, in which the son of the poet known to his friends as Pen Browning died, and which was still undergoing restoration at the time of his death, on the eastern slope of the Rocca, remains unsold. His peacocks that used to strut and scream on the terraces of the forecourt scream no longer. As for the beautiful studio and the Torricella which he built to carry out his father's wish on part of what was once Queen Cornaro's garden in the days she held high court here, it has been sold to an American composer, who had set 'Pippa Passes' to music, and, coming to Asolo that he might localise his work, fell in love with the place, and forthwith purchased it. He, too, is obliged to add certain necessary outbuildings to enable it to be habitable, for in the younger Browning's life it was but a studio."

But these external changes are not so great as the change which took place in the mind of Browning himself, when, in surrendering himself utterly to the conception of a transcendent God, he seemed to lose all the rapture and splendour of his youthful communion with Nature. "At Asolo, my Asolo," he tells us, in words that are singularly affecting, "when I was young, all natural objects were palpably clothed with fire. They mastered me, not I them. Terror was in their beauty. I was like Moses before the Bush that burned. I adored the splendour I saw. Then I was in danger of being content with it; of mistaking the finite for the infinite beauty. To be satisfied—that was the peril. Now I see the natural world as it is, without the rainbow hues the soul bestowed upon it. Is that well? In one sense, yes. . . . All is distinct, naked, clear, Nature and nothing else. Have I lost anything in getting down to fact instead of to fancy? Have I shut my eyes in pain—pain for disillusion? No—now I know that my home is not in Nature; there is no awe and splendour in her which can keep me with her." It is impossible not to feel that in making this confession Brownin had temporarily lost his way in the joy of a new and more vital experience. Had he realised God's immanence as deeply as he realised his transcendence, Nature would still have appeared to him, as at Asolo, "palpably clothed with fire."

DRINK NOT "FOLLOWING THE FLAG."

One of the most interesting statements made at the International Congress of Tropical Agriculture held recently at the Imperial Institute had reference to the native drink trade. It was stated that Belgium now prohibited the trade in spirits throughout the Belgian Congo and other great regions; France prohibited the sale of absinthe to natives in all her West African possessions, and Germany and Great Britain had also taken strong steps in the matter.

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LONDON, SATURDAY, JULY 25, 1914.

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Editorial.

Lessons for the Month:

SOME GREAT SONGS OF THE SPIRIT:

V. The Soul's Thirst for God.

VI. The Penitent Heart.

VII. Devout Prayer.

VIII. The Beauty of Holiness.

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Senior Department—T. P.

Primary Department—C. T.

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By the Way.

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The Inquirer.

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Saint or Seer. By Rev. W. J. JUPP. July 18.

A New Type of Christian. By Rev. H. H. JOHNSON. July 18.

Joseph Chamberlain. By Rev. J. M. LLOYD THOMAS. July 11.

The Religion of the New Democracy. By Professor G. DAWES HICKS. July 4.

Living Green. By Miss K. F. PURDON. July 4.

The Decline in Public Worship. By Rev. D. W. ROBSON. July 4.

Our Human Needs To-Day. By Rev. LAWRENCE CLARE. June 27.

The Rending of the Veil. By Rev. ALFRED HALL. June 20.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning. N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 26.

LONDON.

Acon, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
Bormondsey, Fort-road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. CLARK LEWIS.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSEN, D.C.L., M.A.
Forest Gate, Upton-lane, 11, Mr. STANLEY MOSSOP; 6.30, Mr. F. G. BARRETT-AYRES.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
Highgate-hill Unitarian Christian Church, 11, KHWAJA KAMAL-UD-DIN, B.A., LL.B., of the Mosque, Woking, subject "Islam and other Religions"; 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. A. CODDEN SMITH.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
Mansford-street Church and Mission, Bethnal Green, 7, Mr. ALFRED THOMPSON.
Peckham, Avondale-road, 11 and 6.30, Mr. BASIL VINEY.
Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood Gate House, 141, Portland-road, 7, Mr. VICTOR FOX.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. P. CHALK.
The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
University Hall, Gordon-square, W.C., 11.15, Rev. JOHN HUNTER, D.D. No evening service.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
Wood Green Unity Church, 11, Rev. JOSEPH H. CROOKER, D.D.; 7, Rev. FLORENCE H. CROOKER, M.A.
Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. D. WALMSLEY, B.A.
BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. GERTRUDE VON PETZOLD, M.A.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODWELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. G. M. ELLIOTT.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. CHARLES ROPER, B.A. Sunday school anniversary.
CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN ROW, closed.
{ STYAL, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. ENFIELD DOWSON.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. J. MARTEN.
LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A. Ph.D.
LIVERPOOL, Ulet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
MANCHESTER, UpperBrook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, B.A.; 6.30, Rev. J. S. MATHERS, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. D. JENKIN EVANS.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINGLAIRE, M.A.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

CONFERENCE is in itself a word of good omen. It means that men among whom there is a strong difference of opinion have agreed to come together to see whether the medium of private conversation will help them to reach mutual agreement without surrender of essential points of principle. Many of the sharpest disputes both in religion and politics become bitter and irreconcilable because there are no links of mutual sympathy and no effort at mutual understanding. To confer is to escape from the atmosphere of the platform, the newspaper, even of the House of Commons, and to give free play to more human relationships. The surprising thing is that it should require all the paraphernalia of royal intervention to bring political opponents together in this way. Whether the Conference, about which everybody has been talking this week, will produce any practical fruit of agreement no one at the moment is able to say. But we hope that it will at any rate make it more natural for opponents to confer in future, and do something to check the "die-hard" attitude which has become far too prevalent in public affairs lately. This spirit which says I will yield nothing, I will discuss nothing, give me what I demand or I will blow you to pieces, is equally hateful in Liberal or Conservative, in Labour leader or reformer, in man or woman. Religious men should be the first to say, "Come, let us reason together." That is essentially the spirit and atmosphere of conference, and we fully admit that the theologian needs it quite as much as the politician.

FRIDAY of last week was the day for the slaughter of the innocents in the House of Commons. The Prime Minister announced the Bills which must be dropped owing to lack of time. About others he expressed a pious hope that they might be allowed to go through by consent. Among the latter he included the Plumage Bill. He and his colleagues, he said, were very strongly in favour of it, and anxious it should pass during the present session. But it had been relentlessly and ably opposed in Committee and had the prospect of having to encounter that opposition again on the Report stage unless something could be done. He earnestly hoped that some arrangement might be come to between the promoters of the Bill and the very tenacious group of opponents, so as to narrow the ambit of the controversy and enable the Bill to pass this session.

* * *

As enthusiastic supporters of the Plumage Bill from the beginning, we can only regard these words as cold comfort. It seems monstrous that there should be any real difficulty about a Bill which was carried on second reading by a majority of 297 to 15; but the opposition to it, though confined to a very few members, has been determined and well-organised. It is a case in which a trade, driven into its last ditch, has set itself to defy the humanitarian sentiment of the country, and unfortunately the antiquated forms of the House of Commons play into the hands of an interested minority. Even the *Times* has thrown itself strongly into the movement for the immediate passage of the Bill:—
"While every decent feeling calls for the suppression of this stupid and cruel traffic, the discussion of the Bill and its predecessors by Parliamentary Committees has shown that the loss of employment in this country due to the passage of the Bill

will be extremely small. England acts as a broker and distributor in this traffic, rather than as a manufacturer. Only a few hundred workpeople in this country are even partially employed in making up the feathers which the Bill proposes to exclude. . . . Only the immediate passage of the Plumage Bill, with its policy of national exclusion, will close the great market in this country to the already circumscribed trade, and help to save many threatened species by a further great reduction of the demand for their skins."

In face of this great volume of public opinion is Parliament really powerless to give effect to the national will?

* * *

At the annual meeting of the Balkan Committee last week Lord Bryce, speaking as one who had long laboured for the welfare of the Balkan peoples, referred in very grave terms to the recent conduct of some of the Christian States. There had been a regrettable expulsion of Moslems from the territories of the Christian Powers. The Moslem was as much entitled to civil and religious liberty as the Christian, and those who had been delivered in the name of freedom and equality ought to apply those principles to their own subjects, as they asked for them to be applied to themselves in the past. Three consequences, he warned them, must follow the oppression of subject minorities by the Christian States. A State which adopted such methods destroyed its claim to be what we call a free country. It was of the essence of freedom that minorities should be protected. Further, the consequence must be to alienate from the State which practised oppression the sympathy of the free peoples of Europe and the United States, who had in times past stood by the Eastern Christians. If these States oppressed their minorities of different language and nationalities as the Turks did,

they would destroy that sympathy, and lose the moral support which, as they must acknowledge, had been of such great value to them. The third consequence would be that this oppression would produce among the subject populations conspiracies, insurrections, and ultimately wars.

* * *

At the close of his speech Lord Bryce made the following appeal to the Balkan States: "Put an end to your racial passions and hatreds. Think of improving your countries by the worth of the Christian name in which your victories have been won. Remember that in the end a contented and united people is the strongest as well as the happiest people. Do not provoke fresh discontent and suffering in a land which has already suffered so much."

We hope that these words will not fall upon deaf ears. But let it also be remembered that we cannot entirely divest ourselves of responsibility, or reasonably expect peoples who have been deliberately kept divided and uncivilised to suit the purposes of European diplomacy to escape at once from the curse which others have inflicted on them. What we have been witnessing in the Balkans is the horror of mediæval warfare, with its aftermath of cruelty and pillage. The conditions are of a kind which it is impossible for the modern world to tolerate; but justice, liberty, and peace must be matters of slow growth among these small States, whose whole life has been poisoned by the policy of treating them as pawns in a diplomatic game.

* * *

"A DISMAL, unsatisfactory, and humiliating end to the terrifically advertised boxing match for the white heavy-weight championship of the world." So the *Manchester Guardian* begins its description of the great prize fight at Olympia last week. "I have come from the ugliest scene I have witnessed in my life, a foul scene, a hateful scene, a scene that I shall never forget, and that I shall never remember without a sense of shame." These are the words of A. G. G. in the *Daily News and Leader*. "When I got out through the struggling mass into the clean air, and the summer night, and saw the crowds of people promenading in happy unconsciousness of Olympia and all its works, I felt that I had passed into the wholesome world again, and that it were good to have shaken the dust of the prize ring off one's feet."

* * *

WE know that it was chiefly the foul unsportsmanlike blow, the infamy of hitting a man when he is down, which inspired these biting words. But other people, and ourselves among the number, will endorse them and apply them to the

whole performance—this vulgar, demoralising recrudescence of the prize-ring in our midst. It does not make its appeal to the love of clean sport or our healthy English devotion to games. It preys upon brutal instincts, and is sordid through and through. We confess to some surprise that newspapers of high repute have given so much space to florid descriptions of it, sparing us none of the disgusting physical details. It is true that Borrow and Meredith have imparted some of the lustre of literary tradition to the ring and helped to turn even mild-mannered people into apologists for it, on the ground that it is so typically English; but we hope that "Gunboat" Smith's foul blow last week has given its quietus to this kind of sentimentalism. We might on precisely the same ground plead for cock-fighting and bull-baiting and many another ingredient of the old fashioned English fair.

* * *

LIKE most other Church Assemblies the Methodist Conference at Leeds has been marked by a note of anxiety. Speaker after speaker has dwelt upon half-filled chapels, the disinclination of the new generation to observe Methodist discipline, and the defection of a multitude of people from organised religion altogether. It was only natural that many remedies should have been suggested, and that in an assembly largely composed of ministers it should be taken for granted that if only the people can be got back into the churches all will be well. A plan for trying to organise a good attendance on two Sundays next January was received with great favour, though it seems to us that machine-like devices of this kind are usually the prerogative of small minds and unspiritual men. But underlying this appetite for surface remedies there was a deeper note. No church can command success, but it can at least try to deserve it, by meeting its difficulties bravely, by a spirit of trust and docility amid new conditions which at present it only dimly understands, and above all by prayerful waiting upon God. A church which is really charged with a divine life and a divine message will draw men by an irresistible attraction. It is the secret of every epoch of religious revival.

* * *

THE new President of the Methodist Conference is the Rev. Dinsdale T. Young. There is much in his opening address with which we are in close agreement. He pleaded that they were part of the Holy Catholic Church of Christ. He claimed that they were "the friends of all and the enemies of none." He also spoke a clear word on behalf of theology, in the sense that religious feeling is quite inadequate without religious thought. It was a sorry

temper which sought to cry down theology. The Methodist Church should always be unequivocally theological. An untheological church meant an unintelligent church, and an unintelligent church could never maintain its position as a great saving factor in the land.

* * *

At a later stage of his address, however, Mr. Young abandoned this healthy challenge to real thinking and committed himself to a doctrine of Scriptural infallibility expressed in conventional language, which must have been a rude shock to many of the younger ministers, who know that there is no help either for themselves or the new generation in that direction. As an individual, he said, he held the old views concerning the inspiration of Scripture. He wished to involve no one else. But to him the Bible was from cover to cover—rightly translated and rightly interpreted—the Bible was from cover to cover, every sentence of it, not a cluster of human opinions, more or less fallible, but the sure revelation of the mind and will of God. It was only in a very subordinate sense that that Book was a human book. The rock on which the Methodist Church was built was the impregnable rock of Holy Scripture. It was only the Churches that were true to the uttermost to the plenary inspiration of the Bible, to its sovereign character as the Word of God, that could meet the needs of the age, and that would live on without a wrinkle on their radiant brow.

* * *

THERE was a very large gathering in the Leeds Coliseum on Tuesday evening, when an interdenominational meeting was held, under the auspices of the Methodist Conference, to discuss "The Challenge of the Age to Christianity." The other speakers were entirely overshadowed by the Bishop of Oxford, who had for his subject "The Challenge in the Realm of the Social Ideal." Avoiding the vague platitudes of the religious platform he braced the minds of his hearers by committing himself without hesitation or reserve to certain definite lines of policy. Referring to the challenge of the labour movement, he said that nothing in the course of the labour movement had been so disastrous as that the wealthy employer classes and the landlords had been so rarely prepared to consider what was just until the claim that was rising had forced them to do so. The old industrial system had broken down because there was a growing consensus of opinion that cheap labour was really the most expensive, and because by a large proportion of the community the system had been seen to be unjust.

* * *

THE Christian principle, he affirmed, was that an adequate wage should be the first

and not the last charge upon industry. It would require a great deal of courage for the Churches to take up this challenge, but they should identify themselves with the principle of the living wage. It was a great mistake to suppose that labour was out to get better wages simply. Labour knows that it requires the spiritual, and what it is out for is the demand for respect for personality. It was the demand to be treated as a man and not as a machine, and the attitude of the Christian Church should be one of fundamental and cordial assent. They would be in a better position to give good advice to the labour movement if in years past they had pleaded its cause instead of waiting until they were obliged to. They had been picking up the wounded when they ought to have been thundering at the gates of tyranny.

* * *

TURNING to the Women's Movement Dr. Gore gave a cordial response to its challenge. He held that the Church of Christ must meet its demand with assent. He knew nobody better qualified for the vote or who could demand it with greater justice than the vast body of women workers, and those women who had been the greatest promoters of social and moral progress. Not only, he said, do they want it, but we want them. He was convinced that we should never get proper legislation on certain grave moral questions and on matters dealing with women's labour until the women's point of view was adequately represented. If in relation to this and other questions men could see in the Christian Church courage and earnestness in meeting the social challenge there would be a change in their attitude the vastness of which they could not estimate.

* * *

THE portion of the Manchester Corporation Bill which empowers the trustees to sell Cross-street Chapel was passed by the House of Commons Committee last week. The argument was strongly pressed that inasmuch as the site is a graveyard it ought to be kept as an open space; but it was, we think quite properly, dismissed on the ground that the rights of the present owners, who hold the property in trust for religious purposes, must outweigh a very insignificant public benefit. We do not know whether the trustees are likely to make use of their new powers immediately, or what scheme may be in contemplation for the revival of the traditions of this splendid home of English Non-conformity elsewhere. But it is impossible to speak even hypothetically of the disappearance of Cross-street Chapel, Manchester, without poignant regret and a lively sense of gratitude for the part which it has played in the long struggle for freedom both in Church and State.

IS THERE A LIBERAL ORTHODOXY?

ONE question starts another. Why has Liberalism, as a word of appreciation in theology, lost of late so much of its attraction and power? By one of those subtle, unannounced changes that pass over the surface of an age's thought, there has come about this lowering of values that once shone so proudly. Why? It is not sufficient to say that the word "Liberal" has been "defamed by every charlatan" among modern movements, and "soiled with all ignoble use"; for the true coinage of grand words can stand the currency. May it be that both the word and the idea have been too violently pressed into service they are not truly fitted for? It has not always been kept in mind that Liberalism cannot of itself be a religious faith. It is a quality that attaches to the beliefs of certain people; it is not the substantial matter of the beliefs themselves. For anyone trying to describe it, it is an elusive quality, although we have no difficulty in pointing to such and such persons and movements and saying that they are Liberal. Such dissimilar minds as Richard Baxter, Robertson of Brighton, Lord Acton, Professor Harnack, are all noble instances in point. So it is possible to have a Liberal Anglicanism, a Liberal Christianity, a Liberal Romanism. But is it possible to have a Liberal Orthodoxy?

The question arises in the mind as one turns over the instructive pages of Dr. Henry W. Clark's book,* because what he there describes as Liberal Orthodoxy is not some school, existing under special circumstances, at some particular time, but purports to be one of the "great theologies" with a history stretching back into the distant past. Has there been such a historical body of Liberalism which has also maintained its orthodoxy? Is there running through all the conspicuous examples of Liberalism given by the writer (and given by him with such brilliant strokes of interpretation as to receive in almost every instance new lights and interests for our thought) any continuous and ever developing and strengthening tendency of faith and formulation, that promises by-and-by to make good its claim to have been all along the true Christianity,

* Liberal Orthodoxy, a Historical Survey. By H. W. Clark, D.D. (Great Christian Theologies Series.) Chapman & Hall. 7s. 6d.

the essential Catholic belief? One consideration alone is enough to discredit and disperse to the four winds such a pretension. It is, that each new example of Liberalism, as it emerges to our view in its own age and setting, arises only as a divergence from the accepted orthodoxy of that age, and not as a modification of the Liberalism of the age immediately preceding. The Cambridge Platonists in the seventeenth century were the Liberals of their time. But the Liberals of the eighteenth century were not the continuators and improvers of the Cambridge Platonists. The *Essays and Reviews* of 1860, again, exhibited, according to Dr. Clark, a kind of Liberal Orthodoxy in their day. But in what sense is the Liberal Orthodoxy of our generation the offspring of that peculiarly unfertile stock? Indeed, the marked inability of the so-called Liberal Orthodoxy of one age to be the progenitor of its nominal successor in the next, is one of the surest marks of a secret devitalisation, which may usefully remind us of the weakness of certain religious bodies in the matter of self-propagation, and the necessity they are under of replenishment by converts from other churches. Sufficient unto the day is the Liberalism thereof. Thus, the Arianising English Presbyterians of the eighteenth century were moved by the best Liberal sentiment to protest against certain tendencies of their time. But it was a temporary situation, and when that situation was left behind, the stereotyping of their protest could only result in misfortune to the churches which inherited the work of those "Arians."

Liberalism must ever be thus sporadic in its occurrence and corrective and restorative in its function, and cannot become in itself a substantive tradition. If it could, it would then be, not Liberal Orthodoxy, but Orthodoxy—there would be no need of an adjective. The fact is, Liberals have no business with an Orthodoxy of any sort. What Liberals may very well concern themselves with (as they have most profitably done from the earliest times) is the freshening and deepening of the Christian tradition of life and love. This can only be done if Liberalism keeps its studies close to the essential spirit of religion, discriminates intuitively between the permanent core and the temporary setting, and (above all) refuses to identify itself with some inviting doctrine of the moment. Too often, as this book will amply inform us, the "Liberal Orthodox" finds that his faith is slipping from him bit

by bit, doctrine following doctrine into the demolishing grip of rationalism. There is then nothing for it but to cast about for some ultimatum, some *sine quâ non* of orthodoxy, and declare that beyond this he will not go. That, as Dr. Clark shows, has for a long time past been the actual history of "Liberal Orthodoxy." "Nowhere has there been any violent break, nowhere any wide leap. It has all been gradual, smoothly-slipping, imperceptible."

Is not the moral plain? If the indispensable work of Liberalism is the perpetual but gradual development of Christian truth, the subject-matter of its concern cannot be any one doctrine only, however precious, nor even all doctrine only, but the whole full religion of Christ, as a living and growing reality, in its institutions and personal experience and devotional traditions, as well as its doctrines. What this means is seen at once when we observe that the Liberal Orthodoxy, of the dubious fate above indicated, is supposed by Dr. Clark to begin with the Reformation, and to be concerned only with Protestant doctrine. As if Clement of Alexandria in the early age, and Abelard in the Middle Age, and Newman in the Roman Church fighting against the obscurantists on Papal Infallibility, were not Liberals. Moreover, if Liberalism is only concerned with this or that doctrine, what vast areas of Christian interest are left out of sight. Christianity is a Church more than it is a doctrine. You come nearer to its beating heart when you study it in the living fellowship inspired by the indwelling Christ, than by any survey of its abstract principles. All this side of the matter is pitifully lacking in such attempts to deal with it as we are now considering, and that is why Protestantism is usually so hopeless in its failure to attain a full, catholic attitude towards the whole body of Christian prepossessions and convictions as they have come down to us—why, in fact, as Dr. Clark so regretfully remarks at the end of his story, "the permanent building of theological doctrine has to be waited for still." If in our age, as in all ages, truth only comes after fact, and doctrine only explains the accomplished victory of faith, we shall make no way in the larger intellectual construction of Christianity until we have realised some new embodiment of Holy Church, Free and Catholic. Orthodoxy is a pagan idea. More important for the Christian is the vision of the Church.

W. WHITAKER.

SAINT OR SEER?

II.

IN a former article I ventured to claim that, in the effort to become something other than harmless and contented worldlings, most human beings would succeed more happily and completely as seers than as saints; that we get above the world, not by forsaking it or by despising it, but by coming into close and vital and sympathetic relations with it, until we see through it, or discern within it a spirit and purpose kindred with the best that stirs in our own ambitions and desires. Of this seership in its humblest and homeliest form I would offer an illustration out of a recent, and, I think, typical, or at any rate not uncommon, experience.

I was sowing peas in my garden a short time ago. That in itself is, I suppose, a quite worldly occupation; its object is to increase one's material wealth, to get more out of the earth than one actually puts into it, and solely for the satisfaction of bodily appetite and desire—a perfectly natural, wholesome, and virtuous action, but wholly of the worldly sort. Yet, as I prepared the ground and drew the furrow and laid in the small round seeds, I was aware of something more than the craftiness of mere gardening ambition. There was the feeling of co-operation with the mystic forces of life. For in these hard, and apparently dead things that one sowed, there was hidden the germ of growth; and in that brown crumbly soil in which one sowed them, there were qualities and gifts which could stimulate that germ and further its growth and nourish its awakening life. And by bringing these together in that particular place I was making it possible for each one of these hard, wrinkled, lifeless-looking things to become a plant capable of bearing, perhaps, a dozen pods, and each pod a dozen peas, like those I had sown, but sweet and tender, fit for human food, as excellent and delicious food as anything the earth affords. And this feeling of co-operation with mysterious powers of nature, this sense of playing with something wonderful, silent, invisible, spiritual, waiting there to put forth its secret energy in due season, was an exceedingly pleasant experience. Though pertaining to one of the simplest and most elementary forms of productive labour, it seemed to touch the deeper springs of life and its gladness—to connect one's little doings with the great elemental forces, and with the long past of human activity upon the earth, and also with the forward reach of things towards the days that are to be.

So the immediate and present joy had in it a sufficing quality, far other and richer than that of gathering and appropriating as food the fruit of one's labour, though that would be by no means small or insignificant.

And if the crop should fail, as my sowings not infrequently do, I should still have had that greater joy. I fell to reflecting on the many foes or hindrances which beset the gardener's toil. While the seeds are still in the earth, half-sleeping there, the little bright-eyed, fur-clad field mice would probably claim some of them. As soon as those that escaped such depredators sent their green shoots above the ground, slugs and sparrows would claim a few more. Before the survivors of these grew to perfection, in flower and fruit, certain winged insects would lay their eggs in the blossom, to become devouring grubs in the ripening pods; and when those that escaped all such enemies had filled out, and were ready for gathering, the devastating jays would come, in the early mornings, and rip them open and make a noble breakfast of their juicy contents. All these contingencies came into mind as I laid those pale brown things in the soft ground, and gently covered them over and pressed them down, and left them to the chances of the weather and the fates that play their part in the affairs of nature and human life. And it seemed to me that here was a homely but very significant type of what we always have to reckon with in our conscious endeavours to advance, and to share in the higher creative movement of the world. Whenever and wherever we try to increase the good in ourselves and others, in all our efforts to rise to greater heights of well-being and nobleness, to enrich the plenitude of worthy life, to enhance the beauty or the health or the holiness of the world, we are faced by all sorts of obstacles. The enemies of progress are many and often strong, and the waste of effort seems vast and pitiful, compared with the small success that makes any visible show in the human struggle. But if we are conscious of co-operating with the mystic powers of life, and if we keep close up to the stern facts and strenuous realities of the common every-day world, and see through them to the spiritual purpose that is working there, kindred to the finest ideal that stirs and strives in our own consciousness, then we know that the battle is never lost, that the struggle is never vain or futile; and the joy of that vision is its own sure and sufficing recompense of reward.

The seer, being one who does not flee from the world, or hold aloof from it, to concern himself only with the perfecting of his own nature, must needs play his part in the great social activities and renovations of life. To the culture and development of his own finer self he will add the strenuousness of effort for the larger well-being of his fellows. He will be aware not only of the mysterious inward impulse towards personal holiness and wisdom, but also of what has been called "the urge and uplift of citizenship." And in obeying this and meeting the opposing forces of stolidity or re-action, he will know how great is the strength of resistance to progress, as it appears to the superficial view, or to the outward impression which mere events and happenings make upon the

mind. But seeing through these, to the inner purpose working there, answering to that which quickens the ascending effort within himself, the joy of co-operation with the real, though invisible, creative powers will never be absent very long from his thoughts and hopes. The vision will not fail, however the outward portents threaten, or seeming disasters engulf, the labours of the elect. For the vision is of things which make and conserve their own values for the soul; to apprehend them is to possess them, is to know oneself enriched with inexhaustible treasures without appropriating to oneself alone one fraction of the world's true riches. It is all there, like the sky, and the green grass, waiting for each to see and accept and come to his own. This, perhaps, is what TRAHERNE meant in one of his "Centuries of Meditations":—"Your enjoyment of the world is never right till you so esteem it that everything in it is more your treasure than a king's exchequer of gold and silver. . . . Your enjoyment of the world is never right till every morning you awake in heaven . . . and look upon the skies, the earth, and the air as celestial joys. . . . You never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars; and perceive yourself to be sole heir of the whole world, and more so because men are in it who are everyone sole heirs as well as you; till your spirit filth the whole world, and the stars are your jewels; till you love men so as to desire their happiness with a thirst equal to the zeal of your own."

TRAHERNE'S language may seem to belong to some transcendent experience, and not to "the world which is the world of all of us." Yet it has been granted to many, not only to co-operate with the mysterious creative powers, but also to share in the realisation of that serene purpose which fulfils itself at every stage of its movement in time. In movements of intense vision, of profound feeling, of impassioned love, the joy of the eternal may possess the soul, and prevail over its finitude, till the discords and disruptions of life are merged in the great harmonies. In the freshness of a new morning, the fields drenched with dew and flooded with waves of dawn; on a calm evening in spring, after rain, when the earth is fragrant with the breath of many growing things, and the singing of birds throbs in the air and pervades the light as it withdraws from plains to hills, from hills to cloudland and far horizons; in the gathering of a great company of people flushed with ideal hopes; in the dream-like reverie of one's own mind, the mood of realised intuition may come, when thought is absorbed or dissolved into pure feeling, and all desire is accomplished, and vision itself is lost in the love which excludes none and transfigures all.

I perceive that I should have stated my question more fully thus: "Worldling, Saint, or Seer—either, neither, or all three?" And then the answer might have been: "Something of all three." For a little of the worldling must needs cling to us—some participation in that plain, commonplace, unideal life of just getting and spending, owning, consuming and dispersing mere material good. And

a little of the saint, also; an occasional, perhaps, for most, a daily, withdrawing from the world, a demand for solitude, a forsaking of works and of all social gossip, a retreat into the silence of our own minds, to be alone with the vast impressive silence of the Unseen and Eternal. Yes, something of the luxury of sainthood, in that sense, we shall permit ourselves. But most of all we shall believe in and care for the dignity and the humility of *seership*, the desire and the ambition to "see into the life of things" will be supreme. And for this two qualities of soul would seem to be necessary. First, that which holds both nature and humanity as dear and sacred to us. I should use the word "love," perhaps; but that being so loosely and variously applied, in every-day life, might easily savour of weak sentimentalism, or be suggestive of very inadequate motives. But I mean that, not only hatred and anger, but all scorn and derision, because of nature's wild and sometimes destructive doings, and because of man's delusions and stupidities of thought and speech and action, must be put away. For, with all their seeming faults and follies, we must still nobly love both nature and man ere we can discern that deeper life which is there, making its appeal to the finest and noblest in our own souls. WORDSWORTH is strictly correct when, in describing the "Serene and blessed mood" through which we see most fully "into the life of things," he calls it that mood "in which the affections gently lead us on." You must hold the world, of nature and of men, dear and sacred ere to you they can reveal the heart that throbs within them, kindred to the best within yourself.

And the other necessity of soul is intuition, or impassioned penetration; or should we call it a kind of transcendent instinct? Instinct, illumined by Intelligence, becomes Insight, to which is granted the power of seeing what intellect cannot discover, what reason cannot prove or disprove. Where logic fails, and argument has no place, the intuitive vision sees, and by its light we move among the shadows of time, conscious of a reality shining through all appearance, a spirit of good whose purpose is at one with our own loftiest ideal of good, and is in part fulfilled whenever we feel and respond to the passion of its sorrow or its joy.

We do well to cultivate the gift of Intuition, to yield ourselves, in favoured hours, to the inflowing of that light which transcends our highest reasoning and penetrates deeper than our acutest thought. For thus the evils and the horrors of the world, the imperfections we once called "sins," the wrongs we once thought hopeless in their shame, take their true place in life's experience, as things to be reckoned with, though never surrendered to, as the perishable forms of the spirit's creative movement in time, and our eyes be opened to perceive

In all poor foolish things that live a day

Eternal Beauty wandering on its way,
and our ears to hear BLAKE'S call to the
sorrowing daughters of Albion:—

Arise, and drink you bliss, for every-
thing that lives is holy.

W. J. JUPP.

A DIALOGUE OF AIMS BETWEEN THE PHILOSOPHER AND THE NEOPHYTE.

N. I do not understand. Surely everyone knows what he is aiming at—how else could he aim at all?

P. Consider the case of a soldier who is engaged in a shooting competition. At what would you say he is aiming?

N. Why, at the target, of course.

P. Well, it is quite true; but do you think he aims at anything else? Would it be just to say that he is also aiming at proficiency in shooting?

N. Yes, but that is aiming in a different sense. It is a mere confusion of terms to identify "aiming" with a rifle and "aiming" at the acquirement of a quality.

P. We will not identify them; but is it not true that the soldier does not aim at the target without having another aim also; call it if you prefer, another "end"—the aim or end, namely, of proficiency?

N. Yes, it is quite true.

P. And it is further true, surely, that he does not aim at proficiency without still another end involved. He seeks proficiency, either because it will bring him praise and reward, or because it will be useful to him, for instance, in time of war. Is it not so?

N. Yes, if you analyse and go in for hair-splitting; but nevertheless the soldier who is shooting at a target doesn't think of all this; he is only thinking of the target at the moment of his shooting.

P. Precisely; the soldier is not aware in the moment of activity what in fullness is his aim—he is aware only of one part of it, that namely which most immediately concerns him. But he would not aim at the target if in reality he had no other aim, would he? If there were not some end beyond it, to what purpose would be the effort to make a mark in a certain defined spot?

N. I see what you mean. The soldier is aiming at gaining applause, or reward, or at becoming a better marksman, although he is not conscious of anything in particular beyond the discharge of his gun at the target.

P. You express the truth exactly. It illustrates the wider truth, that all our aims in life are only partial, although while we are occupied with them we think only of them. So a man eats food in order to be able to live well, but he does not consciously aim at good life when he sits down to a meal, but only at the relief of hunger.

N. Yes. But what has this to do with religion and practice, which is the subject of our conversation?

P. Everything. From the religious aspect, man is aiming at something he does not see or understand. As a religious being man cannot fully formulate his ideals, the great end of his endeavour, that at which he is aiming. But he constantly aims at practical things, achieves them only to realise as soon as he has achieved them that they form part of a larger aim.

N. But if he cannot at all tell what it is he aims at as a religious being, is not all his activity like that of a silly moth, which is fascinated into burning itself in an incomprehensible light?

P. No; rather like the seed in the ground, which is constrained to activity towards the light. Each step of growth, from the first cracking of the husk to the final fulfilment in blossom is a series of successful aims which lead to the accomplishment of a final aim, by no means obvious at first—the “ultimate” aim here being continuity of life.

Thus we say that man is aiming at he knows not what; but the unrest that this induces in him directs his endeavour on many partial aims. In proportion as he accomplishes these well, does he gradually live himself into the discernment of the more ultimate end at which he most truly aims.

So it is that religion teaches us to be good citizens, good husbands, good wives, good parents, good friends. It makes us aim at sincerity in our dealings with each other; at honesty in our business. He who aims well at all these targets begins to apprehend the larger, more ultimate end of life; some call it personal excellence; some call it spiritual life—the Hindu sages called it absorption into the divine consciousness. Jesus called it Eternal Life; knowledge of God, and communion with Him.

J. C. F.

THE SUN BOOK.

I ONCE knew a quaint, quiet old man who told me that he had discovered a new rule in arithmetic; he called it the Calculus of Blessings. He explained the rule to me and how he had arrived at his discovery, and since I have experimented with it myself, not without advantage, I will recall his statement in case others, of a mathematical turn, may like to adopt it. It is applicable to a great variety of circumstances, domestic and otherwise.

He said, then, that it occurred to him one morning to ask himself how many hours the sun had shone the day before. He was somewhat surprised to find that, although he knew it had been a fairly sunny day, he was quite at sea as to the actual period the sun had been shining. However, he finally arrived at an estimate, but to make sure that he was right he asked his wife.

“Why, John,” replied the good dame, looking at her husband over the top of her spectacles, “I reckon it must have shone ten or eleven hours at the least.”

“Lor!” said John, “I was thinking about six.”

“Stuff and nonsense!” says she. “Why, it shone all the morning, and all the afternoon, too, for what I know, but then I took a nap; and I know it was shining a bit after tea. Besides, the sun must rise soon after four now June’s come in,” and she got up to look at the almanac on the wall. “There!” she exclaimed, “it rose at 3.50 yesterday morning, and you and I did not get up till a quarter to seven. How can we tell?”

“Well,” said he, “I’d like to know. I’m going to keep a little book and put it down every day.”

“Then you must get up early,” said his wife.

This was the beginning of the discovery. I have seen the sun books for some years

past. They are simply small penny note-books, full of columns of dates and hours. Half-hours are entered, but not quarters. It was pointed out to my friend that the newspaper gives a daily record of sunshine at many places throughout the country, and that he could, therefore, save himself all this trouble over the daily entries, and probably have a far more accurate record into the bargain. But he would not hear of it.

“What interest is it to be informed how much sunshine other people have had?” he protested. “I want to know how much sunshine I get day by day. I want to know it and I want to feel it, and I shall not do that unless I calculate for myself.”

I agree with him. Besides, he soon found that counting sunbeams was very good exercise, and that, like many other sums, it is far from being as easy as it looks. It made him more happy and thankful, he said, for when he came to add up his totals at the end of a week, a month, a year, the number of bright hours he had enjoyed was commonly so much greater than he had imagined possible. Then sunshine came to stand in his mind for all good things; but the more he came to reckon them up the bigger grew the sum until it was quite bewildering. So the figures in the book meant to him many things besides the bright hours they actually recorded.

Problems of this kind might be too hard for children, he thought, but it would do them no harm to make the attempt to work them out. And when he has had his little grandchildren staying with him I have watched the game he has put them up to as a substitute for sun bookkeeping. On a bright morning, after breakfast, you might find them in the hall dancing about with excitement, filling their pockets with the rays which slanted through the glass panels of the front door. They would need them to keep them warm and merry, grandfather told them, and they must try and get a fresh supply every day.

H. M. L.

CORRESPONDENCE.

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SAINT OR SEER?

SIR,—My friend Mr. Jupp is so carefully explanatory of the sense in which he uses the word “saint,” and he is so scrupulous in his effort to anticipate all possible misunderstandings, that it may seem ungracious to raise even the gentlest murmur of discontent.

I do not propose to question the validity or the deep value of the differentiation he makes between his two supreme types of character. Indeed, I assume that most of your readers will heartily agree with his moral preference. But I am a little distressed by his narrow, if not dyslogistic, use of the word saint.

A writer must not be allowed arbitrarily to reduce the dignity of high and honouring words even though he fully explains

his application of them, any more than a man should be permitted to ignore the law which forbids him to clip our gold coinage, though he does it in public and after open declaration of his honest purpose.

Some word Mr. Jupp needed for his contrast, but would not “recluse” (which, after all, he is forced to use as the clearer term in order to explain his restricted meaning of the word saint), or “hermit,” or “anchorite,” or “solitary” or some similarly definite and unambiguous word, have served his purpose as well? Or if he wanted to suggest a less individualistic or fanatical withdrawal from the world, would not “monk,” or “cœnobite” do? The word saint may stand for many types of character in the desert or in a cloistered community-life or in the world which is the world of all of us. It certainly includes some of Mr. Jupp’s seers—all of them, in fact, who are sufficiently intellectual to be humble-minded and childlike and prayerful. Strictly, the word saint means a person of exceptional holiness, a consecrated person [*sanctus*]. The chief characteristic of the saints is an utter devotion in love to Perfect Holiness experienced as a conscious communing Life. Their devotion is complete and sincere: they are usually in love with Christ, and have therefore the charm, the sweetness, and the romance of true lovers; their supreme object is absolute Holiness, and they seek to breathe its Effluence and gaze upon its Whiteness: this object is experienced not as a mere ethical ideal but as a Divine Consciousness with which they feel in intimate mystical relationship. Hence it is one cannot surrender this word to lower uses without impoverishing not merely our vocabulary but even our religious life. Does Mr. Jupp really hope the time will ever come when our tenderest and loftiest praise will be no longer “He is a saint,” but rather “He is a seer”; or when we shall speak of the most blessed union of spirits, not as “the communion of saints,” but as “the communion of seers,” or when “For all thy saints who from their labours rest” will be sung as “For all thy seers who from their labours rest”?

And passing out of this purely spiritual cycle of ideas to the more exclusively ecclesiastical order, I would remark that however imperfect the Church calendar of saints may be (both by exclusion and inclusion), we owe it to the holy men and women who bear the beautiful name of “saint” that we shall not make it suggest the cowardice of flight or the refusal of challenge or the avoidance of hardship or the disillusion of baffled sensualism. Most of the saints were amazingly active; many of them lyrically joyous; nearly all terrifyingly strong. Compared with our modern Nietzschean (petty in ideal, degenerate in body, and mean in achievement) they were colossal supermen who wrenched the world from its naturalistic course. They longed for beatitude, but they did not flinch from sacrificing peace to the call to holy war and service. If we think of typical saints like St. Augustine, who though a monk was never withdrawn from the hot and vivid conflicts of life, who toiled incessantly and in many public spheres,

through days of strife and nights of insomnia: or St. Bernard, who lived in the eager clash of the intellectual political and ecclesiastical currents of his day: or St. Catherine of Siena, who ministered unweariedly to the plague-stricken and was the denouncer and adviser of Pope and Cardinal and King: or St. Joan of Arc, the virgin-mother of all soldierly and brave women—does it not become a highly inconvenient literary practice, even when it is not an anti-ecclesiastical device, unjust and derogatory to the choicest and holiest type of human excellence, to speak of sainthood as a negative withdrawal from the world?

That certain ignorant Protestants, malignant with prejudice against everything Catholic, should talk in this way is what we have learned to expect. Mr. Jupp knows better, and frankly explains himself and his meaning and so far does no harm. But the practice which he now countenances is regrettable, and I appeal to him not to lend his fine culture and spiritual insight to give it further vogue. There are, of course, many recluses and hermits among the saints as there are among scientists and millionaires. I have known University professors and wealthy snobs of commerce withdraw from the world—and more particularly from the world from which they sprang and which “made them.” For every St. Simeon Stylites in the Church there is a Shylock in the market and a Casaubon in the study. And if there is one modern to whom we should instinctively apply the word “seer” rather than the word “saint” it is Tolstoy—and he withdrew from the world almost as much as the solitaries of Scete and Nitra. If, further, there is one man whom the Church and all the world would to-day recanonise as a “saint,” and to whom the word “seer” seems all too weak and unworthy, it is Blessed Saint Francis. He withdrew from worldliness and in that sense from the world; but his life was a radiant ministry of good works. He cruelly mortified his body and confessed that he had been too hard on Brother Donkey; but he was none the less a joyous ascetic and a *joculator Domini*—God’s troubadour, who praised his Lord with “French-like rejoicings.” He sought poverty as avidly as we seek riches, and he found affluence while we inherit penury. He breathed his last from a naked body on the bare earth, and a flight of seraphs winged him to the Abode of Love and Ardour and Purity. And this is how M. Paul Sabatier speaks of this monk’s “withdrawal” from the world: “Francis is of the race of mystics, for no intermediary comes between God and his soul; but his mysticism is that of Jesus leading his disciples to the Tabor of contemplation: but when, overflowed with joy, they long to build tabernacles that they may remain on the heights and satiate themselves with the raptures of ecstasy, ‘Fools,’ he says to them, ‘ye know not what ye ask,’ and, directing their gaze to the crowds wandering like sheep having no shepherd, he leads them to the midst of those who moan, who suffer, who blaspheme.”—Yours, &c.,

J. M. LLOYD THOMAS.

*The Old Meeting Church, Birmingham,
July 20, 1914.*

“A NEW TYPE OF CHRISTIAN.”

SIR,—Dr. Fr. W. Foerster is not the only able man who has come to the conclusion that “the Christian religion is the sole foundation for both individual and social life.” But brilliant as may be his rationalism, impressive his suprarationalism, there are still some of us who feel that his conclusions are not, therefore, infallible. If we venture to differ from Paul, not to mention a number of extremely capable and experienced Church Fathers, we may also venture to differ from Foerster. I understand Unitarianism to be a fellowship of religious people who do not accept conclusions upon the mere authority of others.

I may have been wrong in my “recent prophecy” concerning the time when Christianity’s “claim to finality will be recognised as a perfectly natural piece of spiritual arrogance.” There is very likely a greater clinging to this extremely elastic name than I had realised. I speak from my own (necessarily limited) experience, however, when I say that there is a considerable body of opinion among people who are interested in religion which goes to confirm my “prophecy.”

The trouble, however, in this matter, as in many others, is largely terminological. What is Christianity? The residuum found by Harnack?—that indicated by Eucken? It appears to me that Eucken’s conception of the permanent in Christianity could have been extracted equally well from Buddhism, as held and practised, e.g., in Burma.

Am I a Christian because many of my conceptions are in agreement with the standpoint of the historic Christian Church? I do not think the bulk of Christians would admit it, and the name is not worth arguing for. I am in agreement with quite as much of the standpoint of historic Buddhism (especially so in regard to the treatment of animals), yet Buddhism would probably not acknowledge me. What does it matter? Both the religions and all others are mine, in whatever I find good, beautiful, true. I am the heir of all the ages and all the religions.—Yours, &c.,

J. CYRIL FLOWER.

Sale, Manchester, July 18, 1914.

“BOOKS OF LIFE.”

SIR,—The article with the above heading in your issue of the 18th inst. interested me very much, but there appears to be a great omission among the names of those whom the writer says may become the teachers and guides of this generation. It is the name of George Meredith. Possibly the writings of Meredith have not yet become so well known and appreciated as they will do when the copyrights have run out and cheaper editions are published. In the recently published “New Golden Treasury” in Everyman’s Library there is only one of Meredith’s poems, “Autumn Evensong.” And yet his poems are full of beauty and of a stern yet noble philosophy.

The author of “A Faith on Trial” and the “Hymn to Colour” should have an honoured place among the teachers and guides of this and other generations,

for if, as he says, “Our new thoughts have thrilled dead bosoms,” yet later in life he wrote:—

I keep the youth of souls who pitch
Their joy in this old heart of things:

Who feel the coming young as aye,
Thrice hopeful on the ground we plough;
Alive for life, awake to die;
One voice to cheer the seedling Now.

Full lasting is the song, though he
The singer passes: lasting too,
For souls not lost in usury
The rapture of the forward view.

With that I bear my senses fraught
Till what I am fast shoreward drives.
They are the vessel of the Thought—
The vessel splits, the Thought survives.

Meredith deserves the gratitude of those who believe in what is called the woman’s movement, for he championed their cause when there were few to do so. He was the friend of France long before there was any talk of what is now called the *Entente*, and many will remember his rebuke to the late Mr. Chamberlain, when the politician advised France to mind her manners. In extreme old age he remained faithful to the ideals of his generous youth.—Yours, &c.,

R. MAURICE RANDS.

Upper Norwood, S.E., July 21, 1914.

THE ETHICS OF SELF-DEFENCE.

SIR,—Will not some fair-minded peace-lover give your readers an article on the ethics of self-defence? As a descendant of Quakers I hate war for its cruelty and its stupidity, but yet I know that if England were invaded by an enemy I should wish to do my utmost to help our army resist the foe by force of arms, and I am sure that the wish would not be all wrong. Christ advocated non-resistance of evil, but he also chased the wrong-doers from the Temple with scourges. I can only conclude that perhaps war in self-defence may be the lesser of two evils at present, until a further step forward in civilisation enables us to abolish it altogether.—Yours, &c.,

(Mrs.) G. E. DE J. DU VALLON.

Miramont, S. Servan (I. et V.), France.

BOOKS AND REVIEWS.

THE GREAT SOCIETY.

The Great Society. A Psychological Analysis. By Graham Wallas. London: Macmillan & Co. 7s. 6d. net.

PERDITA would not have “streaked gilly-vors” in her garden because she had heard that

There is an art, which in their pideness
shares

With great creating-Nature.

Polyxenes explains that every art that modifies nature is itself natural, and Perdita is interested and pleased. “So it is,” she says reflectively. But when Polyxenes goes on to urge her in consistency to surrender her objection to “pied” flowers which (as she must now

see) is based on a mere misconception, she answers indignantly :—

I'll not put
The Dible in earth, to set one slip of
them :
No more than were I painted, I would
wish
This youth should say 'twere well.

If Perdita could have read "The Great Society" she would have understood all about it. Nothing can be, or can come to be, that is not "natural"; but the whole collective movement of "nature," in the large sense of the sum of existing things, may come to stand in such relations to the special nature of the mammoth, for instance, that he, from his point of view, is justified in regarding it as extremely "unnatural." In that case he will be unhappy, and perhaps will be unable to live at all in such a world-gone-wrong as he finds himself in. But if he felt that he himself had taken a considerable part, thoughtlessly or through mistaken but deliberately adopted conduct, in bringing about the existing state of things, and that he might by wiser deliberation do something towards changing it, he would find matter for much searching of heart.

Is this the actual condition of human society at this moment? What if the mechanical inventions and scientific discoveries of what Alfred Wallace called the "wonderful century," while appearing to give man control over nature have actually established "things in the saddle" and made them "ride mankind"? What if "the great industry," that is to say industry ever more and more based on sub-division of labour and specialisation, has given birth unawares to "the great society" in which each individual's contact with the processes and forces that control his life is so narrowed and specialised as to obliterate all sense of direct relation between the things he does and the things he gets, all sense that his fate depends mainly upon his will and his conduct, all meaning and therefore all joy in his work, all contact between his direct perceptions and instincts and the "machinery" (aptly so called) of the industrial and political organisation upon which all his happiness depends? Can it be that "nature" organised by "human nature," but by a human nature drifting almost always, and at certain crises guided by false reasoning that makes "the light that is within it darkness," has got us into a position much more "unnatural" in relation to man's wants and faculties than pied gillyflowers or painted faces were to Perdita?

These are the questions that Mr. Wallas raises, and to which the *prima facie* answer indicates that we are in a "pàrlous state" indeed. Agricultural labourers are happy in their work (if not in their wages), but they are a negligible remnant of the old order that the "great industry" and "great society" have not yet assimilated. Mechanics and artisans are unhappy in their work, because there is no natural interplay between it and their store of instincts and faculties. Working girls, as a rule are happy in their work, but they ought not to be; for the happiness is only the result of their work being seen against the still more intolerable unnaturalness

of a "life at home" which has yet more completely lost its significance and vitality. So we cannot acquiesce in their relative contentment, which is only the contentment of an escape from something worse.

But Mr. Wallas is not pessimistic. His book is a warning, not a dirge. We have not thought enough about the relations of our advances in technical power to the whole organisation of our society; and the need of the time is hard thinking, keen observation, and varied experiment. We are to recognise in the first place that wealth is not identical with welfare, and that it is not axiomatic that the organisation of industry is identical with the organisation of happiness. We must never allow the more evasive but more vital questions of "What is individual happiness, and how are we to secure it to individuals?" to be ignored as though they were already covered by the grosser and more easily handled questions, "What knowledge and what organisation will give us collectively the largest control over the forces of nature?" We have long been accustomed to say that the problem of distribution is more pressing than that of production, and we all endorse Gloucester's

So distribution should undoo excesse,
And each man have enough,

but we are to take it more seriously than we have done, and if it is urged against any scheme for better sharing that it will diminish the amount to be shared, we are not to be scared by the prospect.

When we really know that neither maximising the "average" means of life, nor multiplying lives of misery, but securing a good sort of life, is (as Aristotle knew) the goal of a right sort of social organisation, we shall be in a position fruitfully to attack the "difficult task of adjusting the vastness of the Great Society to the smallness of the individual man" (p. 359). The greater part of Mr. Wallas's book is devoted to a study of "the smallness of the individual man," that is to say, to the "natural" limitations which prevent the average individual, for instance, from knowing the personalities of a thousand of his fellow creatures with a direct and effortless knowledge, or which make it impossible for five or six hundred persons to come together and "frankly interchange their views" on some intricate matter in which they are all concerned. We need the organised thought and the organised action of masses that our faculties do not enable us to realise or to survey.

As Mr. Wallas develops this theme (with frequent references to American psychological laboratories that have a very vivid actuality, and occasional evolutionary tags that somehow strike us as pallid), we become gradually aware of the grotesque inefficiency, both theoretical and practical, of many of our official instruments for organising thought and will in relation to the small area which the individual's faculties can directly reach, and the vast area upon which his action plays and the reactions of which upon him determine his happiness. And we also come to understand why so many of our institutions seem to work best when they depart furthest from their theoretical basis. For that theoretical basis has so

often failed to take count of the most important factors of the case. All this has grown upon us as we read, and when we are ready it is driven home by the direct thrust of the author's demonstrations. Then we turn to all kinds of actually working organisations of thought and action that have been little heeded hitherto by constitution-mongers, but which actually comply with some at least of the fundamental conditions of relating (say) the human instinct of fellowship, which perhaps cannot extend effectively to more than from ten to thirty (is it?) individuals, to the vast organisation of an empire or a world-industry.

It is in searching out every form of spontaneous or official organisation, for intellectual, social, industrial, political, or other purposes, that Mr. Wallas is most ingenious, most suggestive, and most encouraging. There appears to be abundant material for the study of successful organisation if we are once set on the watch for it. Mr. Wallas examines the international co-operation in mapping the heavens, the rules of navigation, the organising of some branches of the higher and secondary education, and many other schemes and organisations with a subtle appreciation of their psychological significance. One would like to have his analysis of the Wesleyan system of class leaders, of the group organisation of various historical conspiracies or secret societies, of the Spartan army in which, according to Thucydides, you might almost say that every soldier was a general, but in which nevertheless discipline was more severe and obedience more prompt than in any other. But one of the great merits of the book is that for every one thing it says it suggests a round dozen.

In detail there is so much to discuss, so much to single out for special emphasis, and so much to challenge, that the only safe course seems to be to stop at the beginning and say nothing at all.

What, perhaps, strikes one most here, as in Mr. Wallas's previous "Human Nature in Politics," is the boldness and the faith with which he faces the stupendous collective problems with respect to which most of us are content to drift. The suspicion with which one naturally contemplates reliance on intellectual analysis in organising or reorganising society appears to be only too fully justified. The sociologist emphasises those facts and considerations of which he feels that he has gained a clear conception, and which he can bring into intelligible relation with his general philosophy; but the order in which forces reveal themselves to our thought is probably not that of the intensity with which they act upon our emotions and our wills, and so our analysis is in perpetual danger of building on a false basis. But if to escape from this we try to throw ourselves upon "instinct" we find—and here Mr. Wallas is terribly convincing—that what we call instinct is quite likely to be a mere prejudice founded upon false and exploded theories of the past, that have embodied themselves in institutions and aphorisms which really ignore or contradict the very instincts we profess to follow. We cannot find in instinct a refuge from thought, for our instincts can only guide us when they have direct access to their

natural stimuli. I once heard a man say "I don't like Scotchmen—I've met five of them." This hardly strikes us as an adequate basis for so wide an induction; but how many of us had as much to go on in the way of "instinctive" data in forming our opinions of the character and purposes of the Boer Republics fifteen years ago? The subject matter on which our "instincts" exercise themselves is and must be presented to us by some process of thought and deliberate will. Mr. Wallas pleads that the thinking should be done better.

P. H. W.

THE RENAISSANCE.

The Renaissance. By Edith Sichel. Home University Library. London: Williams & Norgate. 1s. net.

THE Renaissance, Miss Sichel tells us in her introductory chapter, was "a movement which spread over Western Europe, and may be said to have lasted over two centuries. It was between 1400 and 1600 that it held full sway." In a later chapter she apologises for discussing Bacon because the date of publication places his chief book "outside the boundaries of the Renaissance." These statements illustrate the fetters which our traditional historical terminology imposes upon the mind. The Renaissance did not begin in 1400, and it did not end in 1600, for history is not a matter of closed chapters. In the narrower sense of the term, as a revival of the classical tradition in the field of learning, of art, and of manners, the two dates given will serve very well, but they are distinctly arbitrary if we follow Miss Sichel's example and use it for a large movement of the human spirit, which may be summed up in the two words Emancipation and Expression. It is this reverence for dates which prompts Miss Sichel to claim the Elizabethans as children of the Renaissance, and to exclude the great writers of the seventeenth century, though they, too, were striving after expression with no small measure of success. Among the causes which led to the decay of the movement emphasis is laid upon the emotionalism which degenerated into pedantic sentimentality; but there is no adequate reference to the far-reaching effect of the recovery of religion. Neither the intellectual dilettante nor the devotee of neo-paganism could survive in the fires of the Reformation.

One of the best things in Miss Sichel's book is her account of Rabelais. Perhaps she slurs over the coarseness a little too easily—there must have been some real delight in things which are not seemly in that burly, many-sided mind; but we do not think she overstates his immense influence for good as one of the most constructive and essentially charitable satirists who ever lived. "Wisdom cannot enter an unkind spirit, and knowledge without conscience is the ruin of the soul." "There is only one thing that I dislike, and that is contempt of the commonplace." It is well for us to be reminded that these jewelled sentences, no less than the most unprintable obscenities of Panurge are Rabelaisian. The list of books is good, though no mention is made of Count Gobineau's well-known book, which has appeared recently in an English translation.

We suppose that it is modesty which has led Miss Sichel to make no reference to her own admirable volume, "Women and Men of the French Renaissance" or her more recent study of Montaigne.

MERE LITERATURE AND OTHER ESSAYS.

By Woodrow Wilson. London: Constable & Co. 5s. net.

WE believe that most of these essays saw the light several years ago, and the fact of their re-publication at the present moment is probably due to the exalted position held by their author. Apart from this semi-political interest they seem to contain little either in penetration of thought or distinction of style to raise them above the level of the average academic address. The last two, "A Calendar of Great Americans," and "The Course of American History," contain a good deal both in information and in criticism which will be fresh to many English readers, but the long essay on Burke, "the interpreter of English liberty," which is printed here for the first time, will probably attract most attention. It is, however, too much of a panegyric to be very illuminating, and does not attempt any re-valuation of Burke's ideas in the light of modern democratic developments. "Burke," President Wilson tells us, "is the Apostle of the great English Gospel of Expediency. . . . This is unquestionably the message of Englishmen to the world, and Burke utters it with incomparable eloquence." It is quite true, only there is a great deal more to be said. The volume also contains the essay on Walter Bagehot, "a literary politician," to which Mrs. Russell Barrington has called attention in her recent biography. President Wilson has one or two mannerisms which rather disfigure the dignity of his writing. His continual use of "'Twas" and "'Tis" in ordinary prose sounds very like affectation. May we also enter a mild protest against his condescension to Irishmen—the "innocent Irishman with his heart upon his sleeve," who is as little like the reality as the conventional figure of a Punch cartoon.

THE ALPS. By Arnold Lunn, M.A. Home University Library. London: Williams & Norgate. 1s. net.

THE publishers have, no doubt, timed the issue of this excellent little volume so that it may find a place in our holiday luggage. Mr. Lunn would be the last to wish to displace the "Alpine Flora" or the well-worn copy of "The Playground of Europe" in the portmanteau, but if there is no available chink for one book more, it can be slipped into the pocket and read with much profit in the train. In a series of short chapters he tells the story of the pioneers, the gradual conquest of the great peaks, the special features of modern mountaineering, and the Alps in literature. Some of the freshest pages are devoted to the subject of winter mountaineering. Many people will learn with surprise that the introduction of ski-ing has made serious climbing during the winter months quite practicable. "In winter, the main difficulty is getting to the high mountain huts.

Above the huts, the temperature is often mild and equable for weeks together. A low temperature on the ground co-exists with a high temperature in the air. Rock-ridges facing south or south-west are often denuded of snow, and as easy to climb as in summer." Where so much has been compressed into a small space it may seem ungracious to ask for more; but short chapters on Alpine flowers and the life and industry of the people in the high Alps would have been welcome. Probably Mr. Lunn is too enthusiastic a climber to have much sympathy with dull people, who only go for walks, but we think that an excellent chapter might be written on the Alps for walkers, in the interest of those of us who are too old to climb or too poor to pay for guides. There is an excellent bibliography which will help many readers to renew the vigorous excitements of their holiday by the winter fire.

THE "Standard" edition of the Works of George Meredith only calls for the comment of a cordial welcome. Two volumes—THE ORDEAL OF RICHARD FEVEREL and THE SHAVING OF SHAGPAT—are before us clad in a pleasant binding of sober blue cloth. The print is larger and the page less crowded than in the familiar red edition; but the top margin has been cut too close, giving an otherwise handsome volume a rather dumpy appearance. The next volumes, which are announced to appear next week, will be EVAN HARRINGTON and SANDRA BELLONI. (London: Constable & Co. 6s. per vol.)

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co. :—More Literature: Woodrow Wilson.

THE OXFORD UNIVERSITY PRESS :—Essays by Matthew Arnold. 1s. 6d. net.

WILLIAMS & NORGATE :—The Gospel of the Forsaken, by the Author of A Plain Man's Faith. 1s. net. The Secrets of Success: The Editor of the Young Man. 1s. net.

MISCELLANEOUS.

Harvard Theological Review, Mind.

FOR THE CHILDREN.

THE REDSHANK'S STORY.

II.

"WHEN the three ladies had decided that we were redshanks we hoped they would go; but I soon heard them planning to find our nest. They sat on a rock waiting for me to go on the nest again. As my clutch of four eggs was now complete I was most eager to begin hatching out; but I am no pullet. I am an old bird that has learned to be wary. I therefore flew about with my husband hoping to tire them out. But they sat on; so I alighted a long way from our nest, and, being much too cunning to make directly for it, walked slowly in an irregular and very wide sort of zigzag towards it. More than once I purposely went beyond it. They watched me all the time. To further deceive them, if this were possible, I then ran hastily a

few yards in quite the opposite direction, as if I had seen a fat worm. Then I began to walk in shorter zigzags till I reached my nest. Now, although I had zigzagged for at least six minutes, those people had steadily kept their eyes on me, and I heard them say that they could just see my head above the tuft of herbage behind which I sat. They, too, were cunning; for they took note of what they called landmarks, so that if I rose they could still find the spot. 'Just in a line between the old petrol tin and that clump of thistles by the wall,' I heard one say. Then they put some bits of chip at the foot of the rock where they sat. They wished to be able to stand on the very same spot another day if they did not succeed that day in reaching my nest.

"There was a wide ditch—a sough they called it—between them and the nest. They could not cross this, so one of them remained standing on the chips while the others went a long way round so as to reach my breeding place from the other side of the field. I heard their feet going 'squitch, squotch' in the wet places; they had much ado to pick their way, but they held on, and when they were opposite the lady on the chips she began to direct their course by pointing right or left with her stick if they got off the track. So far, I had stuck to my nest; now I rose and joined my mate, who was wheeling and shouting above them. We went through all our best flying tricks in the hope of distracting their attention, but all to no purpose. They never once looked at us, but only at the ground and at the signalling lady. When at last they came upon the nest they were delighted with it. I was aching to see them go, but they took out a note-book, and one wrote while the other dictated. This is what they wrote:—'Eggs, pale buffish brown, spotted and blotched with rich dark brown. Four in number, and pointed at the thin end. The four pointed ends are placed in the centre of the nest.' Then each picked up an egg and laid it against her cheek, saying how warm it felt. To my joyful surprise they laid the eggs most carefully in the nest, and saying that they must not keep the little mother—that was poor me—too long from her eggs, went quickly away.

"Before they were out of the field I was back on the nest, and began to breathe more freely. The carts and motors on the road above the field did not alarm us, we were used to them, as we were to the trains. Nor did we mind the people who passed by. What worried me was the folks who stood still, staring over the wall into our field, often pointing us out to one another. This last action made me so nervous that I would sit quaking, ready to rise into the air if my ever watchful mate gave the alarm note I knew so well.

"A few days after the ladies had been, some cows were put into the field. They kept mostly to the low end where the pool was, but I can tell you they gave me some anxious hours. The horses actually seemed to wish to avoid our nest, for they would dash close past and not touch it, but cows are heavy blundering beasts, and will lie on a nest if you don't scream at them, and sometimes if you do!

"When we had begun to get used to the cows a worse trouble came. Scores of sheep, with their lambs, were driven in at the low gate. The animals did not like this lowland pasture, they wanted to be on the fells, so they went restlessly up and down, ba-ba-ing to the lambs to follow them, and giving us little peace till the men, who had only put them there over the week-end, came and took them away. Next day we had a visit from a gentleman who took some measurements in the field. He chanced to see my nest, and picked up an egg. I implored him to put it back, but he laid it carefully between cotton wool in a little box, and carried it away. I was thankful he did not take the lot."

"Did those ladies come again?" "Yes, most days one or other appeared, but they never stayed more than a minute at the nest, often less, and never did any harm. They seemed curiously anxious to know all about birds and their ways, and would often bring food with them, and spend hours in this field and the next one where the skylarks build so much. I noticed the excitement of the ladies when one day the three came and found that two of my eggs had tiny bits of shell chipped out at the broad end. 'Oh!' said one, 'see, somebody has injured these eggs.' But one of the others told her that the chipping was done by the chick, which, when ready to hatch out, taps on the inner wall with its beak tip, which is protected by a very hard bony sheath that fits closely, and falls off naturally when its work is done. 'Let us listen,' said this lady; 'these two chicks are certainly more or less lively, we may hear something.' So each in turn knelt down with her ear just over the eggs, and each distinctly heard a piping going on. It was my two eldest chirping in the shell. When they had all heard it they hurried away, saying they must let me get back quickly or the young might come to grief. Not long after, all my three were safely hatched out." "How long did you have to feed them in the nest?"

"Didn't you know that young red-shanks are able to leave the nest almost at once? When they leave the shell they are dressed in coats of fluffy down; they are so pretty, reddish buff with brown spots. No, we don't have to carry food to a nest for days at a time as you do; but ours is no easy task, I assure you. Our fluffy three were in constant danger from men and women, horses, dogs, and what not; and we had, and still have, to keep a sharp look-out, and tell them what to do. They are obedient little dears, and if we make the sound that means 'crouch and keep quite still,' down they go in a second, and do not stir till we give the signal. But here come the horses for their morning canter. I must attend to my youngsters, so you will excuse me. Good-bye."

EMILY NEWLING.

WE have heard with great regret of the illness of the Rev. R. J. Campbell. We are glad, however, to learn that he is a great deal better, and has been able to leave home for the country for a period of complete rest and immunity from correspondence.

MEETINGS AND GENERAL NEWS.

A VETERAN AMERICAN MINISTER.

THE name of the Rev. Jenkin Lloyd Jones is familiar to many of our readers as editor of *Unity* and minister of All Souls' Church, Chicago. The splendid social work which he has accomplished at the Abraham Lincoln Centre in connection with All Souls' Church is recognised and honoured on both sides of the Atlantic. The Report for 1913, which has just come into our hands, contains a full account of the memorable meeting when a portrait of Mr. Jones was presented to the Centre. In reply to the numerous speeches of gratitude and congratulation, Mr. Jones paid the following tribute to the good Welsh stock and the simple home life which have helped to make him what he is:—

I am tempted to tell a story I have never told before. May I give you a hint of where this Jenkin Lloyd Jones of whom you have spoken so many nice things, came from. Sixty-five and more years ago two brothers, partners, were engaged as country hatters on a far-off Welsh hilltop. They pieced out their craft by working in summer time a little farm of ten acres. It supported one horse and one cow. The hats they made in the winter time they sold at the neighbouring fairs during the summer. Sometimes business was so prosperous that they hired two journeymen to help them in the business. One of the brothers was married and was the proud father of seven children. The other brother, unmarried, accepted into his heart the brother's family, so it became a family with two fathers.

Into the brain and heart of these hatters came the radical spirit that in the 'forties bloomed all over Europe into prophetic expectations. Across the Atlantic came the tidings of a new land blooming into new opportunities. There children might grow into privileges impossible in the home land. And so the cosy home, the prosperous little business was abandoned and the bachelor-father said to the father-brother, "You stay with the wife and children another year. I will go in advance and find a place to house the flock and a year hence you may bring the babies." So the bachelor-brother went ahead. Next year the father and wife and seven children, one of them a baby, followed.

They stopped on their way to the wild western land to bury one beautiful blossom, the three-year-old pet who loved the baby. Her grave was dug by the way, never to be revisited by kindred.

They secured one hundred and twenty acres of government land in the heavy woods of Jefferson County, Wisconsin, at \$1.25 per acre. In their ignorance they dared not trust themselves to the open prairies that were so available and so fertile, and so they founded a home in the wilderness where the trees had to be cut in order to catch a glimpse of the sky. The log house was reared and for the first six months covered with basswood bark, for they had to acquire the skill of the axe

and the draw-knife before they could make the shingles to properly cover it.

When the seven children found lodgment inside these four walls of logs the bachelor-father again said, "You stay with the children, work away in the woods, I will go and find work that will bring the ready money that will sustain the babies until we get something out of the land." For, when the one hundred and twenty acres were paid for, a yoke of oxen and two cows bought, there was left in the father's hand just one round gold sovereign. The bachelor-father found employment in a pioneer sawmill in the woods, and in less than six months after they had arrived word came that he was sick unto death. His body was brought through the woods where there were no roads, and the partner-brother, priest in his own household, broke the silence of the woods by singing in Welsh the old hymn of consolation, read the Scripture, made the prayer, and then fell unconscious on his own threshold, remaining so for hours. The stalwart fir tree had broken, but the gentle mother nursed back the broken father to life and the two went on with their pioneering.

In order to make the story complete I must weave in another strand. These partner-brothers had an uncle who was president of a little Welsh college on the Cardigan shore. This president of an heretical school was smitten with the heresies of Socinus before the word "Unitarian" was born. When he learned that these cousins were to break the old ties, he came over the hills on horseback to see the father. He said, "Richard, I am glad you are going to America. It is a brave thing to do, and America has a great future; but you will see many hardships, and perchance you will never realise what you now hope to secure; but your children will. You have two boys, twelve and fourteen. Leave me one of the boys. Let him stay with me. I will give him a college training, and if it is in him I will prepare him for the Unitarian ministry, and when he is grown up I will send him to you, and he perhaps will be the first to preach your faith in the new land." It was a fair proposition, and it brought sleepless nights to father and mother. But the divine claim of parenthood held the two boys and the family came to America complete.

In the solitudes of the settlement, the isolation of the religion which was theirs, the offer of the college president haunted the conscience of the stalwart father and the gentle mother, and they wondered if they had done rightly, and when the babe that was at the mother's breast on the high seas grew larger, the father would put his hand upon the head of the little boy and say, "I guess I will have to send Jenkin back to his uncle Dave Lloyd to study at Carmarthen College, and maybe he will make a Unitarian minister of him." I never knew the time when I did not more or less consciously feel that dedication.

But the vicissitudes of a pioneer's home put far away my dreams of a college course, and when the war came on it wiped off the last hope of such a possibility. With the foolishness of youth I was sure that three years of service had put my study days far behind.

So having survived the war I accepted,

as I thought, the destiny that was mine, and took my place between the horns of the plough and grasped the hoe and the pitchfork. Thus I laboured one year after the war. Then one hot harvest day the elder brother was cradling and I-binding after him, when he stopped to whet this scythe. By some sort of spiritual explosion, unpremeditated and unexpected, I said: "Thomas, how do you think father would get along if I was to leave?" A clap of thunder from the clear sky would not have astonished the brother more. "Why, I don't see how he can get along." John and I are setting up for ourselves. The farm is not yet paid for, and father is getting old, you know. Why, what is the matter with you? I thought you were content." "Thomas, I think I must go to school." "Well, I wish you could go to school, and perhaps you may be able to do so in two or three years when the mortgage is lessened. But why, what has put it into your head? What do you want to do?" "Thomas, I feel as though I must try to be a Unitarian minister." "Well, if you will go and be a minister, and a good one, father will get along all right, because John and I will take care of him."

And in three weeks I was off for Meadville.

Now, all of this palaver of yours, as far as it is merited, must be passed backward to that fir-tree and that rose-bush that brought from Wales the aspirations of the broader faith and the higher thought. He whose name I bear was the Uncle Jenkin whose grave was dug under the great elms in the woods and whose funeral service was conducted by his brother, the father and priest of his household. Now that little buryground has grown populous, and on a humble slab is carved in the Welsh tongue the words, "Though he slay me, yet will I trust in him." At the foot of the hill thunder daily great transcontinental trains, inter-urban cars hourly pass, and the perpetual hum of the automobile is heard. Chicago millionaires make their homes on the banks of what was then "Mill Pond," but is now Oconomowoc Lake. Where the homes of the luxurious now are was the sawmill in which the uncle from whom I am named breathed his last.

Dear friends, if you seek the proper screen upon which to throw your gratitude, go back to that clearing in the woods, back to the home where the hatters made hats for peasant people; go back to where the original Jenkin Jones, in whose line I am the third to preach heresy, preached his first heretical sermon in his mother's garden because the open door had been slammed in his face the Sunday before by the rector's wife, who could not stand such heresies in the old church. That is where your thoughts ought to go."

EVENSONG AT ST. MARGARET'S, WESTMINSTER.

(FROM A CORRESPONDENT.)

LYING under the shadow of the noble Abbey the church appears dwarfed and diminutive, but it is a building of no mean size with the stains of age upon its stones, and rich in historical associations. The present incumbent is Canon W. H. Carnegie, who distinguished himself some

years ago as a Lenten preacher at St. Paul's, and for that reason we desired to hear him again.

It was no special occasion, but when we arrived just before 7 p.m. the church was practically full, and late-comers were soon occupying the extra seats placed in the centre aisle. The slump in church attendance which appears to be so general does not therefore appear to have affected St. Margaret's, and certainly to the heart that feels the need of worship there was in this service, so well balanced, with its fine music and sweet singing, much to appeal, while there was little to arouse the opposition of the critical or sensitive. Unlike so many Nonconformist services, the Anglican service is no one man business. The sermon itself is but an episode, clerks, organist, choir, people, have each their part to play, and only when he entered the pulpit did the preacher become evident.

Canon Carnegie is a tall, somewhat spare man, with a stoop of the shoulders such as many amiable men of his build indulge in. On this occasion we were to have no carefully prepared scholarly discourse, but rather an intimate talk. Moreover, there was a distinct impediment in the preacher's speech which we do not remember to have noticed before. However, in spite of these features, or perhaps because of them, he kept the attention of his audience.

Leaning across the pulpit desk, he said he wished to speak to them on the words, "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye cannot enter the kingdom of heaven." The righteousness here referred to did not mean that super-excellence which made others avoid those said to possess it. It simply meant right conduct. Our religion must end in conduct to be effective. The kingdom of heaven was, therefore, the company of those who acted rightly; God shut out no man from it, we simply shut ourselves out by not complying with the conditions. Emotionalism we must have; all religious worship was based upon it; but the religion that was limited to it was vain. Here was the danger of revival services. This he illustrated from incidents in his own career. The fault of the Scribes and Pharisees might be summed up in the one word "vulgarity." And by that he did not mean coarseness, but the self-satisfied life of low aims and the absence of ideals. The tradesman whose only desire was a suburban villa and a motor car, and the politician who laboured for personal ends were instances in point. Complacency was the attitude of vulgarity, the opposite to which was faith always based on humility. The Pharisees were complacent when they had observed all the ceremonies required by the law, so also were many churchgoers to-day. Religion required that we should measure our lives by some high ideal, and then the thought of our shortcomings would keep us humble. That was the explanation of the publican's cry, "God be merciful to me, a sinner," and also of Paul's assertion that he was "the chief of sinners." As our own hills were dwarfed when measured by the Alps, so our lives would appear poor when measured by the

standard of Christ. The preacher warned his hearers that the churches were on their trial to-day. The best men, he acknowledged, were outside organised religion, they avowed that they saw no need for it. What they desired was action.

After the closing hymn and the benediction, the hymn "God that madest earth and heaven" was sung as a vesper without organ accompaniment, and formed an impressive termination to a very rich and helpful service. One novel feature to us was the people joining in the general thanksgiving. An organ recital followed, but lest this should be deemed to have been the attraction it may be added that more than half the congregation did not stay for it.

DR. BOOKER WASHINGTON TO VISIT EUROPE.

WE learn that Dr. Booker Washington intends to visit Europe early next year with the object of lecturing upon the progress of the negro race. He will speak at a demonstration during the Free Church Congress to be held in Leicester in March, and will then pay a visit to several cities in the Kingdom before going to Brussels, Berlin and Paris, returning to England for further engagements in April and May. Mr. Andrew Carnegie is taking considerable interest in the tour, and has written to the Rev. J. H. Harris as follows:—"I am greatly pleased to hear that Dr. Booker Washington is coming to Europe next spring to lay before public opinion some facts concerning the progress of the negro race. I know of no one better or as able to do this as Dr. Washington, who, as I wrote you on a former occasion, is a Joshua and Moses combined." Requests for the services of Dr. Washington may be sent direct to him, or through the Anti-Slavery and Aborigines Protection Society, Denison House, Vauxhall Bridge-road, S.W.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ambleside.—Sunday morning services will be held during the summer in the Knoll Chapel, Rydal-road, the use of the chapel having again been very kindly given by the Rev. P. M. Higginson. The Sundays arranged for run from July 26 to September 13, and the ministers who will take the duty are the Revs. D. Walmsley, W. Whitaker, H. W. Hawkes, Charles Peach, and Neander Anderton.

Banbury.—The Rev. G. S. Woods, under whose leadership the Christchurch Chapel has made substantial progress, concluded his period of ministry on June 28. He carries with him to his new sphere at Taunton the good wishes of the members of his former congregation. Mr. S. T. Pagesmith, a special student of Manchester College, Oxford, has been appointed as the student-pastor for the ensuing year. He commenced his ministry on July 5. On the evening of July 7 a congregational social was held in the schoolroom.

Heywood.—The Rev. Joseph Worthington, who has been pastor of the Unitarian Church

at Mountpottinger, Belfast, for ten years, has accepted an invitation to be the pastor of the Britain-hill Unitarian Church, Heywood, in succession to the Rev. T. Bowen Evans, who recently resigned the pulpit.

London: Acton.—The Rev. A. C. Holden, M.A., has resigned the pulpit of the Acton Unitarian Church.

London: Dingley-Place Mission.—The 35th annual flower show was held on Tuesday afternoon, July 14, followed by an evening meeting, when Mr. E. R. Fyson, of Ilford, took the chair, and Mrs. Fyson kindly distributed the prizes. Songs and duets were rendered by Mrs. Round, Mr. A. T. Young, and Miss V. G. Withall; 331 plants were sent in for competition by 86 competitors. Mr. T. B. Taylor gave some beautiful plants to be presented to those who were highly commended; 57 prizes were given and 54 exhibitors commended.

London: Stepney.—At a meeting of the congregation of College Chapel, Stepney Green, recently held, a letter was read from Mr. W. R. Marshall resigning his post of lay minister in charge at College Chapel, stating that the arduous character of his school duties renders this step imperative. Mr. Marshall has most faithfully and ably ministered to the congregation for many years, and deep regret is felt at his withdrawal.

Sheffield District.—The Doncaster Free Christian Church, having made application for admission, has been cordially received into the Sheffield and District Association of Unitarian and Free Christian Churches, which now comprises 11 churches.

Stockton-on-Tees.—The annual flower service of the Sunday school, in connection with the Unitarian Church, was conducted on Sunday afternoon, July 19, by the minister, the Rev. Arthur Scruton. The open-air addresses delivered weekly by Mr. Scruton in Stockton High-street are proving an even greater success than last summer. Last week, the largest crowd that has yet assembled gathered to listen to an address on "Progress in Religion and in Social Life," this being the eighth address of the series. As a result of these meetings a number of strangers have been present at the Sunday services in the church.

NOTES AND JOTTINGS.

THE NATIONALISATION OF MOUNTAINS.

Mr. Henry Salt, whose life is apparently spent in trying to check the selfish and cruel instincts of average humanity, has written a vigorous pamphlet on "The Preservation of Mountain Scenery," in which he shows how much harm has already been done in Wales and the Lake District by certain vandals, including motorists engaged in what has been called "the fascinating sport of hill-hunting." The temptation to try the speed, endurance, and climbing capacity of a good car against the steep slopes of some once inaccessible mountain is one to which the motorist easily succumbs, and his desire to conquer new heights is turning some of the loveliest mountain passes into places of terror, made hideous by snorts and hootings which must have frightened all the local deities away by this time. Mr. Salt makes the suggestion that the National Trust, while not relaxing its efforts for the rescue by purchase of particular tracts, should do a still greater service by organising a movement for pressing on the Government

the need of taking some active steps to counteract the injury which is being done to these sanctuaries of the people.

THERE is, he maintains, "only one thorough solution of the problem, and that is to nationalise such districts as Snowdonia, Lakeland, the Peak of Derbyshire, and other public holiday-haunts, and so to preserve them for the use and enjoyment of the people for all time. If parks, open spaces, railways, tramways, water, and other public needs can be nationalised, why not mountains? It is impossible to over-estimate the value of mountains as a recreation ground for soul and body, yet, while we are awaking to the need of maintaining public rights in other directions, we are allowing our mountains—in North Wales, and elsewhere—to be sacrificed to commercial selfishness." An example of the way this is done is to be found in a pamphlet published by the London and North-Western Railway at Llanberis defending the Snowdon railroad for "imperial" reasons, leading to the inference that we ought to be proud of the fact that England no longer lags behind other countries "with regard to the application of mechanical means for reaching the peaks of mountains."

THE "ROBERT HUNTER FUND."

In response to the appeal on behalf of the memorial fund to the late Sir Robert Hunter, a sum of about £1,000 has been collected, and the committee has decided, in consonance with the wishes of the family, that this amount shall form a permanent fund vested in trustees, to be called the Robert Hunter Fund. The interest of this is to be applied from time to time to assisting schemes in connection with the open-space movements, which owed so much of its success to the devotion of the late Sir Robert Hunter. It is hoped that the fund may be considerably augmented by gifts from those in sympathy with the work of protecting commons, footpaths, open spaces, and places of natural beauty, so as to enable the trustees to make grants of real value when cases requiring assistance arise. Contributions may be sent to 25, Victoria-street, S.W. The treasurer is Canon Rawnsley, and the hon secretary, Mr. S. H. Hamer.

WORN-OUT HORSES.

A company has just been formed under the name of "British Animal Products (Ltd.)," the directors of which are Lord Hardinge, Sir William Younger, Mr. Leonard Noble, and Mr. Loudon Douglas (members of the Council of the Royal Society for the Prevention of Cruelty to Animals), Mr. E. G. Fairholme (chief secretary of the same society), and Mr. Charles Reinhardt (chairman of the Council of Justice to Animals and of the Horses and Drivers' Aid Committee). The object of the company is to create a market for the by-products of worn-out British horses, and to establish centres where they can be humanely destroyed. A central factory is to be established in England, with subsidiary depots, and resting farms throughout the country where the animals are to be pain-

lessly slaughtered, and an option has already been secured for the purchase of a factory at Barking Creek, which is fitted with the necessary plant. The flesh, hair, hides, hoofs, and other portions of the carcasses can be utilised for a number of purposes calculated to make the scheme entirely profitable, while at the same time a way is found of ending the traffic in out-worn horses carried on between this country and countries on the Continent, which has been responsible for so much revolting cruelty.

STUNTED CITY WORKERS.

"One is forced to the conclusion," said Mr. Harry J. Wilson, H.M. Inspector of Factories of Glasgow, in the course of a paper on physical deterioration in its relation to the industrial classes at the Conference of the Royal Institute of Public Health at Edinburgh, "that a considerable portion of the working population are being artificially stunted to a grave extent." Deterioration was largely a matter of poverty. Tea, he added, was doing more than was suspected to undermine the industrial classes. He contrasted the figures of the height and weight of 2,749 men reared in industrial centres at indoor occupations with those of 440 navvies, iron workers, and salmon fishermen who had been born and bred in rural districts and had been always occupied, except in the case of the iron workers, in purely outdoor callings. The figures were:—*City-bred Men*: Sheffield (grinders), examined, 1,080; age, 25 to 55; height, 5 ft. 4 in.; weight, 9 st. 10 lb. Birmingham (brass workers), examined, 500; height, 5 ft. 6 in.; weight, 9 st. 8 lb. Newcastle (machine tenders), examined, 200; height, 5 ft. 5 in.; weight, 10 st. 9 lb. South Wales (tin workers), examined, 969; height, 5 ft. 5 in.; weight, 10 st. Total, 2,749; average height, 5 ft. 5 in.; weight, 10 st. *Country-bred Workers*: Navvies (English, Scotch, and Welsh), examined, 218; height, 5 ft. 8 in.; weight, 12 st. 2 lb. Iron and steel workers, Durham, examined, 114; height, 5 ft. 7 in.; weight, 12 st. 2 lb. Speyside salmon fishermen, examined, 63; height, 5 ft. 9 in.; weight, 12 st. 1 lb. Navvies (County Kerry), examined, 45; height, 5 ft. 9 in.; weight, 12 st. 11 lb. Total examined, 440; average height, 5 ft. 8 in.; average weight, 12 st. 4 lb.

PRISONERS' MUTUAL WELFARE LEAGUE.

The quarterly record of the Penal Reform League, which includes a great deal of useful information within its sixty-four pages, gives a description of the Mutual Welfare League in the New York State Prison at Auburn, U.S.A., formed by the prisoners themselves aided by Mr. T. M. Osborne, chairman of the State Commission on Prison Reform. It is an experiment in enabling prisoners to fit themselves for a more self-controlled life outside prison by giving them greater control of their life inside. It has already demonstrated its usefulness to such an extent that the warden has given to its grievance committee the administration of the minor discipline of the prison. The following declaration was made a few

weeks ago by forty-nine men prisoners standing with uplifted hands in the prison chapel, who had been elected in secret ballot by 1,350 of their fellow inmates to constitute the board of delegates of the League:—"I solemnly promise that I will do all in my power to promote in every way the true welfare of the men confined in Auburn Prison; that I will cheerfully obey the rules and regulations of the duly constituted prison authorities, and that I will endeavour to promote friendly feeling, good conduct and fair dealing among both officers and men, to the end that each man, after serving the briefest possible term of imprisonment, may go forth with renewed strength and courage to face the world again. All this I promise faithfully to endeavour; so help me God." A similar League has been organised among the 117 women in the women's prison.

THE CHILD WELFARE INQUIRY OFFICE.

At a Conference of the principal Child Welfare Societies which was held early in the year it was decided to form a General Council, composed of delegates representative of established societies and public bodies directly concerned, to discuss subjects of general interest concerning child welfare with a view to taking action or influencing public opinion. It was also decided to establish an inquiry office at which information could be obtained regarding the welfare of children in general, or of an individual child. This office is now open, and applications, which will be given prompt attention upon the same day they are received, should be made to the secretary, 845, Salisbury House, London Wall, E.C. If there is a society which deals specially with the subject of any inquiry, the inquirer will be immediately put into communication with such society; in other cases information will be given direct. The Inquiry Office is under the direction of the General Council referred to, upon which 64 societies and public bodies are represented, dealing with children and young people, and covering the following aspects of child life:—Protection, Rescue, Education, Health, Sickness, Religious, Moral, Social and Industrial Welfare.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 2.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. LANSDOWN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L., M.A.
 Forest Gate, Upton-lane, 11, Mr. FRED COTTER; 6.30, Mr. A. J. HEALE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. H. DRUMMOND.
 Highgate-hill Unitarian Christian Church, 11 a.m., Mr. F. R. NOTT, J.P. No evening service during August.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no morning service; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. S. FIELD.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
 Pockham, Avondale-road, 11 and 6.30, Mr. VICTOR FOX.
 Richmond Free Church, Ormond-road. Closed during August.
 South Norwood League House, 141, Portland-road, 7, Mr. A. M. STABLES.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. F. COTTER.
 The Theistic Church, Swallow-street, W. Closed. Services will be resumed on September 5.
 University Hall, Gordon-square, W.C. Closed. Services will be resumed on September 13.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. HAROLD RYLETT.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. E. CAPLETON.
 Wood Green Unity Church, 11 and 7, Rev. D. W. ROBSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. D. WALMSLEY, B.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30. Closed. Services will be resumed on August 23.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.

BOURNMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. T. P. SPEDDING.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45.
 {STYAL, and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11. Closed during August.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. ENFIELD DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30. Closed, Sunday, August 2.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. EWART JENKINS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. IRVINE LISTER; 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30. Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. F. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE. Closed. Services resumed October 4.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPTOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

CROMPTON.—On July 28, at Liverpool, to Mr. and Mrs. Andrew Crompton, Brooklands, Garstang, Lancs., a daughter.

SILVER WEDDING.

JACKS—BROOKE.—On July 29, 1889, by the Rev. Stopford Brooke and the Rev. J. E. Carpenter, at Bedford Chapel, London, Lawrence Pearsall Jacks to Olive Cecilia, daughter of the Rev. Stopford Brooke.

DEATHS.

DONALD.—On July 26, at 16, Simonburn-avenue, Newcastle-on-Tyne, John Duncan Donald, aged 44 years, beloved husband of Rose Donald, and younger son of Robert Donald, Auchinleck, Ayrshire.

HASELDEN.—On July 25, at Rose Bank, Lancaster, Emily Haselden.

WATSON.—On July 28, Edith (née Clephan), the beloved wife of W. J. Watson, Town Clerk of Thornaby-on-Tees, aged 64.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

AT the moment of going to press the war-cloud hangs over Europe and no one dares to prophesy what may happen before the end of the week. All the efforts of the friends of peace are being directed to a limitation of the conflict between Austria and Serbia to the two combatants immediately concerned. Austria is said to have declared that she has no intention of annexing Servian territory. If this could be regarded as an honourable undertaking in the sight of Europe it might go far to allay Russia's apprehensions, and the conflict would be reduced to punitive measures against Serbia for the faults she has committed against her great neighbour. Meanwhile preparations for war on a gigantic scale are being pushed forward with feverish haste, the people who shout in the streets are drunk with false patriotism, and the pleadings of reason and goodwill have little chance of being heard.

THE prophecies of Mr. Norman Angell are finding a sinister fulfilment after one week of European tension. Everybody has been suddenly plunged into financial anxiety. The prices of food are rising; in many places stock-exchange business is at a standstill; and some serious failures have already been announced. To many people this far-reaching commercial disturbance seems almost the chief evil of war, or at least it is the evil which comes home to them most quickly and acutely. But it is well to remember that it is even more fatal to our moral equilibrium. The mad frenzy of a city crowd shouting for the triumph of their arms—the fierce hatreds which spring up

against another nation because in the artificial arrangements of European diplomacy it happens to be on the other side—the creed that whatever happens “our country can do no wrong,” these things paralyse moral insight and reduce religion to the bombastic phrases about the Almighty which adorn military manifestoes. Nothing reveals more sharply how easily the Christian creed is held by masses of men, how little there is in it of the spirit of Christ.

It seems like a master stroke of irony that the final programme of the Twenty-first Universal Peace Congress to be held in Vienna from September 15 to 19, should have reached us this week. Many of the subjects—“The economic reactions of armaments upon commerce and industry,” “The reduction of armaments,” “Parliamentary government and foreign policy”—have suddenly become strangely remote. But the friends of peace must recognise that the day of discouragement is not one for timidity or silence. If the Congress must be abandoned there is all the more need for the propaganda of private conversation and personal influence, and this will require far more moral courage and clear conviction than membership of a congress which was to include a reception by the Austrian Minister of Foreign Affairs and a gala performance at the opera.

THE sanguinary conflict between the military and an angry but defenceless crowd in the streets of Dublin last Sunday has sent a thrill of horror through men of all political parties. The question of responsibility for an action which is unworthy of the traditions of the British army is to be the subject of inquiry; but the whole affair reveals in a flashlight the extent to which Ireland is still under military rule, and the passion of resentment

which military rule almost inevitably engenders. Meanwhile we hope that those who have suffered in this horrible tragedy will feel a wave of sympathy with them in their sorrow from all parts of these islands. Here we transcend all differences of political belief. It is a matter of common humanity.

WE should like to advise our readers to procure Sir Horace Plunkett's pamphlet on the Irish question, “A Better Way.” It is not only a brilliant piece of political writing, it is instinct with the spirit of lofty patriotism and goodwill, and may be read with profit by men of all parties. No Irishman of this generation has a more intimate understanding of the problems of Irish life than Sir Horace Plunkett, and certainly none has served his country with a more single-minded devotion. On the religious difficulty, which has monopolised a good deal of public attention, he takes the hopeful view, which we have more than once supported in these columns. Dealing with the fear of oppression of Protestants by Catholics and the tyranny of a priestly caste, he writes :—

“It is strange but true that many devout Catholics fear that it [i.e. Home Rule] will lead to anti-clericalism and to attacks on their Church similar to those which have taken place on the Continent. I believe both these fears to be unfounded. Protestants who live among the Catholic population in the South of Ireland, and observe their tolerance and their devotion to their Church, do not expect that a political change will destroy either of these characteristics. Such cases of intolerance as are cited are usually found—if true—to have a social or political and not a religious basis.”

“CONSIDERING both the example of other countries and the peculiar circum-

stances of Ireland," he continues, "I anticipate that under Home Rule the people will retain their faith and the Catholic Church all its legitimate influence. But Catholic laymen throughout Ireland will be led by their new political duties to draw distinctions between the ecclesiastical and political spheres which they do not at present recognise. They will thus gradually relieve the priesthood of a class of responsibilities from which all the more judicious priests will be very glad to escape. It must be remembered that the Irish Catholic priests took no part in politics until they were brought in by O'Connell to assist in the fight for Emancipation, and that the Land War and the struggles for Home Rule have forced many of them into a position of political leadership for which their training has in no way fitted them. They were compelled to lead the people in the direction in which the people wished to go, or else be cast aside. It is no wonder if some of them, sympathising as they necessarily did with the ideas of the class to which they belonged, acted in a manner unfitting the priestly character. They will not be too harshly condemned by any fair-minded Protestant who reflects upon the part which the clergy of his own faith have felt it their duty to play in recent events."

* * *

THE trial and acquittal of Madame Caillaux on the charge of murdering M. Calmette must have filled most English people with amazement. The main facts of the case were not in dispute. She shot the editor of the *Figaro*, but on the ground of extreme provocation the law refuses to take any notice of her crime. Probably she owes this strange result to the fact that she is a woman. Had she been a man there might have been a duel and honour would have been satisfied; but for a woman there was only the furtive method of assassination. If this is the way things are done in France we have all the more reason to be satisfied that our moral judgment is no longer at the mercy of a private code of vengeance. Duelling is a relic of barbarism, but so long as it is allowed it is bound to create serious sentimental disturbances in the administration of criminal justice.

* * *

THERE seems to be no reasonable doubt that terrible atrocities have been committed by wandering bands of Greek soldiers in Southern Albania. It is said that in some places the Albanians have killed their own wives and children to prevent them falling into the hands of the Greeks. A question was asked on the subject in the House of Lords on Monday with a view to some measure of protection being extended to the people, as has been done in Northern Albania. Lord Morley's reply was extraordinarily cold and un-

sympathetic, and we are not surprised at the almost passionate tone of Lord Loreburn's retort. Recognising that here was a part of the world for which we had a certain amount of responsibility, he pleaded that the miseries of these people really concerned our own Government. Nobody, he pointed out, would desire to press the Government unduly, but he did not think what Lord Morley said was adequate. He had said that we should not be averse if any other Power was willing to come forward in a fair spirit. Could he not extend that by saying that we should be willing to assist if other Powers would share the task? To this Lord Morley replied that he was willing to suggest that to Sir Edward Grey, but he was not sure that he should back it. Lord Loreburn thereupon expressed his great regret at what he called "such a decadent answer."

* * *

THE *Westminster Gazette* has given some interesting particulars of the work of the New Zealand Society for the Health of Women and Children. The Society, which is largely officered by women, has for its aims:—

(1) To acquire accurate information and knowledge on matters affecting the health of women and children, and to disseminate such knowledge, through the agency of its members, nurses and others, and the use of such agencies as periodical meetings at members' houses, demonstrations, lectures, correspondence, newspaper articles, pamphlets, books, &c.

(2) To employ specially trained and qualified nurses, whose duty it is to give sound reliable instruction, advice, and assistance on matters affecting the health of women and children, and also to endeavour to educate and help parents and others in a practical way in domestic hygiene in general.

(3) To promote legislative reform in matters pertaining to the health of women and children.

The work of the Society is supervised by the Government, which makes a grant towards its work of £1 4s. for every £1 raised by voluntary subscriptions. The best tribute to the value of its work is the reduction in the infant death-rate in recent years. In Dunedin in 1900-7 the average death-rate per 100 births was 8. In 1912-13 it had sunk to 3.8. The percentage in London in 1912 was 9.1, and in New York 10.5.

* * *

THE following paragraph, which appeared in the *Manchester Guardian* on Wednesday, is an interesting commentary upon these facts:—

"An extraordinary attempt to ban a poster seems to have been made by the chief bill posters of London—or to have been somehow imposed upon them. The International Women's Suffrage Alliance have a poster designed by Mr. Willy

Pogany, an artist of repute, to symbolise the effectiveness of the vote to reduce infantile mortality. It represents a woman warding off an attack of Death upon her infant. A broken chain symbolises that she is free to do so with all her powers. Arrangements were made to have the bill posted on the Underground stations. A number of the bills were actually put up, but later they were all taken down, and the publicity firms refuse to go on with the work, their only explanation being that objections had been made as the picture was of a controversial character. The Alliance were told to-day that the ban applies to all the six Underground railways, and also to the public hoardings. This is amazing. "Controversial" posters are common on the Underground. The anti-vivisectionists' poster showing a dog begging for its life before a surgeon—a poster which has provoked more bitter feeling than any, apart from politics—has been shown in most of the "Tube" lifts, and the religious texts in the same places are open to the keenest controversy. The suffrage poster in question has nothing to do with violence, and is only a striking and sensible plea for the vote. Who is responsible for this amazing ban?"

* * *

THE BISHOP OF LINCOLN made an excellent speech at the prize-giving of the Manchester Grammar School on Monday. He warned the boys against the ideal of having a "good time." They were in the world to live a truthful, a strenuous, and, above all, a good life. The love of excitement, he maintained, was at the root of all forms of unhealthy sport. It was an exciting thing to see two men knock each other about. That was why idle ladies as well as idle rich men in London and elsewhere found a passionate delight in watching a fight. We wanted excitement, antagonism, conflict. We came into the world for these things. We were not the right sort of people if we did not want some struggle and conflict in life. But let us seek, not in unhealthy forms of sport, but in the common work of everyday life, the opportunities for excitement and for joining in a tussle of war. In every city and town was there not a party of right and a party of wrong? Were there not sinister interests to confront, and evil tendencies to oppose? Were there not in the great arena of public and national life causes worth espousing? Was it not worth while to champion the weak against the strong; to be on the side of enlightenment, liberty, purity, and truth? If we espoused what we believed to be the right we should have plenty of opposition and fighting. He did not envy the youth who failed to enter with some zest and confident hope into the struggle for goodness and for right.

FLORENCE NIGHTINGALE TO HER NURSES.

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WHAT FLORENCE NIGHTINGALE did for nurses, and for every profession where religion is combined with hard work, was revealed in her biography. But we feel it, with a quickening of the pulse and a heightened sense of vocation, in reading her own words. In compiling a selection from her addresses to probationers and nurses of the Nightingale School at St. Thomas's Hospital, Mrs. VAUGHAN NASH has made us all her debtors. Nothing could illustrate better the remarkable combination in Miss NIGHTINGALE'S mind of practical sagacity with religious fervour. She speaks of religion with a simplicity and directness which have become all too rare. She appeals to religious motives, to the desire to please God, without a trace of self-consciousness. For it must be remembered that these addresses were sent annually to a private meeting of the nurses to convey her affection and to help them to realise the good life in the richest sense of the word. There was no thought of publication. There were certainly no reporters present when they were read. But no confidence is broken after the lapse of years by the gift of their spiritual counsel and their shrewd common-sense to a wide circle of readers. It is only necessary to change a few words here and there to make them suitable to ourselves, whatever our gift and calling may be, for they are human to the core.

There are three qualities in these addresses which will strike the reader at once. The first is the complete confidence of their religious faith. For Miss NIGHTINGALE the reality of God and the spiritual appeal of CHRIST to the deepest instincts of the soul are never for a moment in doubt. She speaks of them in a tone of radiant certainty. The difficulties of faith are for her chiefly moral. She pleads for the spirit of meditation and prayer, for the need of quietness and depth, and above all for strict daily faithfulness to the Divine teaching and guidance. The second quality is the close connection, deeply felt and often expressed, between loving God and the life of activity. It is the best part of religion "to imitate the benevolence of God to man." And so the efficiency and thoroughness demanded by a high standard of duty become aspects of

prayer. There is no such thing as standing still. We must try to be learning every day to the last hour of our lives. "When I could no longer learn by nursing others, I would learn by being nursed, by seeing Nurses practise upon me." There are three needful things, she says elsewhere, religious feeling, practical interest, and joy in work. Thirdly, there is here an apostolic plainness of speech. Miss NIGHTINGALE never wraps up her meaning in vague language. Her words must have led, as they were evidently meant to do, to a great deal of candid self-examination and genuine contrition. Like all skilful doctors of the soul, she knew how to probe the weak places of character, and was more concerned to expose and eradicate faults than to find easy excuses for them. For her the very first element for having control over others was to have control over oneself.

But anything in the way of comment upon a book of this kind seems almost an offence. It is so simple, so personal, so intimate. It overflows with spiritual solicitude and affection for the human lives which were committed in a special sense to her guidance and keeping. Let us follow the better way of quotation.

"The world, whether of a Ward or of an Empire, is governed not by many words but by few; though some, especially women, seem to expect to govern by many words—by talk and nothing else. There is scarcely anything which interferes so much with charge over others as rash and inconsiderate talking or as wearing one's thoughts on one's cap. There is scarcely anything which interferes so much with their respect for us as any want of simplicity in us. A person who is always thinking of herself—how she looks, what effect she produces upon others, what others will think or say of her—can scarcely ever hope to have charge of them to any purpose."

"A Sister of ours once remarked this of one of her probationers (who was not a lady in the common sense of the word, but she was the truest gentlewoman in CHRIST'S sense), that she was too refined (most people would have said, to do the indelicate work of the wards, but *she* said) to see indelicacy in doing the nastiest thing; and so did it all well, without thinking of herself, or that men's eyes were upon her. That is real dignity—the dignity which CHRIST had—on which no man can intrude, yet combined with the greatest gentleness and simplicity of life."

"The poorest, the meanest, the humblest patient may enter into the kingdom of Heaven before the cleverest of us, or the most conceited. For, in another world, many, many of the conditions of this world must be changed. Do we think of this?"

"We have been, almost all of us, taught to pray in the days of our childhood. Is there not something sad and strange in our throwing this aside when most required by us, on the threshold of our active lives? Life is a shallow thing, and more especially *Hospital* life, without any depth of religion. For it is a matter of simple experience that the best things, the things which seem as if they most would make us feel, become the most hardening if not rightly used."

"We would not always be thinking of death, for 'we must live before we die,' and life, perhaps, is as difficult as death. Yet the thought of a time when we shall have passed out of the sight and memory of men may also help us to live; may assist us in shaking off the load of tempers, jealousies, prejudices, bitternesses, interests which weigh us down; may teach us to rise out of this busy, bustling Hospital world, into the clearer light of God's Kingdom. . . . This is the spirit of prayer, the spirit of conversation or communion with God, which leads us in all our Nursing silently to think of Him, and refer it to Him."

"This is the whole intention of training, education, supervision, superintendence: to give self-control, to train or nurse up in us a higher principle; and when this is attained, you may go your ways safely into the world. But she who nurses, and does not nurse up in herself the 'infant CHRIST,' who should be born again in us every day, is like an empty syringe—it pumps in only wind."

"Prayer is communion or co-operation with God: the expression of a *life* among his poor and sick and erring ones."

"What is the Christian religion? To be like CHRIST."

"And what is it to be like CHRIST? To be High Church, Low Church, Dissenter, or orthodox? Oh, no. It is: to live for God and have God for our object."

THE PRACTICE OF THE PRESENCE OF GOD.

"It is by the communications that we have with the Infinite that we are to be distinguished from one another," writes Maeterlinck the wise. The saying is one of profound significance. The soul which has climbed the Hill of Difficulty, and set foot upon the towering peaks of the spirit, has a final standard by which it tests those who claim experience of the spiritual life, the extent of their knowledge, and the depth of the sense of consciousness which they possess of the Presence of God.

It may be argued that dogmatism upon such a subject is impossible; and, indeed, to those uninitiated into spiritual mysteries it doubtless appears a question of pure conjecture; at best, one entirely regulated by the varying states of the emotions. Nevertheless, such sceptics are, at the outset, confronted by the testimony of spiritual seekers of all times; a weight of evidence which it is futile to gainsay or ignore. The fact of the possibility of living a life in direct communion with God is not one which can be dismissed in a word as wild hyperbole or hysterical credulity. It is a gift which the world can neither bestow upon, nor of which it can rob, the possessor; a treasure of such indescribable value and beauty, that men and women have ever been content to count gain but loss in order to obtain it.

The "spiritual" is hard to define. For purposes of speech the term may be used as synonymous with all that elevates, ennobles, and beautifies the life of man. It would be impossible to class such things in any other category. Life is a process of evolution, and every product of man's aspirations and endeavour which inspires and stimulates human existence, urging men towards further and finer achievement, must truly be termed "spiritual." The artist, the writer, the musician, all these agents of God, are contributing to the great aggregate of divine power and revelation. It is impossible to relegate to the realm of the secular, or to define as alone "spiritual" that which, in orthodox phraseology is termed "religious." All life is one, expressing itself under varying forms; the manifestations of the spirit are numberless, given to each man, according to his capacity, "to profit withal." Yet there is one aspect of spirituality which may be considered as the topmost pinnacle of divine consciousness; that experience known to mystics as the Practice of the Presence of God.

No wonder that initiates of all religions have sought to hide their mysteries from the rude stare of the world, realising that none can hope to understand, save by experience. Knowledge of this particular form of spiritual consciousness can never be learned secondhand. "My secret to myself," says the mystic. Such profound secrets are not communicable, except to the few. "Unto you it is given to know the mysteries of the Kingdom of Heaven," said the Christian Master to his disciples, "but unto them (unto the worldly) it is not given." In order to understand the deep things of the spirit, the soul must enter alone the Holy of Holies, and stand,

naked and not ashamed, face to face with God himself.

The Practice of the Presence of God is no mere vague term of religious phraseology. It stands for a definite experience, common to all those who have, in any degree, attained to the sense of the abiding consciousness of God within the soul. Not content with a *belief*, whether of head or heart, in the Divine spirit, they have craved for a further revelation, seeking by concentration of mind, ardent longing of the heart, and prayer, to gain direct contact with the Father; to live in a constant and ever deepening sense of His abiding Presence.

This effort on the part of the soul, is answered by a corresponding advancement of the spirit, producing a glow and warmth of spirituality which stirs and vivifies the whole being of the seeker. Filled and encompassed by the Divine Indweller, there wells up within him a fountain of peace which passeth understanding. He ceases to be disturbed by sorrow or fear. Anxieties are laid to rest. Dissatisfied longings are soothed. God is felt within, sustaining, possessing the soul, which becomes united to Him in complete at-onement. The Christ is born anew.

Those to whom this profound revelation has been vouchsafed are easily recognised. By their very presence they create an atmosphere from which sadness and gloom are dispelled. A radiance from within lights up the countenance. The consciousness of God fills the soul with a glory which the face reflects.

The initiates into this mystery are not confined to any one creed or church. Where the ardent, desiring soul is, there is God. Those who seek shall find. As a man enters the state of God consciousness, and realises within him the Presence of the Divine, he attaches less and less importance to outward observances and forms of worship. Such a one, basking in the warmth of the spirit, may feel no call to set times for prayer, for he becomes aware that, "a little lifting up of the heart suffices, a little remembrance of God, one act of inward worship. And a soul truly possessed by God is constantly turning towards Him in acts of loving remembrance." Yet the desire for an outward expression of his devotion may often bring a man to his knees. While not despising the means of grace, he ceases to consider them of the first importance, for his whole life is "hid with Christ in God."

The Practice of the Presence is no matter for argument or intellectual reasoning. Oftentimes it is the unlearned and ignorant in whom the consciousness is most vivid, while to those who are merely scholars, these things seem but foolishness. In order to enter the secret realm of the spiritual life, the heart must become as the heart of a little child, for, as Emerson says, "a man's talents often stand in the way of his advancement in truth."

In the forefront of those who have attained to a complete and supreme consciousness of God, is Brother Lawrence, the humble member of a Carmelite fraternity, and the writer of that truly inspired little manual of devotion, "The Practice of the Presence of God." "Poor, and of no reputation," he may well be classed as a prince among the saints. He

has bequeathed to spiritual seekers the record and example of a life lived in daily, hourly communion with the Father. In spite of uncongenial surroundings and distasteful tasks, he nevertheless attained to heights of spiritual consciousness which few have surpassed. "The Practice of the Presence of God" is the outpouring of the experiences of a devout, spirit-filled soul, deprived of all that to most men makes life sweet, finding his highest bliss and absorbing peace in a constant realisation of the God within him. Than it, there is surely no holier register of the high tide of a spiritual life, lived, not in the calm of the cloister, but in the bustle and distraction of a kitchen. For he was cook to the brethren of the Carmélites Déchaussés. "The time of business," he writes, "does not, with me, differ from the time of prayer, and in the noise and chatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the Blessed Sacrament."

He would have us remember that spiritual consciousness depends upon recollection and recalling of the mind from wandering thoughts, not upon the conditions of life being such as we would desire. "Let it be your business to keep your mind in the Presence of the Lord. If it sometimes wanders, and withdraws itself from Him, do not much disquiet yourself for that; trouble and disquiet serve rather to distract than to recall the mind; the will must bring it back in tranquillity; if you persevere with your whole strength, God will have pity on you."

An entire dependence upon God for joy, for consolation, for reward, is the sublime teaching of this book. It reveals a life lived in the Presence and Power of the Divine spirit, in constant communion with the Father. It points to every seeker the way of possible attainment of the same ideal state of life, independent of any earthly satisfaction. The only condition is the ardent desire, the direction of the will and the love towards the highest. "Where our treasure is, there will our heart be also." "In His Presence is the fullness of joy."

E. P. PECHEY.

THE PENDULUM.

"The Ever-Womanly draws us onwards and upwards."—GOETHE'S "Faust."

LITTLE Andreas sat beside his great-uncle, Skipper Hendrik Jansen, in the church at Rye. It was a hot summer afternoon, and the preacher's voice sounded to Andreas like the hum of a sleepy bee that had got inside the church, and could not get out again. He was not listening. His eyes were fixed on the great pendulum that hung down inside the southern porch, and he was trying to count how many words went to each of the times it swung slowly to and fro. When the preacher let his voice sink, he could hear the clock tick; when it was louder, he had to imagine it. The rising and falling of the voice reminded him of the bee, and he seemed to see it, large and sleepy, flying round the church in a surplice and white tie. This idea made him laugh, so that

Uncle Hendrik touched his shoulder, looking very much displeased. Andreas wondered whether the end of the world would come, since he had been so very, very naughty as to laugh in church. How dreadful if it did, and he had no time to be better! He became very serious, and tried to think of what the clergyman was saying. But he was preaching about forgiving one's enemies, and as Andreas had no enemies yet, his attention soon wandered. He tried to find out what seventy-times seven made, and was pleased to discover that though he couldn't multiply it like that, yet, by turning it the other way, he could do it quite easily. "Seventy-times seven, seventy-times seven," the pendulum seemed to say, and Andreas wondered how many times over in the day it ticked four hundred and ninety times. He thought next about Time; what a strange thing it was, since it could, as it were, be both heard and seen when the pendulum measured off a little piece of it like this, yet generally it was silently all round one in the world, and slipped away without one's knowing, so that he was always being scolded for not having done his sums or his copy by the right time. He wondered whether, if everybody were out of the church, and there were no other sound, he would be able to talk with the angel who held the pendulum (Andreas was sure there was an angel), and ask him exactly what Time was. He grew quite excited by this idea, and did not notice that the sermon had come to an end, so that his uncle had to touch his sleeve, and he scrambled to his feet, rummaging in his pocket for twopence for the offertory. He hoped in a dim kind of way that this would make amends for his being such a bad boy to-day.

He glanced timidly at his uncle's face, and saw that it was looking very stern. As they left the church, Uncle Hendrik grasping Andreas' hand firmly, as if there were no saying what he might do if left to his own devices, the great pendulum, under which they passed, looked like an accusing eye to Andreas, and he wished more than ever that he might be in the church alone, as then he knew he could explain to the angel that he didn't really mean any harm. At last he summoned up courage to speak.

"Uncle," he said, "do leave me behind in the church."

"Ay, to be skeered wi' boggats," said the old man grimly. "It's no more nor what ye deserve, ye young limb. But your mother were my niece, so she were, though she were flighty an' well-nigh fey, to my thinkin', an' I promised her as I'd see arter you when your poor feyther went down on the lifeboat, and she near her end with your little sister what didn't live."

"Is Mother an angel, Uncle Hendrik?" said Andreas; then, without waiting for a reply, his face lighting up with excitement, he exclaimed, "Perhaps she's the pendulum angel! O, do let me stay!"

"Loose hold o' me, youngster, or I'll smack your head!" said Uncle Hendrik sharply. "My rheumatics is that bad."

"Does God send rheumatics?" asked Andreas.

"God sends old age, and that brings

them, as ye'll know yourself some time," growled the old man.

"Old age comes from Time, doesn't it, Uncle?" asked Andreas timidly and eagerly. "Do you hear it ticking?"

"I think sometimes it comes from the Devil, lad, an' the rheumatics as well."

"O, not the Devil, Uncle!—if it's Time! I'm sure there's an angel holding the pendulum, if you'd *only* let me run back and look."

"Nay, I want yer arm. Who's yon on 'tother side the way? My eyes ain't so good as they used to was."

The old man and child were now opposite the Mermaid Inn, and across the narrow cobbled street they saw another old bent figure of a man, apparently belonging to a wealthier class than Skipper Hendrik. He wore a light grey suit and a white wide-awake with a black band, and he leant on a polished ebony stick.

"It's Squire Fleming, Uncle," said Andreas.

"Devil take him," muttered the old sailor. "Come along, youngster. Squire Fleming and me don't want no words together; we've had 'em once for all, and he won't forget the way I cursed him neither, when he let the old house over my head to that stranger chap from Maidstone, just because he'd got his pocket better lined wi' gold nor mine!"

"Is the Squire your enemy, Uncle?" asked Andreas in an awe-struck voice.

"Enemy? What need ye for to ask?" The old man hastened his pace over the cobbles, digging his ash stick into the spaces between them. "Sometimes I think, Andy, you're a bit of a 'natural' like your poor mother before you."

"O, Uncle," said Andreas, "I was only wondering whether you'd counted up to 490 by this time!"

"Are ye daft, lad? Whatever do you mean?"

"Because the Bible says we're to forgive our enemies seventy-times seven, and you've known the Squire such a lot of years, haven't you, Uncle?"

"I'm darned if I'll forgive him!" said the old man in a loud harsh voice. "Some things as the Bible says is only po'try; they goes contrary to flesh an' blood. Come along, lad, I wants a cup o' tea."

They quickened their pace, and no further talk passed between them, except that Andreas heard his uncle now and then mutter under his breath, or groan when the rheumatism gave him a sharper twinge than usual. But the boy was off again in a dream-world of his own, and only awoke to reality when they reached the tiny cottage close to the old ramparts overlooking the sea, and Neptune, the red setter, came to welcome them with volleys of barks. The old man threatened him with the ash stick to keep him off his rheumatic arm, but Andreas hugged the dog, and then ran on to the cottage to get tea ready. There were only two rooms in the cottage—a kitchen and a bedroom, where Andreas slept with his great-uncle. There was a very small paved yard at the back with a narrow strip of soil round it, and here a few scarlet-runners were growing. Uncle Hendrik's old house had been a four-roomed cottage with a garden, and one of his grievances against Squire Fleming had

been that he now had to walk half a mile to a little allotment which he had hired as a garden, where he grew cabbages and potatoes. Another grievance, less easy to express, was the fact that the twenty years of his married life had been spent in the cottage; that his wife had died there, and that together they had there mourned the death of their only son, lost in a cod-fishing expedition to the North Sea. Elizabeth did not long survive the grief, and after about a year of loneliness, old Hendrik took Andreas to live with him. Their ejection from the cottage followed soon after, the Squire having found a desirable tenant willing to pay a higher rent, and, no doubt, thinking that an old man and a boy could make shift with less space than a married couple.

Andreas was happy as the day was long in the little house, though he never forgot his great-uncle's terrible anger with the Squire. He had such a sunny nature himself that he did not understand anything of the darker side of life, but some instinct told him that the old man was often deeply unhappy, and that he must do his best to take the place of those who were gone.

He began now to lay the tea on the small round deal table near the window, getting out the real china teapot which Uncle Hendrik had brought from Pekin, and which was only used on a Sunday, first laying a cloth which had been Elizabeth's work. It had a motto embroidered in blue and red, and the motto was Dutch, out of compliment to Hendrik's forefathers, who, like those of many of the Rye folk, had been Dutch skippers. Hendrik meanwhile watched the kettle, which had been simmering on the fire during their absence at church, feeling his late anger and pain somewhat soothed by the prospect of tea, and by watching the quick, tidy way in which Andreas got it ready. Though so fond of dreaming, he was very neat with his hands, and, though this would have made him all the better sailor, old Hendrik, after a struggle of mind, had decided to apprentice him to a joiner when he left school, feeling that the sea had claimed victims enough in his family, and that Andreas was the last of his line.

"Here, Handy Andy, th' kettle's on the boil; come an' take it; I canna lift it myself."

"Just let me give you a rub with the turpentine after tea, Uncle," said Andreas. "It always does you good."

"Well, mayhap I will. It's rare stuff for the rheumatics."

They ate their tea in silence, except for old Hendrik's remarks to the dog, who always begged for a bit of the Sunday seed-cake, but was only given fragments of the tough sea-biscuit that the old man still liked to have on his table. When they had finished, he drew his elbow-chair to the back door, and laying an old spotted handkerchief over his head and eyes, he soon dropped off to sleep. An occasional humble-bee floundered about among the scarlet runners; or a white butterfly, snapped at by Neptune, flitted across the little yard. Inside the cottage, Andreas made a faint clatter, washing up the tea things, but he was as quiet as he could be, for he knew that his uncle always felt better after a good sleep. The slanting

rays of the sun enveloped the old man in a wholesome sense of warmth and peace, and, as he slept, he had a dream.

He thought he was in the old church, and was standing under the pendulum, and looking up into the tower as Andreas had wanted to do. And there, sure enough, he saw that the pendulum was being held up by someone with an indescribably beautiful face, lit by a light which was not that of the sun nor of the moon. Was it an angel? Was it his own Elizabeth? or his mother long dead? or Andreas's poor, pretty, young mother, her face all joyous tenderness as it used to be when she looked at her little son? He could not tell who it was; he only knew that it filled him with extraordinary happiness to look into that face. The angel—if so it was—swayed the pendulum slowly from side to side, and, as it swayed, it seemed to say, instead of its usual ticking—or, rather, mixed up with it in a way that seemed perfectly natural:—

"Time is Love—Time is Love," and, now and then; "Love is God." And at the same time, yet heard distinctly through the other words, it said, "Seventy-times seven."

And then Hendrik noticed that Squire Fleming was standing beside him, in a fustian coat and trousers and thick boots, just like his own, and that he was also looking up at the Angel of the Pendulum. And Hendrik heard him exclaim in a tone of the utmost surprise and joy, "Mary!" and his face was the face of a happy young man. And somehow Hendrik never thought of forgiving him; he felt that he was just a comrade, sharing in the same kind of joy and sorrow. His whole heart went out to the Squire, and he wanted to grip his hand, but at that moment he awoke. Andreas was teaching Neptune to do "Trust," and a sudden yelp of excitement may have been the cause of Uncle Hendrik's awakening. But his dream remained with him, and Andreas wondered at his happy look.

"You're better, aren't you, Uncle?" he said. "Shall I rub you now?"

"Nay, lad, there baint no need—'cept that I likes to feel your hands on me. Ay, come on, rub me a bit. I've had a rare dream. Thee was right, Andy, about th' old pendulum. There's an angel, sure enough, at 'tother end of it."

"Oh, uncle, do tell me!" exclaimed Andreas, his eyes shining with excitement.

"Nay, my lad, I can't tell thee nor nobody. Whether 'twere an angel, or my old woman, or your poor mother, or Squire Fleming's young missus what died, I can't rightly say. But when I see'd that face, and heered what the pendulum seemed to be saying, I know'd all at once as there were nobbut the matter wi' Time, or Old Age, or any of us what be bothered with 'em. 'Twere just as if a fust-rate Captain were heading the ship for harbour, spite of foul weather, and one hadn't any call to worry. Thank ye, Andy, my boy, the pain be powerful better, and I want ye just to step round to Squire Fleming's this evening with the stuff, and say I'll be main glad if he'll try it, for I've noticed as his rheumatics is main bad. And he's a lonesome old chap, too; he ain't got no handy lad wi' him. Ye needn't say who it comes from unless he

asks, but if he do, why, I've no call to be ashamed on't."

Andreas threw his arms round his uncle's neck, and then rushed off to find a bit of paper to wrap the bottle in. He was somehow too happy to speak a word. Uncle Hendrik lit his pipe and began to stroll towards his little garden. He leant on his stick, but he somehow felt as if his wife were beside him again, and they were walking arm in arm as they used to do on Sunday evenings, and as the bells of the old church began to ring for the evening service, they seemed to say, "Time is Love—Time is Love," and Uncle Hendrik was very happy, though a tear rolled down his wrinkled face.

"Seems like as if the dream ought to ha' been sent to the little feller instead o' to a cross old chap like me," he muttered to himself. "But the Lord knows His business, and mayhap it'll steer me through the rough water into port."

DOROTHEA HOLLINS.

THE DROUGHT.

ONE morning during a long spell of dry weather, a man was walking in his garden and wondering at the beauty and vitality of the plants. Presently he stopped before a rose-bush in full bloom, and speaking his thoughts as though to the tree, said, "I cannot imagine how you can flourish as you do, your branches laden with glorious crimson flowers, while for the last eight or nine weeks there has not been a drop of rain. Are you not famished for want of water?"

The rose-bush replied, "And yet you, too, flourish and bloom without rain. For, though you seem not to be blessed with great wealth and substance, or with people to work for you, I sometimes hear you laughing and singing; you must have live thoughts and feelings in you which make you happy. Is it not because the Great Life is beneath you and is always ascending through your soul within until it breaks forth into a kind of blossom? So it is with us. When the rain falls not from without to sustain us there arise from the deep hidden fountains of the earth, which are never dry, streams of moisture which no eye can see, but which fail not to find our far-searching roots."

H. M. L.

THE BLUE BUTTERFLY.

It is a very old church. Outside it is crusted with lichen and cushioned with moss, and the tower is enveloped in ivy. In the spring-time the great elm trees standing round the graveyard, a solemn guard, smother it as with confetti at a wedding with their winged but barren seeds. In the autumn they empty their armfuls of dead gold over its roof. This quick, azure-domed summer morning I pass through the open porch. It is shady and cool within, but the atmosphere is faint and dank, and there are smears of pale

green mould upon the walls. Through the narrow lancet window on the south side of the choir streams the sunlight. Something flutters against the glass in the bright light. I step forward to see what it is. Lo! a small blue butterfly entangled in a cobweb. Having drifted into the church it had flown straight to the light to escape; but instead of reaching freedom and joy it is now a helpless captive.

I carefully gather the web about my fingers and carry it out into the sunshine without injuring the frail prisoner. I rest it on a mossy tombstone and gently liberate its exquisite limbs. Now it is free. Will it understand? It remains motionless with wings closed—opens and closes them again. Now it rises, flutters over my head, and is lost in the light of the blue sky through an opening between the trees.

I wonder if it was a human soul.

H. M. L.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

"A NEW TYPE OF CHRISTIAN."

SIR,—I had taken pains in my contribution under the above title to your issue of the 18th ult. to make it quite clear that Dr. Fr. W. Foerster had arrived at the conviction that "the Christian religion is the sole foundation for both individual and social life" as the result of being a psychologist, a sociologist, and an educator, and that he challenges his critics to confront him only as such. I am therefore surprised that your correspondent, Mr. Cyril Flower, in your last issue, should have deemed it necessary to remind me that "Unitarianism is a fellowship of religious people who do not accept conclusions on the mere authority of others." Whoever, in his very wildest dreams, imagined that they did! I, of course, claimed for Dr. Foerster no other kind of a hearing and no other kind of authority than the scholar in all fields commands. And the whole purport of my article was to show that a man of the Foerster type has to be met with altogether different arguments from those addressed to the average "babe in Christ."

I am well aware that your correspondent could not in a brief letter deal adequately with such an assertion as that of Dr. Foerster, startling as it is when it claims to be, and is, not "mere authority," but the result of the most thorough psychological experience and aptitude. But I do not, as Mr. Flower holds, think that "the trouble in the matter is largely terminological"; certainly it is not mainly so. And Mr. Flower tells us enough to prove that it is not so with him. The trouble goes far deeper.

"I am in agreement with quite as much

of the standpoint of historic Buddhism" as I am with that of the historic Christian Church, writes Mr. Flower, and whether I am accounted Buddhist or Christian—"What does it matter?" What's in a name anyhow? And what, after all, is Christianity? The residuum of Harnack, or of Eucken (in the latter case, according to Mr. Flower, not differing essentially from that of Buddhism!)? The precipitate of Schweitzer when critics of the historic Jesus have done their worst? One might equally reasonably assert—I am quite as much a German as an Englishman (and cite no less eminent scholars on racial questions in support of the contention!), and whether you account me the one or the other—What does it matter? What's in a name? For, after all, when you get to the ultimate residuum of the German and the Englishman—What's the difference? Are they not most obviously as alike as two peas? Of course they are, *when you get to the residua!* But *we* are more than residua! And so is Christianity, and so is Buddhism! Indeed we are all skeletons underneath, and the ape, in undress, has a striking resemblance to his human brother! Brothers, let us all call ourselves *apes*, or *skeletons*, or that ultimate residuum of all—*dust*—and avoid henceforth the peril of names! We are all one there. Let us follow Mr. Flower into "the wild" and bleach quietly. The rest will follow!

But it is the *life* that matters, not the skeleton; the life that differentiates not the dust-particles. And if I want to get at the *life* of Christianity, I do not go to the residua of Harnack or even of Eucken; I prefer rather to go to the New Testament itself, to Thomas à Kempis, or St. Francis, or possibly even to some Salvationist lad or lass of our own day with the light of the Gospel upon them. Which suggests to us that our criteria of judgment in religious matters are frequently quite false to-day, and that the very A, B, C of the matter has escaped us. We turn naturally to the scholar and not to the saint. We reach down some learned theological tome of passing moment and think we have settled the question. Would it not be well to remind ourselves that the saint would posit such conditions as the following as necessary preliminaries for recognition of religious truth or of religious authority?

(1) A wide and deep experience and knowledge of life from the very pages of life itself.

(2) An almost limitless self-control and self-mastery such as enabled Christ to say—"I have overcome the world," or such as the ancient world required as a preliminary of all philosophic study only entered upon after the severest course of ascetic self-discipline.

(3) An utter preparedness to follow Truth at all costs, even of life itself.

If those who speak loudest to-day, whether as Theists or Christians, or in whatever other capacity, would subject themselves first of all to these inexorable conditions, they would speak either with more conviction or else with a greater humility, and would awaken the ears of the world to a deeper hearing. It is so easy to say, with Mr. Flower, "I am heir

of all the ages and all the religions." It is so hard to enter into that heritage.—Yours, &c.,

H. H. JOHNSON.

Osborne, Aughton, Ormskirk, Lancs.,
July 29, 1914.

THE ETHICS OF SELF-DEFENCE.

SIR,—The question raised by Mrs. Du Vallon presents so many difficulties, especially at the present time, and opinions differ so much as to the exact point at which methods of violence, hateful in themselves, become justifiable, and even heroic, that I think more than one article in *THE INQUIRER* would be necessary to state the whole problem fairly and adequately. And yet, for those who are endeavouring to live in the spirit of Christ's teaching, the way out of all this perplexity ought to be fairly obvious if we had enough faith and courage to take it. The question for Mrs. Du Vallon, as for the rest of us, is simply this:—Where do you draw the line—if you think a line has to be drawn—in following the command to "love your enemies," and "do good" even to those who persecute or illtreat you?

In the long upward ascent towards the great ideal of universal peace to which we are all—theoretically, at least—committed, there are, of course, various stages, and the actions of the individual must inevitably depend upon the position at which he has arrived. Some think that big navies and armies are the best means of ensuring peace because they enable a strong nation to keep the foe at bay by sheer intimidation. Some have reached a point at which it seems as clear as daylight that the increase of armaments is detrimental to progress and social prosperity, and that wars *must* be prevented because they spell financial disablement for the countries which engage in them. Others realise that the method of settling international disputes as well as personal quarrels by brute force is a relic of barbarism, and morally wrong for enlightened people, though they reluctantly admit that there are times when it must be resorted to for the purpose of defending an oppressed nationality, or preserving a place in the sun for their descendants. And there are those who take a view, regarded even by many earnest pacifists as impracticable and extreme, namely, that the wholesale slaughter of our fellow creatures is *never* justifiable, and that the only right course for those who believe in human brotherhood is to devote themselves to the gradual improvement of individual character, and the steady, if pitifully slow permeation of the mind of man with the spirit of friendly co-operation, mutual understanding, self-sacrifice, and goodwill. People belonging to this class can scarcely take part in the forcible defence even of their own country, though they may possibly be serving it in countless other ways that will secure its lasting welfare more effectually. Their position in time of war must always be that of non-combatants, striving to maintain an impartial attitude, and free to perform acts of mercy wherever there is suffering, to friend and foe alike, and do all that lies in their power to allay the tigerish

passions that are the source of battle and murder and race hatred.

Mrs. Du Vallon is perfectly correct in saying that she is not "all wrong" in wishing to defeat the enemy of her country, so long as she sincerely believes that the victory of her country is the only thing that matters. Indeed, most people would agree that she is entirely "right" and sane in her views, and urge that to plead for due consideration of both sides of the question when the time for mutual restraint and fair dealing is supposed to be at an end, and full rein is given to the fighting instinct so strong in us all, is to show evidence of a dangerous and unnatural state of mind of which no true patriot could ever be accused. Nevertheless, thousands of people whose memory we dare not hold up to scorn have behaved in this way, and if Mrs. Du Vallon were a Quaker, like her ancestors, or had become profoundly convinced of the truth of Tolstoy's interpretation of Christ's teaching in this connection, she would find the question of self-defence no longer perplexing, and realise what it is that we really must do if we would help civilisation to take that "further step" which will enable us to abolish war.—Yours, &c.,

LAURA G. ACKROYD.

London, July 26, 1914.

"BOOKS OF LIFE."

SIR,—Having for some years felt the inspiration of George Meredith's philosophy of life, I was delighted to see the tribute paid to it by your correspondent in your issue of the 25th inst.

Surely Meredith's name should be in the van among "the teachers and guides of this and other generations," by reason of the sane and virile philosophy to be found, not only in his poems, but also in his novels. I fear, however, that the chief obstacle to the popularity of his writings is not, as your correspondent hints, the present lack of cheap editions of his works, but more probably lies in the very real obscurity to be found in many of his novels and most of his poetry.

Given a passion for Meredith's writing and ideas, and the difficulties may be met and conquered—but the passion must be there first—and I can well imagine that many a would-be reader has been deterred because he has at first chanced upon one of the more complex novels. If readers began, for instance, with "Evan Harrington," that "most exquisite comedy in the English language," as it has been fitly called, the charm of the book would then lead them gradually on to the difficult novels; but the intricate opening of "Diana" must have scared away many embryo Meredithians.

Knowing by experience that to tackle the "Poems" unaided is a somewhat severe task, may I advise any of your readers to whom they are as yet unknown; but who desire to study them, to do so after reading G. M. Trevelyan's "The Poetry and Philosophy of George Meredith" (Constable), a book which I have found immensely helpful? Particularly stimulating is the contrast the writer makes between Browning's optimism and that of

Meredith—greatly to the advantage of the latter—and his comments on the poems in general, notably the noble "Faith on Trial" mentioned by your correspondent, are most enlightening. Meredith's philosophical mood was what G. M. Trevelyan describes as "a mood of agnosticism wedded to faith," and it is characteristically summed up by the closing lines of his fine little poem "Whither?":

"Then let our faith be firm in good,
Though we be of the fasting,
Our questions are a mortal brood,
Our work is everlasting;
We children of Beneficence
Are in its being sharers,
And "whither" is as vain as "whence"
For word with such wayfarers."

—Yours, &c.,

G. M. D. DERHAM,

118, Regent's Park-road, N.W.,
July 27, 1914.

THE VETERAN MINISTER.

SIR,—Reading the J. Ll. Jones story in the last INQUIRER reminds me of another I heard my father relate. It must have referred to an early period in the nineteenth century. I am not sure I can identify the personalities, but I know they left Cardiganshire for the United States, where they settled in a sparsely populated district. Later, a relative thought he would like to join them. He reached the other shore safely. There were no trains then, and he had to push on as best he could. At last he came where he had no choice but to trust to Shanks's pony. After travelling for many hours, he began to fear for himself. He did not know where he was. There might be wild beasts about. He was getting tired and the shades of night were closing around him. What was he to do? When suddenly he heard a voice in the distance, and the word "Proody, Proody Fach!" His heart leaped for joy. "Proody" is the word understood by the cows in Cardiganshire and apparently by these particular cows. It is used by the lasses to summon them home to be milked. There followed a happy reunion—and after that the curtain drops.—Yours, &c.,

R. J. JONES.

Aberdare, July 26, 1914.

THE DECLINE IN PUBLIC WORSHIP.

A CORRESPONDENT writes:—

Why is it? This is a perennial question coming up as often as the proverbial sea serpent in the silly season. Perhaps the very frequency with which it has been asked blinds us to its tremendous importance. It is a question to which recent experience has given me a clue to a solution, or partial solution, and in regard to which, if a layman may make so bold, I should like to offer a suggestion.

Having recently to spend some little

time in London, I visited several churches in company with a friend, a business man. The first we went to was a City church, the building ugly and dull, the service bare and unbeautiful, the congregation small. The sermon was about things *not* to be believed, controversial, antagonistic, negative. Another experience was much the same. "You get nothing to go on there," said my friend. We tried another. If not quite beautiful, this church had gone several steps in the direction of beauty, and boasted some stained glass windows. There was a tolerably good congregation in the morning, composed, it appeared, of highly respectable folk, with thoughtful, intelligent faces. In the evening, we were told, the place was nearly empty. The service was correct and cold, the minister, a man of attractive personality, discoursed pleasantly on a volume of recently issued ethical philosophy; but when we got outside my friend said, "He isn't a man."

We next went to a church, which, so far as its means permitted, was aesthetically pleasing, the service also. The preacher there divided all men, with a very firm division, into two groups—Idealists, who, it appeared, loved Italy and all things Italian; and Materialists, business men whose interest centred in commercial dealings and in the management of affairs. When we got outside my friend said, "Well! I'm a business man, but I'm *not* a materialist, and I don't want to go to Italy or to that church again." I wondered how much that preacher, or the others we had heard, knew of life as it is lived to-day in big cities, and I thought of another young minister brought up, almost in seclusion, by a widowed mother, seeing very few friends during his school and college life and those only of the refined, studious type he found congenial. Suppose he went to some church in a big city, what would he know of the business man's temptations in respect of commercial morality, money-making, illicit amours? Or the allurements to young men of the music halls, the streets, joy rides, or the latest in prize fights? Or the temptations to women of the struggle for pre-eminence, the fashion and frivolity, if nothing worse, of social life?

And it occurred to my lay mind that it would be a good thing if, instead of, or rather in addition to, four years of preparation at a theological college, a candidate for the ministry could have a year of "secular" training in some ordinary business or professional life. A year spent at one of the big London establishments, D. H. Evans' or Selfridge's, would teach men something of the world to which they were undertaking to preach. The discipline for them would be splendid, better than hair-shirts, and the savour of their salt, if it was strong enough, would be a fine seasoning for their fellows. Remembering a certain thirty years spent in private, in preparation, they would not grudge the extra time given, and perhaps they would learn that what men want, what congregations want, what the world wants is not to be preached to about Bergson, or Eucken, about theology, literature or art, but about the all-enveloping, ceaseless, kindling, burning, everlasting Love of God."

BOOKS AND REVIEWS.

WALTER BAGEHOT.

The Life of Walter Bagehot. By Mrs. Russell Barrington. London: Longmans, Green & Co. 12s. 6d. net.

WE do not believe in hurried biographies. An interval of a few years is often necessary before a man who has been loved ardently by his friends or has played a conspicuous part on the public stage can be seen in true perspective. But in the case of Walter Bagehot the interval has been too long. He died in 1877, and since that date much private information, especially the personal recollections of his friends, has ceased to be available. In these circumstances Mrs. Russell Barrington has had no easy task, and her book must be judged leniently, if here and there it shows signs of vagueness of outline or unnecessary padding. As a critical estimate of Bagehot's powers it gives us little that is new, and indeed relies largely upon the opinions of other people; but as a portrait of character it has the advantage of the intimate touch of one who after his marriage stood within the circle of his home life. From that home life Mrs. Barrington has lifted the veil with a reverent hand, and we think she is more successful in describing the influences which surrounded him in youth and early manhood than in depicting the public activities of his later years. The fact that he was the only child of most devoted parents, the divided religious interests of his home—his father was a Unitarian, his mother an evangelical churchwoman,—his acquaintance from childhood with one of the most mysterious forms of human sorrow, due to his mother's recurring fits of insanity, all these influences imparted a peculiar tinge to his genius and made him something much more than a man of brilliant intellectual gifts. Combined with the rare intimacy of his friendships—among his friends Richard Hutton was *facile princeps*—they gave him the clear and penetrating insight into human nature which is conspicuous in many of his essays.

"Bagehot's sorrow, I believe," such is his biographer's verdict, "tended to ripen all that was distinguished in his character, and stimulated rather than suppressed his intellectual forces. The necessity of having to face the inevitable, without loophole for hope, to acquiesce in the necessity without flinching; to learn through experience the deeper secrets of life in which mysteries are so closely interwoven with realities, such was the training which ripened very exceptional qualities in a finely wrought nature. Among the fruits of this experience were a dispassionate equilibrium of judgment, a wide sympathy with, and tolerance towards those who are maimed by any of the various evils which befall humanity; above all, a diffidence in asserting that any conclusive methods, any hard or fast theories, can rectify such evils. He knew only too well that human nature is constructed of so delicate and varied a make of machinery that it is useless to generalise as to its treatment; that the mysterious and the

unexpected may always crop up to confront and confound any maker of fixed rules."

Bagehot was saved from the conventional influence of the public school followed by Oxford or Cambridge, which stifles originality in so many able Englishmen, by his father's Nonconformity. He breathed the larger air of London, and though University College was lacking in many of the amenities of older foundations its intellectual atmosphere was highly stimulating, and it taught men to be independent, to live plainly and simply and to think for themselves. In a word it supplied educational advantages which may be sought for in vain in the older Universities, with their tradition of convention and conformity. It was here that Bagehot formed some of the most stimulating friendships of his life. Richard Hutton, W. C. Roscoe, and T. Smith Osler were members of the group. Mr. Osler has left the following vivid account of the stimulus, the sense of intellectual excitement which his friends always found in him :—

"As an instrument for arriving at truth, I never knew anything like a talk with Bagehot. It had just the quality which the farmers desiderated in the claret of which they complained that though it was very nice, it brought them 'no forrader'; for Bagehot's conversation did get you forward, and at a most amazing pace. Several ingredients went to this; the foremost was the power of getting to the heart of a subject, taking you miles beyond your starting point in a sentence, generally by dint of sinking to a deeper stratum. The next was his instantaneous appreciation of the bearing of everything you yourself said, making talk with him, as Roscoe once remarked, 'like riding a horse with a perfect mouth.' But most unique of all was his power of keeping up animation without combat. I never knew a power of discussion, of co-operative investigation of truth, to approach to it. It was all stimulus and yet no contest."

It is chiefly as an economist and a political thinker that Bagehot is remembered, though he approached economic and practical affairs with a mind humanised by his passion for literature. He belongs, however, to the Whig tradition with its aristocratic limitations, and there is already something a little archaic in his attitude towards the problems of society. Some discussion by a competent authority of the permanent value of his contribution to the stock of ideas and its power of adaptation to our rapidly changing social conditions would have added greatly to the interest of the book. What, for instance, would his attitude have been to recent legislation like the Insurance Act, or to the new orientation of economic problems suggested by Mr. Graham Wallas's book "The Great Society"? A fuller discussion of his attitude to religion in his later years would also have been welcome. Mrs. Barrington is careful to point out that he never accepted the Unitarian position, but it is clear that while he retained his early religious sensitiveness he had little intellectual sympathy with the steady trend of Hutton's mind towards orthodoxy.

There was a distinctly mystical strain in his character. "There certainly are kinds of truths," he wrote, "borne in as it were instinctively on the human intellect, most influential on the character and the heart, yet hardly capable of stringent statement, difficult to limit by an elaborate definition." But these shadowy truths, these elusive states of feeling, were never allowed to control and dominate his thought. Here, probably, he owed a great deal to the stimulating influence of Martineau. In a letter to Hutton he discusses the origin and authorship of the Gospels in a very suggestive way, which reveals his own inclination to assimilate the study of the New Testament to that of other great literature. This is in accord with his decisive rejection of the textual authority of Scripture as positively harmful to religion.

"There is," he writes, "an intense, anxious story-telling impulse in some states of society which produces of itself wonderful narratives. The authors are as unknown as the authors of old ballads. Such traditions though inaccurate in facts are most sensitive to truth of effect, the latter is their canon of truth in fact. You are to remember that the theory of the historical origin of the Gospels is very recent. The old theory was that they were written by the 'Spirit of God.' I think, or incline to think they were composed by intense, half-inspired, most affectionate story-telling impulse. Of course with this sort of view the question of Christ's nature is simple. Any sort of incarnation requires to be proved by the most close positive historical testimony."

We hope that we may be forgiven if we close this notice on a rather personal note. It must always be a matter of pride to THE INQUIRER that Bagehot began his literary career as a contributor to our columns. It was in 1851 that he wrote the striking series of letters from Paris on the French *Coup d'Etat*, in which he played the unexpected part of an enthusiastic apologist for Louis Napoleon. Mrs. Barrington says that by means of these letters he escaped "once and for all from what was expected of him in Unitarian circles," oblivious of the fact that as a contributor to the *Prospective Review*, and later as editor of its successor the *National Review* he kept in close touch with the intellectual leaders in the Unitarian movement and showed his active sympathy with two journals, which alike in breadth of outlook, in intellectual temper, and in their sources of financial support had much in common with THE INQUIRER. It is a pity that on these matters Mrs. Barrington did not go to more reliable sources of information than an essay by an American Professor, for it has led her into some mistakes and one unfortunate fault of taste. She always mis-spells our name, "Enquirer" instead of "Inquirer." The name of the Rev. John James Tayler appears as Taylor. There is also a reference to him in one of Bagehot's letters, which was certainly never meant for publication, and would, we feel sure, have been omitted if Mrs. Barrington had known enough to realise its unfitnes. These, however, are slight blemishes upon a piece of work which has

been carried through in a spirit of loyal affection, and considering the difficulties incident to imperfect records and fading memory with remarkable success.

A PLEA FOR SOCIAL SANITY.

Psychology and Social Sanity. By Hugo Münsterberg, Litt.D., LL.D. London: T. Fisher Unwin. 5s. net.

THIS may be described not unfairly as a volume of lay-sermons, and when the professional psychologist mounts the pulpit some people will at once tell him to mind his own business. Those who do not agree with some of the views which Professor Münsterberg has expressed in very plain language in these essays will probably take this line of resistance, but we do not think it is valid. Even the psychologist has the rights of the average citizen to form opinions upon social tendencies and dangers, and to advocate them with emotional force; and in some respects his special line of research gives him exceptional qualifications for doing so. The most important and in some respects the most controversial essay in the book deals with the subject of "Sex Education" in a spirit of trenchant opposition to the new demand for plain and outspoken teaching on the subject; but any careful reader can see that a large amount of close observation lies behind these few pages of popular advocacy. Professor Münsterberg's plea is for traditional modesty and reticence as the truest safeguards of virtue. Knowledge imparted in the form of lessons in physiology may, as he points out, lead quite as easily to prudent self-indulgence as to difficult self-control. It is refreshing to find a man of his scientific training full of old-fashioned confidence in the power of religion. "Instead of relying on physical conditions, on fear of diseases, on merely eugenic improvements and on clever reasoning, the reform must come from within, must be one of education and morality; must be controlled, not by bacteriology, but by ethics, must find its strength not from horror of skin diseases, but in the reverence for the ideal values of humanity." The same spirit of critical hostility to modern tendencies, which are often regarded with indulgence if not with positive approval, is seen in the essay which bears the significant title "The Intellectual Underworld." Professor Münsterberg is full of healthy antagonism to every form of quackery which gives a "sham fulfilment to the human longing for knowledge and truth." He selects the ugly term "intellectual prostitution" for the fashionable indulgence in astrology, fortune-telling, and magic, and pleads "no spirit of false tolerance ought any longer to be permitted, when the treacherous danger has become so nation-wide." It is the conditions of American life which he has specially in mind, but the evil has spread to an alarming extent among ourselves. We agree that our habits of easy tolerance ought not to make us blind to the fact that it is the badge of a decadent culture, which has lost its taste for hard thinking, a reversion amid the outward splendours of civilisation to the lowest forms of superstition. Other essays in the volume deal with "The Mind of the Jurymen," "Social Sins in Adver-

tising," "The Mind of the Investor," and "Society and the Dance." Even those who want to enter many a demurrer to Professor Münsterberg's opinions will be wise to forgive his breezy dogmatism for the sake of his success in forcing us to think, and helping us to see familiar problems from new angles of vision. His confidence in the sanity of the slowly garnered experience of the race is a form of conservatism which must make an instant appeal to the religious mind.

ELIZABETHAN LITERATURE. By J. M. Robertson, M.P. Home University Library. London: Williams & Norgate. 1s. net.

THE Home University Library has produced several excellent studies in literature, and Mr. Robertson's volume will take its place with the best. It is free alike from the controversial tone of the athlete of rationalism and the weariness of the over-worked politician who has sought relief in other tasks. If we may judge from the wide and accurate knowledge and the tone of enthusiasm in which the book is written, Mr. Robertson's many-sided mind finds its highest satisfaction in literature. No one in reading these pages could discover that its author was not a teacher of his subject, except possibly for a tone of freshness and enthusiasm in handling familiar themes, which seldom survives the first years of professional study. His treatment of the Elizabethans culminates necessarily in Shakespeare, but the Shakespearean interest is not allowed to dominate the stage, as though no other writers had superlative claims upon our attention in their own right. Some of Mr. Robertson's happiest pages are devoted to Sir Philip Sidney and Spenser. On the latter he avoids the conventional platitudes, which obscure the less admirable qualities in his character and work. Spenser, he pleads, was not a moral force. His social influence was hardening rather than otherwise and he had little power to enlarge men's outlook on life. "But he gave his countrymen of his best, and the gift has ever since been cherished. He made for them a manifold music; and to few is it given to render a more excellent service." There are two excellent chapters on the development of English prose, an art quite as characteristic of the 16th century and as significant for the future as lyrical poetry. Considering the limitations of space, Mr. Robertson has been very successful in avoiding the faults of compression so often found in the old-fashioned primer and in retaining the ease and dignity of his own style. He has also been very happy in his selection of illustrative quotations.

AMONG the announcements of Mr. Murray is a new volume by the late Sir Alfred Lyall to be called *STUDIES IN LITERATURE AND HISTORY*. The contents will illustrate the author's varied interest in the fields of literature and religion, and will include essays on the Life and Speeches of Sir Henry Maine, English Letter Writers in the XIX. Century, Characteristics of Mr. Swinburne's Poetry, Race and Religion,

and the State in its relation to Eastern and Western Religions.

MR. MURRAY will also publish shortly the second volume of *THE MAKING OF WESTERN EUROPE*, by Mr. C. R. L. Fletcher, which takes the narrative down to 1,400; and a new and cheaper edition of Mrs. Ady's (Julia Cartwright) *ISABELLA D'ESTE*, a study of the Renaissance.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co.:—Meredith's Works: Sandra Belloni. 6s. Evan Harrington. 6s.

THE LINDSEY PRESS:—Plotinus and Modern Philosophies of Religion: W. R. Inge. 1s. net. Francis David: William C. Gannett. 1s. net.

MESSRS. MACMILLAN & Co.:—Florence Nightingale to her Nurses. 1s. net.

MESSRS. W. H. SMITH & SON:—Poems from Beyond: by the Author of Nature's Way. 1s. net.

MR. T. FISHER UNWIN:—The Future of Work: L. G. Chiozza Money. 6s. net. Lyra Nigeriae: Adamu. 3s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Clement of Alexandria: by R. B. Tollinton, B.D. 2 vols. 21s. net.

MISCELLANEOUS.

The Contemporary Review, *Cornhill Magazine*.

FOR THE CHILDREN.

THE STICK AND THE MOUNTAIN.

Do you know that one of the hardest things in climbing a mountain is to come down again? Doesn't that sound nonsense? How can it be as hard to come down a mountain as it is to climb up? Well, once when I was a little boy I had an uncle who lived quite close to some splendid big hills. They were stony hills, and very steep, and there were walls instead of hedges, and rocks instead of trees, so that they were hard rocky hills to climb, and slippery rough hills to come down. We used to enjoy going to stop at my uncle's house, because although he was busy himself all day at other work, he let us run about where we liked, and he only laughed when we tumbled about on the hills and hurt ourselves. There was only one hill he warned us about. It was no higher than the others, in fact it was not quite so high, but it rose straight away from the back of my uncle's house, and there was a small precipice just above his back garden. He told us that it was dangerous because of this precipice; people came running down the little sheep path that seemed so easy a way of descent, and then when it turned sharp to the left just before the edge of the precipice, where there was a broken stone wall, they could not stop themselves, and turn so easily as the sheep could, and there had been one or two bad accidents. "If you are going to climb it," he used to say, "take my stick. It has a spike in it, and is very useful. It will help you to the top, and if when you are coming down again you dig it into the ground behind you it will act as a brake, and there won't be any trouble." He showed us the sticks, he had two or three, and we thanked him and went out.

And one day, when we climbed the hill, we took his advice, and his sticks. I had the one with the sharp spike, the others had older ones, with the spike worn down. We found them very useful as we toiled up to the top; indeed, I don't think we should have got to the top without them.

"But what nonsense it is to say we want them on the way down," said my friend. "Why, you simply start, and the steepness of the hill makes you run and you reach the bottom in no time."

"Yes, and probably head first," said another; "my father always says your legs take you up, but your stick brings you down."

I laughed; it seemed so absurd that you should need the same care and effort step by step to come down as to climb up.

My friend ended it all by throwing his stick right down the hill. "There," said he, as it rattled down to the precipice-wall, "It can get down by itself; so can I," and off he went.

I followed his example; it seemed the brave thing to do. As boys we had curious notions about courage; it never seemed brave to be careful and steady when the path lay down hill at your feet, and it was so easy to run. Only one of us kept his stick, and he was afterwards glad that he did. Indeed, it is harder to come down than climb up. The hill runs away with your feet, and your feet run faster than you, and at last you are stumbling, panting, slipping, gasping, and looking anxiously for a tree to catch hold of, or a little green patch on which you can fall. But no trees were there, and only hard rocks on every side, and the hill got steeper and steeper, and the precipice nearer and nearer; the very sheep seemed afraid of us, and stood baaing and staring, as we sped wildly by. It was the wall that saved us in the end, and oh, it was hard and stony. We felt the shock of its hard stone front on our knees and chests for days; but it saved us. Only one of us came down hill without hurt, the one who had kept his stick. Believe me, you want your stick of carefulness and steady perseverance step by step more in coming down hill than in climbing up.

Once a little Princess was released from a Paris prison, and allowed to go to her friends. The Republicans, who had imprisoned her, had executed her father, her mother, and her aunt, and her little brother had died from the cruelties they had practised on him. She was the only one left out of the whole family. Her uncle, King Louis XVIII., an exile in Italy, felt sure that she must hate the Republicans as he did, and long for revenge. But she had learned from her father and her aunt that love is a good stick to climb over difficulties with, and when the way suddenly opened before her and the children down out of the rocky trouble time to the happy valley below, she knew better than to throw the stick away. Though only seventeen, you may see that she wrote to her uncle and told him that revenge was always a bad tool, that love and forgiveness were better, and she not only said it but meant it, as we see from what she did.

She could have stayed with her mother's relations in Vienna—they were the Emperor's family there—and been always

rich and comfortable, and sought after and spoiled. But when she knew how lonely her poor old uncle was, and how wretchedly unhappy he was in his poverty-stricken exile's home, she gave up the comfortable life in Vienna and went to take care of him. And once she had taken the step, and gone to share his poverty and his wanderings, she never looked back or regretted it. She was cheery and bright and loving every day. There came a time when they were so homeless and poor that they were on the borders of Poland in a bleak snowstorm, with nowhere to go and no money. The King of Prussia had refused them permission to pass into his dominions, and for a while they knew not where to turn. Did she despair? Not at all. There is a picture still to be seen, showing her as she then was, bright and cheerful as ever, tramping bravely through the deep snow, the stolid old King Louis leaning heavily on her arm. And when permission was at last given to them to go into Prussia and make a home there, all the poor Frenchmen who had followed them, hoping to be found homes too, were turned back and refused admittance, she, hearing their cries for mercy, for they were starving, took her necklace from her neck and sold it, so that they should have food and money to pay for a home. It had been her mother's necklace, and she treasured it for that reason, but in times of great trouble for others even treasures must go, and so I like to remember the act of this little Princess Royal of France. Her life was never as bright and happy, perhaps, as is yours, she lived in such troubled times; but I am sure she made it as bright and happy as it could be for those about her if not for herself, by remembering that love is for dark days as well as fair.

A. H. B.

MEETINGS AND GENERAL NEWS.

THE UNITARIAN VAN MISSION. A STRANGE ENGLISH VILLAGE.

THE Rev. T. P. Spedding writes:—

On the suggestion of the Sheffield and District Association the Midland Van has been spending some weeks in the neighbourhood of Mexboro' and Bolton. Three miles from Bolton is the small town of Wath-on-Dearne, and here the Mission remained a fortnight, the meetings being conducted by the Revs. George Pegler and George Lansdown. There were large audiences every night, and the work was splendidly supported by Bolton friends. One of the older members of the congregation there walked over 60 miles in the course of the Mission in order to attend the meetings; and one weary missionary tells how he sat down to supper at twenty minutes to one on Sunday morning after the long walk back to Bolton and a heated and arduous night's work on the platform. Some strong opposition was encountered, but the Mission spoke a new word to its hearers, and steps are now being taken

to start a series of regular meetings in response to the requests of a large number of earnest inquirers. Last week interesting meetings were conducted by the Rev. J. Cyril Flower at Bolton, where the little church makes steady progress, and is urgently needing more accommodation for its constantly increasing Sunday school. The congregation is the largest in the village; the Sheffield lay-preachers take most of the services and the Rev. T. Anderson helps with the pastoral work.

If appearances mean anything there should be a fine opportunity at Wath; and it would be worth a great effort on the part of the local society to attempt some religious provision for the village of Highgate, where the Van spent a week prior to coming to Wath. Highgate surely stands alone. It has been asserted that one or other of the religious bodies is at work in every town and village in the land; but Highgate seems to have been forgotten or ignored. Here is a place of nearly three hundred houses with a population which cannot be less than 800. But there is no church, chapel, Sunday school, institute, hall, society—no single agency for the betterment of the people, old or young, with the exception of the council elementary school, which appears never to be used apart from its particular purpose. True there is no public-house either; but there is an off-licence house, and two working-men's clubs, which are merely drinking shops, open at all hours, and a veritable blot on the place. These clubs were crowded on the Sunday afternoon; men and women were brawling in the streets, drink was in evidence everywhere; the children swarmed in their dirt and the dirt around. When the Van was in the place the drink shops discussed the fear that a — chapel would come next; a few men and some mothers gathered round; but it was a children's week. They mustered from all the village; they enjoyed Mr. Pipkin's stories, and they followed the missionaries as they carried their harmonium about the village and tried at one street corner and another to catch the ears of a few of these heedless folk. Plenty of the mothers pleaded that the Mission should start a Sunday-school; for no one seemed to think Highgate was worth helping. Yes, anybody who would come would be welcome, if what a few of these mothers said was true; and one man was willing to help if a school could be started. Better anything than nothing. He shied a little when it turned out that the people who were looking round were Unitarians; and perhaps the village had better be left to its destitution than that the work should be done by people with a name like that, even though he knew nothing about them or their ideals and beliefs! A little talk, however, showed him that Unitarianism was not so very dreadful after all; and if something can be done he will help "for the sake of the children." What we would like would be to see an iron building put up to give our Bolton friends, with the help of the Sheffield Association, an opportunity of trying what could be done. The workers would be forthcoming; but there is no place to be hired except the day school, at the rate of nearly £40 a year, whereas for £150,

at the outside, a building could be put up that would answer all immediate necessities. The work for the work's sake and for the sake of the children would surely be reckoned for righteousness, and it could be done without any regard to the denominational advantage. If the Van Mission could get the promise of that £150 I believe the Sheffield Association would do the rest. In any case it would give them the opportunity they have more than once discussed; and if the task could not be undertaken the money would not be called for. I shall be glad to hear from everybody who would stand by us in this matter.

The South-East Wales Society have now taken over the guidance of the newly started cause at Tredegar; and are prepared to do work as well at Abertillery, where there is every likelihood of another society being formed. Services are to be held in the home of one of the sympathisers, now that the Van has left this big town of over 30,000 inhabitants; and the number of people who intimated that they would assist is considerable. The meetings during a fortnight were conducted by Mr. Fred Cottier and the Rev. W. T. Davies and Mrs. Davies. Mr. Davies is conducting week-night meetings at Tredegar until the autumn, and the Sunday services are supplied by the Welsh Society. The Van also spent a week at Brynmawr with Mr. Litman as missionary; but very little response was elicited.

The North Wales Van did well at Connah's Quay, where the Rev. E. T. Russell was missionary, and there was a very large meeting on the Sunday night. The Van should then have moved to Flint, but in consequence of a strike there and disturbances in the town, it was taken to Holywell, a centre for the miracles of the Catholic Church. In this small place extraordinary meetings were held, by the Rev. J. D. Evans, of Chester, who had the advantage of being able to address his audience in the vernacular. Night after night great audiences assembled, until well over a thousand—a third of the population—were present on the Sunday. The local cinema proprietor had a quiet week, and on more than one evening failed to get an audience; the interest in the Mission for once exceeding that in the pictures. The Van has now got into touch with the holiday resorts. At Rhyl the meetings were conducted by the Rev. Horace Short, and were fairly successful. At Colwyn this week the Rev. T. Van Ness and the Rev. T. F. Bullock, of Ottawa, are responsible for the Mission. Next week the Van will be at Llandudno; on August 10 at Conway, August 17 Penmaemawr, August 24 Bangor, August 31 Carnarvon, September 7 Llanfairfechan.

The London Van has been at Stamford-street, where the Rev. W. J. Piggott is conducting weekly open-air meetings at Webber-street, near Waterloo Station. The Van occupied the same site and very satisfactory meetings were held. For the past fortnight the time has been divided between Forest Gate and Stratford, where the Pioneer Preachers are in charge, and where weekly meetings have also been held during the summer months. Good audiences have ruled, and a few members

have been added to the cause. Next week the Van is at New Cross, and on August 10 at Deptford.

A BROAD CHURCH CONFERENCE. MEETING OF THE CHURCHMEN'S UNION AT RIPON.

THE Churchmen's Union held a four-days' Conference at Ripon at the beginning of July. Only slight references to it have appeared in the public press, but alike in intrinsic importance and in the quality of its papers and discussions it surpassed many crowded and well-advertised meetings. It has long been a reproach to the liberal group in the Church of England that it is powerless to effect reform. It exhausts its energies in futile protest or critical attack, but it has not hitherto succeeded in fusing the isolated individuals of which it is composed into a common movement, with definite aims, a power of popular religious appeal, and the sense of a prophetic message for the age. The recent Conference, which it is intended shall be annual, sprang largely out of the consciousness of the need of corporate action and a common witness. It was attended by about one hundred clergy and laity including Archdeacon Lilley, Canon Foakes-Jackson, Canon Glazebrook, Canon Rashdall, Professor Percy Gardner, Professor Lake, and the Revs. H. Handley, W. Manning, and J. M. Thompson. We are indebted to our contemporary, *The Modern Churchman* for the following impressions of the Conference. Our readers may be referred to the current number of *The Modern Churchman* for the full text of many of the papers and addresses.

IMPRESSIONS OF THE CONFERENCE.

An important step forward was taken in the cause of modern churchmanship, when it was decided to hold a Conference at Ripon of members of the Churchmen's Union and those in sympathy with its ideals. A Conference among Churchmen of different degrees of knowledge and experience, yet all of whom felt the pressure of modern knowledge and ways of thinking, and desired to see these employed in the service of the Christian religion, has been desired for some time past by those who realised how much might be learnt from such a gathering.

It appeared, however, to those who promoted the Conference that if it were to serve the best interests of our cause two things were needful. First, there must be a considerable amount of common feeling and common knowledge among the members of such a Conference. Without these the Conference Meetings would be rendered fruitless by arid disputations and ignorant and unsympathetic criticisms. Secondly, the meetings must be to a large extent private. Some of the members of the Conference Committee feeling sure that the ideals and utterances of the members of the Conference only needed to be presented to earnest and thoughtful Churchpeople to obtain immediate recognition and welcome acceptance, desired the Press to be admitted to the Conference Meetings. On the other hand the majority of the Committee knowing that the Press could not possibly publish the discussions

in full, and realising how easily and innocently compressed reports of enthusiastic extempore utterances and intricate arguments may give entirely wrong impressions, which it would be difficult, if not impossible, to correct afterwards, were opposed to publicity. In the light of actual experience, we realise the wisdom of this decision. With full reports of the Conference speeches in our hands, we have decided, as we cannot possibly find space to give them in full, to give the briefest summary of them. A published *précis* of such discussions can give no adequate impression of the influence which the speakers exercised. There is a moving and convincing power which is due as much to the speaker's personality as to his actual words, and these in the case of an extemporaneous speaker it is practically impossible to reproduce in a synopsis of his speech. It is of no little interest to reflect how much of the impressiveness of the meetings and the assurance which they gave of the strength and rightness of our cause was produced by this magnetic force of the speakers. It is in this, rather than in the papers, valuable as they are, which we publish in this Conference Number of *The Modern Churchman*, that the promise of the potency of our movement is to be discerned.

There were none, we believe, who attended the Conference who have not come away with pleasing recollections of delightful social intercourse, amid attractive scenes and beautiful weather. But this is not all. Many have come away with something deeper and more precious. They realise now, what perhaps they but very dimly perceived before, that the movement with which they are connected, and in a sense most inadequately represent, is a vastly greater and more inspiring thing than they had ever dreamed. They feel now that it has in it a constructive and poetic power which will enable it, if wisely guided, to mould the future of the Church. They know that those who with the best intentions would frustrate this movement are striving not only blindly but in vain. That we have reason to believe was the general impression which the Conference left on its members, but it left other impressions besides. It was clear to the critical, yet sympathetic, observer that the movement is not entirely coherent; that it does not fully comprehend itself; that there are wide divergencies in the views of its members; that it does not know how far it is going; that it does not see clearly its future or its road. But it was equally clear that it knew it was going and that it was going to arrive. It might not know its road, but it was convinced that God knew it. It might not see its way clearly, but it was satisfied that God should be its Guide.

The feeling which pervaded the Conference was one of invincible hope and prayerful expectation. Its members felt like men "marching into the dawn"; as those about to witness a second Reformation of Christendom.

Yet with these high hopes was the solemn realisation that only fearless truthfulness, spiritual faith, and self-sacrificing love could cause the movement to prevail; that great aims mean great pains; that not in deserting the Church of our fathers, not in weakening or destroying her, but

in her renovation and inspiration as the outcome of sustained corporate effort, resolute, untiring, self-sacrificing, could enduring success be achieved.

This sense of eager, fearless looking forward to and striving after new truth, combined with profound and loving reverence for the past as gathered up for men of our race in the history and future of our Church and Nation was well expressed in the noble words of Psalm cxxii., with the recitation of which the Conference concluded:—

O pray for the peace of Jerusalem:

They shall prosper that love thee.

Peace be within thy walls:

And plenteousness within thy palaces.

For my brethren and companions' sakes:

I will wish thee prosperity.

Yea, because of the House of the Lord
our God:

I will seek to do thee good.

THE SAGAMORE SOCIOLOGICAL CONFERENCE.

SAGAMORE Beach is a summer resort on the northern shore of Cape Cod, and here what Dr. Wendte describes in the *Christian Register* as a summer extension of the Ford Hall Open Forum movement, which is known throughout New England and the United States, is held annually. Social workers from all parts come together, as they do at the Swanwick Summer School in England, for mutual consultation, comparison of methods and results, and general encouragement, and receive much hospitality from Mr. and Mrs. George W. Coleman, the inspirers of the Conference, Dr. Francis E. Clark, founder of the Christian Endeavour Movement, and other philanthropists and reformers who make their summer home at Sagamore. Some two hundred delegates reported this year on the activities of half as many forums, representing various nationalities, types, and opinions—religious and otherwise—in the community. Such subjects as "The Race Problem," "Is Race Antipathy Rational?" "The American Negro," "Race Psychology: the Hindu, Chinese, and Japanese," and "Race Prejudice against the Jew," of vital importance to Americans, were discussed, and earnest appeals were made for the encouragement of the spirit of charity, mutual sympathy, mutual knowledge and respect. One speaker—Professor William Elliott Griffis—provoked a lively debate and much opposition by his vehement assertion, not only of the equality, but the superiority of the Asiatic people, especially the Hindus and Japanese, and incidentally the question of Asiatic immigration into the United States assumed the chief importance.

SOCIAL WORKERS IN SWITZERLAND.

THE Rev. R. P. Farley, who is spending the summer in Switzerland, contributes an article on the National Exhibition at Berne to the July number of *Progress*. One of the chief features of the Exhibition, he says, are the collections dealing with social work in the broadest sense, whether undertaken by the Confederation, the cantons, the great municipi-

palities, or private individuals and societies. "In Switzerland, as elsewhere, it is now recognised that exact investigation must precede action, and the authorities of the exhibition have secured a collective section to which all the existing official bureaux of statistics have contributed. . . . This is indeed the first systematic exhibition of Swiss towns, and nineteen municipalities contribute officially to a section descriptive of town planning, in which it is possible to see what Swiss towns have been, what they are, and what it is hoped to make them." The statistical side of the exhibition also contains many diagrams and documents furnished by the Swiss Association of Labour Exchanges, which was founded in 1906. "Unemployment insurance has not made great progress in Switzerland, though a voluntary system has been in existence in Berne since 1893, and it is now proposed to assist this by a municipal subsidy. Bâle, since 1909, has had a voluntary system, subsidised by the municipality, and Zürich and St. Gall propose to follow its example. Other forms of insurance have long been securely established in Switzerland. In addition to the ordinary voluntary forms of insurance against death, fire, and other risks, some recent developments are worthy of notice. In 1911 the Confederation, after a referendum vote, passed a law providing for a State monopoly of insurance against accidents and sickness. Some cantons provide insurance against fire, while Neuchâtel has public life insurance. In the latter case the cantons compete with the private companies for business."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Billingshurst.—A sale of work was held on Tuesday, July 28. Mrs. Alfred Wilson, of London, who opened the sale, referred to the fact that her grandfather had often ministered in the chapel. Many friends were present from Horsham and the surrounding district. Tea was served in the chapel grounds under the superintendence of Mrs. S. Carter, and the Rev. V. Moody, of Horsham, gave a selection of music on the organ. A substantial sum was realised for the chapel funds.

Hastings: Presentation.—Mr. H. G. Proctor, who has been a member of the Free Christian Church for 35 years, and has ably filled the office of hon. treasurer for more than ten years, has been presented by the congregation with a purse of money and an illuminated address in recognition of his faithful services. The presentation was made by the minister (Rev. E. Lockett) after the evening service on Sunday last. The Rev. Gardner Preston (Warwick), a former minister of the church, was happily present and addressed the meeting. The terms of the address were read by Mr. A. M. Elliott, hon. secretary, and Mr. Proctor suitably replied.

Ipswich.—The Sunday-school anniversary was held on Sunday, July 26, when the services were conducted by Mrs. Broadrick, Bridgewater, whose husband, the late Rev. T. B. Broadrick, was at one time minister of this church. The

school, which was reformed last year through the efforts of Miss Robinson, has largely increased, and now numbers 60 scholars.

London Lay Preachers' Union.—The monthly meeting of the Union on Monday, July 27, took the form of a conference, opened by the Rev. W. H. Drummond, on the subject of "Hymns in Public Worship." Mr. Drummond pleaded for more care and thought over the selection of hymns than he feared was usually given. After a brief glance over the history of hymnology, it was pointed out that hymns should be judged both by literary and by religious standards. Religious poems suitable for private reading were not necessarily good hymns; and there were some hymns which some congregations might like to sing, but which it was not good for them to like, e.g., the cheaply rhetorical hymn with the jingling tune. It was also undesirable to confine one's selection to a few personal or congregational favourites, thus running good hymns to death. Neither should all the hymns in a service be in the same key, for then almost certainly someone in the congregation would find himself unhelped by this most important part of the worship. Stress was laid upon the value of hymns with historic association, and of children's hymns. An interesting discussion followed.

Newbury.—The 217th anniversary of the Presbyterian Meeting House was celebrated on Sunday, July 26, when the Rev. W. H. Drummond preached morning and evening. After the evening service a meeting of the congregation was held in the schoolroom to consider ways and means for a renovation scheme, the chapel being in urgent need of decoration and repair. The Rev. Richard Newell was in the chair, and Mr. Drummond, in the course of a short address, spoke very warmly of the success of Mr. Newell's ministry. There was a new spirit of activity and earnestness, and the congregation that evening was the largest he had seen in the chapel. He felt that the renovation scheme should be taken in hand as soon as possible. It was, however, too large for them to attempt without some financial help, which he hoped would be forthcoming after they had done their best to help themselves.

Newcastle-on-Tyne.—We regret to announce the death of Mr. John Duncan Donald, of Newcastle-upon-Tyne, in his 45th year. He died in a private nursing home in that city as the result of an operation for appendicitis. He was a native of Cumnock, in Ayrshire, and a younger son of Mr. Robert Donald, a very old and valued servant on the Boswell estate. Mr. Donald was an apprentice to an ironmonger in his native town, and subsequently removed to Glasgow to join the staff of Messrs. Edgar & Crerar, Ltd., in whose service he remained until his death. After a few years he was transferred to Newcastle-upon-Tyne as the representative of the firm in that district. He had entire control of the Newcastle works, and also served on the board of directors. Soon after his settlement at Newcastle he came under the influence of the late Rev. Frank Walters, and very soon began to take an active interest in the affairs of the denomination, becoming an effective lay preacher. As a lecturer Mr. Donald was also in great request. He was for many years financial secretary to the Northumberland and Durham Unitarian Christian Association, an office which he filled with great success. For several years he was also librarian to the Association. He was one of the founders of Unity Church, Gateshead, and attended both services for a number of years, walking over 12 miles every Sunday. He leaves a widow and a young son and daughter to mourn his early death. The funeral took place at St. Andrew's cemetery, Newcastle, and was conducted by the Rev. Alfred Hall. Among those present were Mr. Donald's two children, father and brother, the Rev. Lucking Tavenor, who had travelled from Aberdeen,

and the Rev. W. H. Lambelle, who took part in the service.

York.—A very successful garden party in aid of funds for a new organ was held at St. Paul's Park, York, on Wednesday last. In the course of the evening competitions in tennis, croquet, bowls, balloon race, hat trimming, &c., attracted a number of enthusiastic participants. At a recent congregational meeting at St. Saviourgate Chapel, the committee appointed to investigate matters in connection with a new hymn book presented their report, and recommended the compilation of a new book. Last Sunday evening the minister concluded a series of addresses on the "Hard Sayings of Jesus," and presided over a conference at which the precepts of the Sermon on the Mount were sympathetically discussed. The attendance during the summer months has been most satisfactory. The chapel will be closed for the annual cleaning until August 30. The building of a new vestry is in contemplation.

Yorkshire Ministers' Union.—A meeting of the Yorkshire Ministers' Union was held at Mill Hill, Leeds, on Tuesday, July 28. The Rev. J. Wain presided over an attendance of 18 ministers, including the Revs. C. J. Street, A. H. Dolphin, and T. Anderson from the Sheffield district. The Rev. C. Hargrove heartily welcomed three new members into the Union, the Revs. J. T. Davis, J. M. Bass, and J. Lord. The Rev. J. Wain expressed the goodwill and best wishes of the brethren to Dr. Thackray, who will soon leave Yorkshire for Lancashire. The Rev. W. L. Schroeder opened a discussion on "Ministerial Culture," in which many of the brethren joined. In response to an invitation from Mr. and Mrs. Verity, the ministers went to Highbank, Roundhay, where they were entertained. On the motion of the Rev. C. Hargrove, seconded by the Rev. C. J. Street, a hearty vote of thanks was expressed to the host and hostess for their generous hospitality, which Mr. Verity acknowledged.

NOTES AND JOTTINGS.

ROUND THE LIGHTHOUSE LANTERN.

The idea of trying to save the lives of thousands of migrating birds that are attracted by the glare of lighthouse lanterns, as moths are attracted by a candle, may seem a little fanciful and even absurd to those who have not heard of the experiments of Mr. Thijssse, the Dutch naturalist, or the efforts of the Royal Society for the Protection of Birds to preserve these visitors to our shores. Mr. Thijssse's plans for providing resting places for the birds, which, as he holds, are not killed by dashing against the lanterns, but fly round them dazed and weary until they drop down exhausted, have now been tried at St. Catherine's, in the Isle of Wight, and the Caskets, off Alderney. Bird-perches and bird-rests have been installed in such a way as not to interfere with the light, and upon these the bewildered little travellers are only too glad to settle until daybreak, when they resume their long flight with fresh vigour. They are for the most part insectivorous, and of economic importance to the land. The greater number of them are also song-birds. When, therefore, many thousands of these are destroyed in a single season, it is clear that whatever is possible ought to be done to save them in our own interests, apart from

the natural desire to preserve life for its own sake. Those who are interested will find further information about this humane scheme in the columns of the summer number of *Bird Notes and News*.

STANDARDISED CIVILISATION.

Visitors from the old countries travelling through America soon discover that, although there is almost as much variety in the scenery as there is in Europe, the cities are terribly alike, and there is an extraordinary sameness about the dress, occupations, and habits of their inhabitants which seems all the more curious when we remember how many nationalities have contributed to the vast population. Perhaps the sameness is only superficial, and certainly there is no lack of individuality among American men and women. But a correspondent from Washington writing to the *Times* is probably quite correct in attributing the love of travelling in European countries, which infects them all, less to a genuine love of what is old and picturesque than to the desire to escape from the monotony of American civilisation. This monotony is by no means the result of stagnation, but of large-scale production and progressive efficiency re-acting upon a people who care very little about the traditional way of doing things and a great deal about the effective and easy way. The national characteristics of those of other races who adopt the United States as their home tend to be obliterated in a most extraordinary way in the second and third generation, and it is America's proud boast that she not only "absorbs" them, but fires them with her own ideals to such an extent that they very shortly become more proud of being called her citizens than of any other distinction. All this may seem to increase the tendency to standardisation, but we may be consoled by the thought that a new race is said to be springing up of quite a different type to the American even of to-day, a race with larger ideals, more attractive personalities, and finer physique, from which much may be expected in the future. It should be remembered, also, that modern commercialism tends to produce a deadly sameness of character and interests—to say nothing of social problems—in every large city in the world. We shall all suffer from it soon if the race for wealth goes on unchecked.

THE RECOVERY OF PAPYRI.

We are indebted to the *Times* for an excellent report of Mr. Johnson's recent lecture on the recovery of papyri in Egypt in connection with the exhibition of the Egyptian Exploration Fund. The earliest Greek papyrus they had found was a marriage contract of the date 311-310 B.C., and the latest dated from 710 A.D. There were various methods of obtaining papyri. They were found in rubbish mounds pure and simple which covered in buildings. They were found in buildings which were partly filled up with rubbish, and they were also found in buildings which had never been used as places for rubbish but which had simply collapsed. Some valuable discoveries had been made in

cemeteries, since it was often the custom to bury with the dead copies of the works of their favourite authors. It was in this way that the Bodley Homer was discovered. It was the custom of the Egyptians in early times to convert the dead body into a kind of portrait statue, but in the Ptolemaic age more attention was paid to the decorations of the coverings of the corpse. Of these there were five sections, and at first only cloth was used. In the third century before Christ, however, it became the custom to use strips of papyrus for the purpose. Several strips of used papyrus were glued together, and a solid surface was obtained to receive the paint. They had been able to remove the paint, and had revealed the writing underneath. By that means they had recovered valuable additions to the history and literature of the country. The earliest complete papyrus recovered by this method was a contract for the sale of wheat dated 300 B.C. The latest belonged to the time of Augustus.

* * *

ONE of the most interesting items at the exhibition, which is being held in the rooms of the Royal Society of Antiquaries, is a parchment bearing a fragment of Theocritus, which was fully described in the *Times* a couple of months ago. There are many other MSS., which cover a very wide area of subjects. There is, for example, a fragment some 3 in. square inscribed with some lines from the Second Epistle of St. John; this is, with the exception of that in the Vatican, the oldest of such MSS. known to exist. Close by it may be seen an extract from the symposium of Xenophon belonging to the third century, and a page from a medical work by Hippocrates, and a therapeutic medical charm of the sixth century. There are pages, too, from the Psalms, from the Book of Job, and the Book of Kings. The exhibition is also rich in objects throwing light upon the domestic life of the early centuries in Egypt. There are cotton and woollen socks with a toe-division to admit of the fastening of the sandal-strap. Beside these is shown the full equipment of a shoemaker, and close at hand are bobbins for spinning and specimens of sewing and embroidery. There are also many relics of the nursery, dolls of leather and rag, and others in wood with movable legs and arms, toy whips and whistles, and carved counters for draughts.

THE QUESTION OF CAPITAL PUNISHMENT.

Dr. Josiah Oldfield, President of the Society for the Abolition of Capital Punishment, explained to a representative of the *Daily News and Leader* recently, that fifty years ago the Royal Commission on Capital Punishment, realising that crime varied in enormity, recommended that according to circumstances murder should be classed as of the first degree or the second degree, and that capital punishment should be reserved for crime of the first degree only. "It was not an extreme, but, on the contrary, a very logical, quiet, scientific recommendation on a very important matter, and yet in the stress of party politics the report has been shelved for fifty years in what we are pleased to call sensible England."

Board and Residence, &c.

LONDON.—Board-Residence, Miss E. KINGSTON, "Brantwood," 15, Endsleigh-street, Tavistock-square, W.C. (near University Hall). Terms moderate.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 9.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. G. LANSDOWN.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. ARTHUR S. HURN, B.A.
Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton-lane, 11, Mr. P. CHALK; 6.30, Mr. F. G. BARRETT-AYRES.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. SIMON JONES.
Highgate-hill Unitarian Christian Church, 11 a.m., Miss AMY WITTHALL, B.A. No evening service during August.
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence-road, N.W., no morning service; 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7. Closed during August.
Leytonstone, 632, High-road, 6.30, Mr. J. W. PETERKEN.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. G. COOPER.
Peckham, Avondale-road, 11 and 6.30, Mr. W. T. COLYER.
Richmond Free Church, Ormond-road. Closed during August.
South Norwood League House, 141, Portland-road, 7, Mr. J. W. GALE.
Stoke Newington Green, 11.15 and 7, Mr. HOWARD YOUNG.
Stratford Unitarian Church, 11, Mr. R. W. SORENSEN; 6.30, Mr. P. CHALK.
The Theistic Church, Swallow-street, W. Closed. Services will be resumed on September 5.
University Hall, Gordon-square, W.C. Closed. Services will be resumed on September 13.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30. Closed during August.
Wimbledon, Smaller Worple Hall, 7, Mr. VICTOR FOX.
Wood Green Unity Church, 11 and 7, Rev. F. MUMFORD.
Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. W. WHITAKER, B.A.
BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30. Closed. Services will be resumed on August 23.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODWELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Mr. E. CAPLETON.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN ROW, 10.45.
{ STYAL, and 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAYELL HICKS, M.A.
EDINBURGH, St. Mark's, Castle-terrace, 11. Closed during August.
EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. ENFIELD DOWSON.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. W. STEPHENSON.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. MORTIMER ROWE, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. H. H. JOHNSON, B.A.
MANCHESTER, Sale, 11 and 6.30. Closed August 9 and 16.
MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. RUDOLF DAVIS, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Mr. J. W. JONES.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. W. HAWKES.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.
TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, DUDLEY INSTITUTE. Closed. Services resumed October 4.
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

It will always be a proud memory with us that we have tried to take our full share in the movement for peace between England and Germany. We have done our best for some years to give publicity to the proceedings and manifestoes of the Anglo-German Friendship Committee. We have set our face as flint against the campaign of enmity and dark suspicion which has been supported by a certain section of the press. It has been with us a matter of deep conviction, a natural expression of one of the elementary principles of our religion. At this moment, when our dearest hopes have suffered defeat, we are undismayed. We still believe in the cause and principles of peace, because nothing which this world has to offer seems so good to us as the kingdom of the Prince of Peace.

* * *

THE crisis which has ended in war came upon us so suddenly in the midst of the holiday season that it was difficult to mobilise the forces of peace for effective expression before it was too late. Still, an extraordinary amount of work was done, and it became evident that anything in the way of a war policy, advocated by a certain section of the press, would meet with stern opposition not only from the mass of organised labour, but from every section of the people. This opposition was growing steadily in volume, and represented much that is at once ablest and

most admirable in the national mind and character, when Germany took the fatal step of first trying to seduce Belgium from her neutrality and then invading her territory, in flagrant defiance of the rights of nations, when Belgium met her demand with a courageous refusal.

* * *

It was this capital blunder on the part of the military dictatorship of Germany which suddenly reduced all the pleadings of the peacemaker to silence. Many people who remained unconvinced by Sir Edward Grey's speech felt themselves with infinite regret unable to say any more when Belgium was openly attacked. Apart from our treaty obligations, all our traditional instincts to defend the freedom and independence of small nationalities were instantly on the alert. And something more impalpable but not less precious seemed also to be at stake: we mean, the code of international honour, the sanctity of common undertakings publicly accepted in the sight of the world. If these are to be violated with impunity the whole fabric of international law will come tumbling about our ears, and European civilisation would be reduced to a system of brigandage. We have no desire to put forward this position dogmatically, but we think it represents the saddening thoughts which have filled the minds of many of the best friends of peace during the last few days.

* * *

On this point it is worth while to quote the opinion of Professor J. H. Morgan, one of the ablest and most enlightened authorities on questions of international law. It is contained in an article on the neu-

trality of Belgium which he contributed to the *Westminster Gazette* on Tuesday.

Belgium, he writes, is not in the position of an ordinary State. In international law a State has neither the right nor the duty to remain neutral. Any State may attack her or she may attack any State. But a neutralised State in return for undertaking the duty of remaining neutral acquires the right to have her neutrality respected. She becomes, as Belgium and Switzerland have become, the ward of Europe. She has a right to be left alone, and she has corresponding duties. It is her duty to forbid, nay, to resist, any attempt to use her territory as a basis for operations against any Power or to use it as a means of passage for a belligerent force. Her neutrality does not admit of qualification, and, indeed, the whole tendency of international law is to reject all qualification of the meaning of neutrality; there is no such thing as "friendly" or "benevolent" or impartial neutrality. The Hague Convention No. 5 of 1907 on the duties of neutrals in war upon land lays it down explicitly that not only is "the territory of neutral Powers inviolable" (Article I.); but also, "Belligerents are forbidden to move troops or convoys of either munitions of war or supplies across the territory of a neutral Power." To that Convention Germany was a signatory! Germany's demand is as cruel as it is unjust, because for Belgium to comply with it would mean that France would thereby be given a *casus belli* against her, and, to quote the words of one of our greatest international lawyers: "If the respect due to our neutral territory was violated by one party, it would soon provoke similar treatment from the other, with the result that what was neutral ground would soon become the theatre of war." The right of a country so placed to resist any such violation is expressly

recognised in the Hague Convention (Article X.): "The fact of a neutral Power resisting, even by force, attempts to violate its territory cannot be regarded as a hostile act."

* * *

SELDOM if ever has there been a war with so little popular enthusiasm behind it. Everywhere all over Europe people are asking what it is all about, and find themselves quite incapable of feeling enmity against the nation with which they happen to be at war. In this respect it is one of the strangest and most maddening wars in history. But there is this one ray of hope about the situation. The war may be of short duration. The mass of the people cannot be dragooned into any prolonged acquiescence in a military dictatorship for which they have no genuine enthusiasm. And when the war is over nothing is likely to be as it was before. It may be the bitter death struggle, costing us all incalculable treasure in blood and tears, of the old order whose effete devotion to military ambitions and dynastic interests is making its last stand against the new forces, which it hates but can no longer resist. The nations are not likely to go to war again in obedience to the formula of the balance of power, about which Mr. G. M. Trevelyan with his wide historical knowledge advises "a wholesome agnosticism," and we ourselves along with the other countries of Europe may awaken to clearer and more honest relationships, without the traditional secretiveness and the practical divorce between popular government and foreign policy, which at present is a source of unhealthy dualism in the state.

* * *

THE resignation of Lord Morley and Mr. John Burns from the Cabinet is a matter for very deep regret, and it ought not to be passed over even at this time of grave absorption in other matters without a warm tribute of gratitude for public services of no common order. Mr. John Burns has shown himself an administrator of great independence of mind, and neither the House of Commons nor high official position has been able to tarnish his bluff straightforwardness of character. To Lord Morley our debt is too manifold to be summed up in a few words. A man of genius in more than one department, he has left a permanent impress on his time. At the present moment we think of him as we heard him before the outbreak of the South African war in the St. James's Hall in Manchester, pleading with passionate conviction for peace. His resignation in obedience to a high sense of public duty is in harmony with a great career and a still greater character.

* * *

BOTH Lord Morley and Mr. John Burns are men of strong and sober judgment, and no one will imagine that they have

acted, as sometimes happens in the case of smaller men, in a temper of moody disappointment or injured pride because they could not get their own way. For this reason we hope that even those who are least inclined to agree with them will pay a tribute of admiration to their patriotism and courage, for it requires courage of no common order to withstand the popular voice and the earnest pleadings of friends at a time of crisis; and there is a type of patriotism, so deep and pure, that it regards any violation of conscience as an injury inflicted upon the soul of the nation. We could not make a greater mistake than to suppose that the need of union means that we are to surrender all independence of judgment and simply to think as we are told to think. We must suppress all embarrassing and unprofitable discussions, and give no rein to the merely captious spirit. But we must still bring public affairs before the living tribunal of conscience. That is an essential condition of national well-being. It is an inestimable moral benefit to the country as a whole that we still have the Quaker protest in our midst, and that it was so ably represented in the House of Commons the other night by the speech of Mr. T. Edmund Harvey, with its restrained quietness of manner, and its firm appeal to principles of conduct which do not alter in the dark and evil day.

* * *

A GREAT Women's Meeting was held in the Kingsway Hall on Tuesday evening. Originally summoned in the interests of British neutrality, the rapid movement of events led inevitably to some change in its tone, but its international character bore splendid witness to the solidarity of the women's movement in its opposition to war. Mrs. Fawcett was in the chair, and on the motion of Mrs. Creighton, representing the National Union of Women Workers, the following resolution was carried unanimously:—

In this terrible hour, when the outbreak of war in Europe is depending on decisions which women have no direct power to shape, this meeting of women, held under the joint auspices of many women's organisations, yet desire to face their responsibilities as citizens in dealing with the situation which has been brought about by the present crisis.

They deplore the abandonment of peaceful negotiations, the failure to settle the present international differences by conciliation or arbitration, and the outbreak of war in Europe as an unparalleled disaster.

Women find themselves in the position of seeing all they most reverence and treasure, the home, the family, the race, subjected to irreparable injury, which they are powerless to avert. In addition to all the horrors of slaughter, women are to see their countries impoverished, their homes broken up, their children and their friends dying of starvation and disease.

Whatever its result, the conflict will leave mankind the poorer, will set back civilisation, and will be a powerful check to the amelioration of the condition of the masses of the people on which the real welfare of nations depends.

The women here assembled call upon the Governments of their several countries to support every effort made to restore peace, and urge all Governments not yet involved to work unceasingly towards a settlement, not by force, but by reason, that by their united efforts the war may be speedily brought to an end.

Subsequently, on the motion of Miss Mary Macarthur, the following resolution was also carried:—

That this meeting urges women's societies to use their organisations for the help of those who will be the sufferers from the economic and industrial dislocation caused by the European war.

* * *

WE print elsewhere an article from the pen of the Rev. V. D. Davis describing the Peace Conference of Christian Churches at Constance last Saturday and Sunday. It was a brave adventure on the part of the English members of the Conference to go at all, and their hurried journey home was only made possible by the intervention of the noble-hearted Dowager Duchess of Baden, an aunt of the German Emperor, who has taken a deep personal interest in the movement from the beginning. The following resolution was passed by the Conference:—

The Conference of members of Christian Churches, representing twelve countries and thirty confessions, assembled at Constance to promote friendly relations between nations, solemnly appeals to Christian rulers to avert a war between millions of men amongst whom friendship and common interests have been steadily growing, and thereby to save from disaster Christian civilisation and assert the power of the Christian spirit in human affairs.

We salute the brave band of idealists at Constance with reverence and gratitude.

* * *

JEAN-LÉON JAURÈS has fallen a victim to an assassin in Paris, the first martyr to the military fever in Europe; and the war is not likely to claim as a victim any man of wider influence or more distinguished gifts. He was a dedicated apostle of peace; a Socialist whose socialism meant the unselfish service of his fellows; an orator of European reputation. We cannot refrain from quoting the noble tribute to his memory which has been sent to the *Manchester Guardian* by M. Anatole France: "I say it with mingled pride and sorrow—he was my friend. I knew him in his most intimate moments. Great man as he was, he was simple and warm-hearted in his private relations. He was the very embodiment of sweetness and kindness; of all the gifts with which nature had

endowed this superman, that of loving was perhaps the one that he used in the fullest measure. I have heard that mighty voice, whose clear and terrible echoes resounded through the world, become, in speaking to a friend, tender and caressing. His learning was sure and profound. It extended beyond the limits, wide as they are, of social questions, to the whole field of the intellect."

* * *

"I SHALL be forgiven," M. France continues, "for recalling a day during the Dreyfus affair when we were with Jaurès in the lobby of the Palais de Justice. After giving us a comprehensive and profound epitome of that case, which was troubling every conscience, he quoted some of the finest lines from the poets of the Louis XIII. period and commented upon them with exquisite taste. Less than a month ago I went to see him at his house at Passy, so modest, ay, so poor, and yet so glorious. I found him reading a tragedy of Euripides in the original. His mighty intellect found relaxation in turning from one study to another, and rested from one task only to take up a new one. Serene in the possession of a pure conscience, pursued by terrible hatred and made the target of murderous calumnies, he hated none. My heart is too full for speech, I can but stammer. My grief chokes my utterance. Never to see him again—that great heart, that mighty genius, that noble personality. I offer with respectful tenderness my profound sympathy to his widow, his children, his friends, his colleagues, and to the great Socialist party for whom he still lives."

* * *

It is with sincere pleasure that we are able to announce the acceptance by the Rev. W. E. Orchard of the invitation given to him by the congregation of the King's Weigh House Church. Dr. Orchard has been marked out for a considerable time for a position from which he can exert a wider influence than is open to him as minister of a church in a rather remote London suburb. He may be described as a constructive liberal in religion in the best sense of the word. A scholar of ripe attainments, his interest in religious questions is spiritual rather than intellectual, and denominational barriers mean little to him compared with the realities of faith and their application to modern needs. As a preacher he has retained the best elements of the evangelical tradition, with its imaginative insight into the depths of Christian experience and its power of personal appeal to the needs of the individual soul. From the pulpit of the King's Weigh House Church, with its fine traditions and its central position, he will have an opportunity of speaking to the conscience and heart of London in words which we are sure will compel attention.

TO OUR READERS.

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Has the world gone mad? Is it all a nightmare from which we shall awaken in the sweet light of the dawn? How often these thoughts have coursed through the mind during the last few days. No, we say to ourselves continually, it is grim reality, the grimmest reality we have known in our lives, till the stern fact is beaten into our brains. But it has come upon us with such overwhelming suddenness that for the moment the power of thinking is numbed. Why, it was only the other day that we were chatting with German and French acquaintances at a mountain hotel in Switzerland, feeling once again the pleasure of those international relationships which have grown more intimate and natural every year. On our way home we came in leisurely holiday mood through France. Not a suspicion of trouble darkened the horizon. Rheims was gay with a light-hearted throng celebrating the festival of the Republic, while the great church brooded over the town in the peace of the summer night. At Laon we strolled along the ramparts and read the story of her military importance in the past, feeling in the security of the moment that such things could never happen again. Were we dreaming then? Are we awake and in full possession of our senses now?

What can we say to these things? At the moment it would be worse than useless to spend time in discussing the question, who is chiefly to blame. We are face to face with grave national peril, and we must meet it without the weakening influence of divided counsels. History will make a stern inquisition into the causes which have suddenly paralysed the life of Europe and plunged it into the horrors of war. But that day is not yet. What we have to consider now is how we shall live worthily through the coming weeks, which are likely to test us as most of us have never been tested before.

Most of our readers belong to a group of people who have been marked in the past by a close alliance between faith and character, by firm loyalty to principle in face of hardship and persecution, by simplicity in the daily habits of life, and by a temper of quiet generosity for the world's need. These are qualities which we have inherited from our ancestors. They are bred in our blood and bone, though their

influence may have grown a little faint in days of prosperity and ease. We can be nobly faithful to them now. As the war in which we are engaged goes on with its quick alternations of hope and fear, it may be of success and defeat, strong feelings are likely to be aroused and the spirit of hatred may take possession of many hearts. Let it be ours never to forsake the holy tasks of the peacemaker. At present there is no element of popular dislike between nation and nation in this most unpopular war. We can do much to keep it so by setting our faces with courage against everything which savours of the jingo spirit, whether in the press, in conversation, or in our own hearts. At the beginning of the terrible ordeal, for which the rulers and not the nations of Europe are responsible, we would assure the German people that we are innocent of any feeling but those of cordial friendship. The Editor of this paper studied at a German University; he has enjoyed the hospitality of German homes; he has many German friends; and the spiritual influences of Germany, its poetry and its idealism, have entered into the very texture of his mind. He is only one among many. How should we belie our own past or turn our back upon some of the happiest experiences of our own lives? We can do much to keep the spirit of a good understanding alive in days when it will be sorely tried, when the path of the peacemaker will be a hard one to tread amid the hot passions which are engendered by the fortunes of war.

And there will also be need of courage of another kind. This war will probably bring overwhelming disaster to thousands of homes. Poverty will stalk through the land, and it will be no respecter of persons. We may have to meet want and suffering for ourselves and those dear to us in ways which even a week ago it seemed impossible to contemplate. There is no need for panic, but we ought to brace our hearts to meet misfortune with quiet dignity, and try to think more of others than of ourselves. Upon all of us who have been accustomed to live in anything approaching to affluence there is the duty to simplify our mode of living without delay, to reduce our expenditure to what is necessary, and to be more than content to do so because it will enable us to spare all the more for those who are worse off than ourselves. Our vast industrial population will be hit the hardest; they will suffer most terribly. We must live as far as possible a common life with them, bearing as much of the

burden as we can, helping and sharing to the uttermost.

But with this thought of life stripped bare by misfortune, there comes this other—of the citadel of the soul which no calamity can touch. It is the one thought of joy and exultation in this welter of blind human passion. If in the day of prosperity alone we have faith in God we are of all men the most miserable. But it is not so. Have not some of us talked with our own hearts in the night watches, and found ourselves thrown back as perhaps never before upon the love of God and the help of Jesus Christ. Only let the strain be severe enough and the Christian knows with strong personal assurance that faith will not drag at its anchor. And so we venture to give our readers this advice, which we shall try humbly to follow ourselves. Trust in God. Read your Bible as well as the newspaper. Give yourselves to prayer. Nourish your hearts on the hopes and promises of the Gospel. Be strong and of a good courage, knowing this, that whatever disasters may befall us outwardly God is still able to keep the hearts of his faithful people in the fellowship of immortal love and the peace of JESUS CHRIST.

Good Thoughts for Evil Times.

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NATIONAL RESPONSIBILITY.

"EACH nation, discriminated by its individuality from all the rest, forms a separate organism, and lives a distinct life, and expressing its unity in some sovereign head, the symbol and embodiment of its being, claims and takes its place among the administrators of this world and the agents of history. It thus becomes invested with all the attributes of a Person; performing responsible actions; possessing indefeasible rights; making binding engagements; animated by a common consciousness; maintaining its identity from age to age, and gifted with indefinite life. To give intenser expression to this undying personality of the State, and cover over the very semblance of interruption, most nations have symbolised their life by hereditary servants, as the nearest approach to perpetuity of aspect and of will. Those who cannot conceive of a person apart from the corporeal shape of a man may be inclined to treat this doctrine of the per-

sonality of the State as a mere legal fiction; yet without it they cannot advance a step in describing the simplest historic realities. When they say 'England did this,' or 'France pledged herself to that,' they mean neither the soil, the living inhabitants, nor the men in power, of these countries; for the first is not an agent, and the others will pass away, yet the act and pledge be visited on fresh generations. This moral continuity of a State, whereby without offence to justice the sins of the fathers are visited on the children, and retribution strides by centuries yet finds the delinquent out at last, has in it something more than you can explain and justify by any mere individualism; it implies a collective life and collective accountability, distinct from the cycle of private experience; a law between whose pulsations guilty generations may escape, but whose solemn throb is felt through history. To me, I confess, there is something very mysterious in this personality of nations; nor can I persuade myself that it is a mere fiction of human thought. Certain it is that God's government goes by it, and it is hard to think that He would conform Himself in His facts to our empty tricks of abstraction. He treats a nation as if it were a person, calling it to account as identical when not a creature in it remains the same; crowding it with recompense when the heroes that made it have made way for degenerate heirs. If God acts upon a fiction, who will tell me what is real?

"On what terms then are national personalities to subsist side by side, and adjust their lodgment on this earth? All are alike amenable to the universal moral law, and bound to act wholly within the limits of justice and veracity. This is a condition into which everything human, every will, individual or collective, is born, and from which no social partnership, no plea of polity, will enable it to escape. The doctrine that truth, honour, and magnanimity are good only for private life, and have no place in the intercourse of nations; that self-interest is the single aim, and chicanery and violence the allowable means of action in the State; that history can be summoned before no moral tribunal, but must have a character of its own entitled to brand the noble and justify the guilty, is the creed, however common, of a shameless atheism which believes in force and ends in tyranny. Between State and State, as between person and person, the right and true

has eternal obligation, which no human vote created, and no human vote annuls. It is in vain that men in their lax tolerance and affected wisdom pretend to slur a public crime or canonise mendacious promises; God abides the same, and only waits to show Himself inexorably just; the false race withers from the root, and proves to be no perennial in the field of time."

JAMES MARTINEAU.

(From *National Duties and other Sermons*.)

THE flags of war like storm birds fly,
The charging trumpets blow;
Yet rolls no thunder in the sky,
No earthquake strives below.

And, calm and patient, Nature keeps
Her ancient promise well,
Though o'er her bloom and greenness sweeps
The battle's breath of hell.

And still she walks in golden hours,
Through harvest-happy farms,
And still she wears her fruit and flowers
Like jewels on her arms.

What mean the gladness of the plain,
This joy of eve and morn,
The mirth that shakes the beard of grain
And yellow locks of corn?

Ah! eyes may well be full of tears,
And hearts with hate are hot;
But even-paced come round the years,
And Nature changes not.

She meets with smiles our bitter grief,
With songs our groans of pain;
She mocks with tint of flower and leaf
The war field's crimson stain.

Still, in the cannon's pause we hear
Her sweet thanksgiving-psalm;
Too near to God for doubt or fear,
She shares the eternal calm.

She knows the seed lies safe below
The fires that blast and burn;
For all the tears of blood we sow
She waits the rich return.

She sees with clearer eye than ours
The good of suffering born—
The hearts that blossom like her flowers
And ripen like her corn.

Oh, give to us in times like these
The vision of her eyes,
And make her fields and fruited trees
Our golden prophecies!

Oh, give to us her finer ear!
Above this stormy din,
We too would hear the bells of cheer
Ring peace and freedom in.

WHITTIER.

O clear-eyed Faith, and Patience, thou
So calm and strong!
Send strength to weakness, teach us how
The sleepless eyes of God look through
This night of wrong!

WHITTIER.

WE beseech thee, O Lord, be gracious to our times; that both national quietness and Christian devotion may be duly maintained by thy bounty; through Jesus Christ our Lord. Amen.

O GOD our Father, good beyond all that is good, fair beyond all that is fair, in whom is calmness and peace; do thou make up the dissensions which divide men from each other, and bring us back into an unity of love, which may bear some likeness to thy divine nature. Grant that we may be spiritually one, through that peace of thine which maketh all things peaceful. Amen.

[It is our intention to publish a weekly selection of passages, devotional readings and prayers, which may help to guide religious thought and meditation during this time of national anxiety. The Editor will be glad to receive suggestions.]

THE LIBERAL CHRISTIAN PULPIT.

OBJECTIONS TO CHRISTIANITY CONSIDERED.

BY DR. JAMES DRUMMOND.

"Ye are not under law, but under grace."—ROMANS vi. 14.

IN a recent number of the *Hibbert Journal* there is a deeply interesting article, entitled "Some Laymen's Needs," by Sir Francis Younghusband. It is a statement of religious difficulties, which are so gently and reverently expressed that the perusal of them attracts one's sympathy instead of exciting hostility. While fully admitting the reality and the validity of the religious consciousness, he is uncertain how it ought to be interpreted; and while acknowledging the high moral power of Christianity at the time of its inception he thinks that in many respects it seems to fall short of the nobler ideals which present themselves to the modern mind. These or similar difficulties probably affect many thoughtful men at the present day, and in the hope of affording some little help to those who seek for guidance, I propose to offer a few reflections on the nature of Christianity, and on some of its particular precepts. I may claim at least one qualification which Sir Francis Younghusband desires: I am pledged to nothing but truth. Christianity is, indeed, the one great spiritual power which has entered into my life; but I have been always free to study its records for myself, and to form my own conception of its essential meaning, of the truth of its teaching, and of its ethical ideals; and I may add that my conception of it has undergone profound modification in the course of my long life,

without any sense of renouncing what I was professionally bound to defend. And now, while I think I understand, and regard with sympathy the difficulties which are felt, I find that they do not touch the innermost core of my Christian faith.

The general question to be considered is the following: Is it true that in Christianity, as presented in the New Testament, "is laid down the perfect ideal for all time, unsurpassed and unsurpassable"? Or, in words which are sometimes used, is Christianity absolute and final? To this question I frankly reply, I do not know. The absolute and final hover in the upper air to beguile the enthusiasm of philosophers, and have little practical bearing. What God may have in store for his human children twenty, or thirty, or a hundred thousand years hence lies entirely beyond the range of my calculation; but that Christianity presents a grand spiritual ideal, which it would be good for the world to reach (and, by all means, if possible, to surpass) is my firm conviction; and I will even add that we obtain in it revealing glimpses of the eternal Spirit, which we may, indeed, at some future time behold in more glorious vision, but which will never be detected as a deceitful mirage. Now this acceptance of Christianity as adequate, and, in relation to our immediate outlook, as final, depends on a distinctive quality by which the religion, as presented in the New Testament, is characterised. No religion can be final, even for a comparatively limited period, which is set in fixed moulds of thought, or offers salvation through a prescribed ritual, or the formal observance of definite rules of conduct; for these restrictions, being necessarily conditioned by time and place, and by the fleeting modes of thought and knowledge, are sooner or later outgrown. Christianity in its origin was not thus limited. Among the great religions of the world it stands alone, so far as I know, as a pure religion of the Spirit. The early disciples were "not under law, but under grace," or, in other words, they were not subject to an external rule of faith or practice, but to the impelling power of an inward Divine life, which had come into the world in Jesus Christ, "the first-born among many brethren." This "Spirit of Life" may abide when fancied knowledge has passed away, and men's beliefs and aims have been raised by advancing civilisation to higher levels. The first century affords a startling exemplification of this truth. It was firmly believed that Jesus would return in person from the sky during the existing generation, to establish the kingdom of God in the world, and sit in judgment upon the nations. This hope lay deep in the mind of Paul, and profoundly influenced his Gospel. But the generation passed, and the hard facts of history shattered the disciples' expectations. One might suppose that Christianity could not have survived the crash. But it was saved by its spiritual power, that inward life which raised men into communion with God, and filled their hearts with trust and love. So it has ever been. Tongues cease, prophecies fail, knowledge passes away; but faith, hope, and love abide. The moral and spiritual impulse imparted to the world by Christ's exalted

and commanding personality works so powerfully in men's minds that it survives the dissolving dreams of their sleepy intelligence, and their imperfect interpretations of the world around them, and impels them, forgetting the things that are behind, to press forward to a nobler vision and a purer activity. Thus, to use Christ's own comparison, the Kingdom of God is like a little seed planted in the heart of society, growing by its own inherent power, and adapting itself to the ever-varying circumstances of human civilisation. The supreme work of Christianity is to touch and awaken the Divine ideal in us, and then permitting this ideal to find expression as it may amid the imperfect conditions of our life. We "are not under law, but under grace," folded in the love of God, and showing forth in dim and shadowy forms the beauty and power of his Holy Spirit.

It is admitted as "beyond dispute that in the first century of our era the spiritual forces of mankind were quickened to an unprecedented degree. . . and that mankind will derive lasting benefit from the impulses thus given." The limitations and the exclusive claims, to which Sir Francis Younghusband objects, I also set aside. "God has never left himself without a witness." "In every nation he that feareth God and worketh righteousness is accepted of him." He that doeth the will of God is Christ's brother. What can be more universal than such statements? But need we, because Christianity is more universal and less exclusive than we thought, cease to place ourselves under its influence, and withdraw from all the sacred associations of its long and wonderful history? And even if it can be ultimately proved that Jesus himself held some views which were natural at the time, but in our completely altered knowledge of the universe could now appeal only to ignorance or fanaticism, need we love him less, or look unmoved at his cross, or regard with diminished reverence the grand elements of his teaching which have appealed to our heart and conscience? The admitted power of Christianity in the first age was due, as I have said, to a sublime and commanding character, one so governed by the Spirit of God that he became himself the Word, written no longer on tables of stone, but on fleshy tables of the heart. Through all its changing forms and aberrations Christendom has preserved that life, and through its corporate expression and communion the individual soul may still find increase of life, and be lifted above its ordinary level into that ideal scene where the Spirit speaks to our present wants, and reveals the duty of to-day.

This view, which lays stress on the total spiritual impression, and provides for expansion and the application of great principles in ways unthought of in the first age, seems to me to remove difficulties which certainly arise when the New Testament is regarded as a collection of little Divine sentences, each complete in itself, out of special relation to the circumstances of the hour, and so containing absolute truth and prescription for all time. Let us consider a few of these difficulties.

The objections which are urged in regard to the whole tenour of the Sermon on the

mount, and to some of its particular precepts, appear to be founded, to a very large extent, on a misconception of its nature and purport. Historically it is a collection of sayings handed down by oral tradition, and translated from Aramaic into Greek. I believe that such sayings might be remembered, and probably were remembered, with great accuracy; but unless we fall back upon the old hypothesis of a protective miracle, it is obvious that we cannot depend upon the very words, as though they must be free from every possible flaw, but must accept the entire utterance "in the spirit, and not in the letter." This view seems to be sustained by the whole character of the teachings. Whether these chapters in our Gospels are the condensed record of an actual sermon or an editorial compilation of remembered sayings, it is clear that they are neither an external law, to be fulfilled with literal exactness, nor a philosophical treatise, laying down with careful precision an ethical theory, but a popular appeal to the men of that day to carry out and expand the finest moral precepts of their own acknowledged code. But as the words came from a pure and exalted soul, they enshrine beautiful sayings which the world will never let go, and are full of spiritual suggestion for all, even of the present day, who will surrender themselves to their searching power. In the light of these considerations let us look at some of the objections in detail.

Sir Francis Younghusband says of the Sermon on the Mount, "Through it all runs the idea of outside authority, with its rewards and punishments—a thoroughly Oriental conception. We are to be good because we are told to be good, and because we will be rewarded if we are, and punished if we are not." If he means that righteousness is not obligatory, that there is no such thing as duty, and that rewards and punishments do not enter at all into the Divine administration of the world, I am unable to follow him; for the sense of obligation which implies an "outside authority" seems quite fundamental in our moral nature. But if he means that the Sermon on the Mount so limits its appeal as to teach a purely selfish morality, I can only wonder at such an interpretation; for the whole tendency of the Sermon seems to me to lift us into the region of absolutely disinterested goodness. The teaching about rewards is in effect this: Do nothing for the sake of earth's rewards, or in order to gain the applause of men, but leave the question of reward altogether to God, Who knows the secrets of the heart. And what are the Divine rewards proposed? That men seeing your good works may glorify your Father in heaven; that ye may be sons of your Father in heaven. How is it possible to understand these lofty aims as an appeal to our selfishness? An answer to our secret prayers, a more complete abnegation of self, a communion of Divine love raising us towards the perfection of God—these are the rewards held before us, truly great, inconceivably blessed rewards. But is it not an abuse of words to represent them as rewards in the offensive sense which makes goodness subservient to pleasure? And as regards authority, we are told, indeed, that Jesus taught with authority, and not as the

scribes. But the scribes had precisely the authority that is objected to; for they were the official expounders of a law, of which every word was believed to be infallible, whereas Jesus was an unauthorised teacher, who without the recognised sanctions obtruded himself on their province. But the authority of Jesus was that of a soul on fire with Divine ideals, and delivering with the profound conviction of immediate knowledge the word of God that spoke direct to his heart and conscience. It was an appeal from the outside authority to the inward authority of every man's calmest and holiest judgment.

We must now turn from the general character of the Sermon to notice briefly a few of its details.

The old objection is repeated, that the injunction to "take no thought for the morrow" is a piece of most unwise "Oriental fatalism"; for "men have to take thought what they shall eat, and what they shall drink, and wherewithal they shall be clothed." I think, however, that the passage is misunderstood. The Greek word translated "take thought" means "to be anxious," and indicates a divided state of mind, full of distracting cares. Paul, perhaps referring to this very precept, uses the same word, "be careful for nothing," where the word "careful" has not its modern sense, but means full of care and anxiety. Paul, however, did not expect food and clothing to come without effort. He laboured with his hands for his own support, and bluntly told lazy men that he who would not work ought not to eat. The whole of that beautiful passage in the Sermon on the Mount is a warning against a divided mind, full of worry about things which, though necessary, are transient. It says in effect, do your duty, and then accept trustfully what comes. Food and clothing are necessary; but do not make them your first object. Seek first the kingdom of God and his righteousness. Trust, and be at peace. This is a rule which, so far from crippling our energies, makes them work in smooth and happy efficiency.

Complaint is also made of the "injunction to judge not that we be not judged," for "we cannot deny that it is good for us to be judged and criticised by others, and good for others that we should criticise them." But surely this interpretation is putting a severe strain on popular teaching. It seems obvious from the whole passage that the precept is directed against the harsh and reckless judgments which are still far too prevalent, and do not benefit, and are not intended to benefit their objects. And if we are ever censorious and bitter, is it not well to remember that, though we have not the faults for which we so hotly censure our neighbour, we may have others which are, perhaps, worse? And is it not really a torturing literalism which finds here a prohibition of judgments carefully formed, and given in humility and love?

Another imperfection, strange to say, is found in the commandment to love our neighbour as ourselves, for "there have been many men, and perhaps still more women, who have loved their neighbours not merely as themselves, but far more than themselves; who have given up their lives, not only in death, but better still in

life, for their neighbours—for loved individuals, for their country, for humanity." I find it hard to understand how anyone can suppose that self-love was the measure of what Christ meant by love. Did not he love, and give himself in life and death for the world? The writer seems to have forgotten that the precept in question was borrowed from the ancient law, where it is assigned the second place; that Jesus himself gave an extension to the word neighbour which was very unwelcome to the Jew of that time; and that he expressly condemns this very commandment as insufficient. "It was said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, love your enemies," I am not sure that the Balkan "Christians," not to say some English journalists and politicians, have risen greatly above this precept. Before my own eyes it burns as a lurid star of condemnation for those on whose lips the name of Christ is a blasphemy, but shines as a star of glory for those who submit themselves to his yoke, and have quenched through the power of his spirit the fires of hatred and malice.

A further flaw is discovered in the injunction to pluck out the right eye and cut off the right hand if these offend. It is admitted that this is not to be taken literally, but it is said that it does enforce "the policy of suppression." "If the right hand offend, it should not be cut off, but turned to some useful work." This interpretation may, indeed, be suitable to the words, but it does not appear to be necessary. The language is strongly figurative, and is tantamount to this—submit to any sacrifice rather than give way to the indulgence of sinful thoughts or deeds. Christ's life and teaching as a whole certainly do not enforce the policy of suppression. He expressly contrasts himself in this respect with John the Baptist. The latter, owing to the severity of his moral character, was an ascetic, though there is no evidence that even he attached merit to asceticism. But Jesus deliberately shocked the religious prejudices of his time, and was denounced as a glutton and a winebibber. This surely means that he was full of joyful humanity, and freely accepted the innocent pleasures that life provides. It has always appeared to me that Christianity differed from much moral and religious teaching precisely in its not suppressing, but glorifying the whole of our complex nature; and Paul, though using his own metaphor, does not rise above the practice of his Master when he says that the body is a temple of the Holy Spirit.

Lastly it is said that "the excessive disparagement of the rich for no other reason than that they are rich, and exaltation of the poor for no other reason than that they are poor, is also adjudged a defect." There can be no doubt that Jesus formed a very different estimate of poverty and wealth from that which was then prevalent, and is indeed still to be found. The rich man, however callous and selfish, was treated with deference, and on account of his gold ring might be shown to a good seat in the synagogue. The poor man, however virtuous, met with bare civility, and might even be treated with rudeness and contempt. I suppose every moralist would agree with Christ's denunciation of this wrong estimate. But

such disparagement falls far short of saying that the rich man as such is bad and the poor man as such is good; and I do not think that Jesus ever says so. The parable of the rich man and Lazarus is appealed to as decisive. On a superficial view it may seem to inculcate the doctrine which is objected to, but only on a superficial view. It is addressed to the avaricious, who justified themselves before men, while God knew their hearts, and is intended to warn them that the order of spiritual judgment is widely different from that which is recognised in the world, and that a man rich enough to live in regal splendour, who, in his selfish ease and luxury, cared nothing for the sorrow and pain lying at his doors, pain which attracted the sympathy even of the dogs, will find, when death comes, that their positions may be entirely reversed. Shakespeare's King Lear began to feel this when he exclaimed:

Poor naked wretches, wheresoe'er you are,

That bide the pelting of this pitiless storm,

How shall your houseless heads, and unfed sides,

Your loop'd and window'd raggedness, defend you

From seasons such as these? O, I have ta'en

Too little care of this! Take physic, pomp;

Expose thyself to feel what wretches feel;
That thou may'st shake the superflux to them,

And show the heavens more just.

The great gulf which separates those in Abraham's bosom from the rich man in his torment is not intended to bar the exercise of mercy, for Abraham, who himself was numbered among the rich, addresses the sufferer by the tender word "child"; but it represents the impassable distinction between goodness and selfishness. It cannot be meant that the good must never minister to the wants of the bad; for who like Christ has overleaped the gulf between virtue and sin, and poured balm upon the festering wounds of conscious guilt? No; but persistent selfishness must bear its doom, and can no longer command the services of supposed inferiors. Nor may it plead ignorance. God has not left himself without a witness, and those who have hardened their hearts against warnings which they knew and disregarded would not be persuaded by incidents that do not enter into the providence of God. Thus the parable, though not without its difficulties, seems to teach a clear and true lesson, and to lift us from our earthly judgments into the region of spiritual values.

To sum up, then, the Gospels are not to be interpreted as though they were a legal code, designed to set forth precise lines of duty for all time. They are to be read under the impression of their spirit as a whole. "The Spirit of Life in Christ"—that is the basis of Christianity; and that is a spirit which kindles the aspiring flame of great ideals, and teaches us to walk no longer as children under the fetters of a strict rule, but as full-grown men, exercising their own judgment under the guidance of justice, holiness, and love. For "we are not under law, but under grace."

OUR FIRST DUTY.

OUR first duty is to forgive from our hearts the callous wickedness that has caused the unparalleled disaster. We shall all suffer. There will be terrible recriminations. A time will come when there will be heard cries of vengeance. When it arrives, may we have the grace to forgive those who have so hurt us and those we love. If we can do this, and preserve love through all the agony and darkness that are coming upon civilisation, there will once more be seen the all-healing power of forgiving love. That is the one bright gleam in all the cloud. If we can read the signs of the times aright, we shall see how, even now, God has not left the world to itself. Already, it has been observed by preachers that the crisis has brought a strange, unwonted solemnity upon congregations. It is to many a startling revelation, this sudden dropping away of the solid-seeming foundations of order in civil life, and credit in business, and the safeguards of law. The whole fabric of our social amenity is seen, as by a momentary flash of lightning in a dark night, to rest upon spiritual realities—upon will, and trust, and the imagination of peoples. Now is the time for straight speaking, and the call for searching of hearts, and repentance, and the quest for God. Even the most obtuse can now be made to see that nations cannot for ever dodge the moral law, or build a fabric of good on a foundation of hate.

W. WHITAKER.

TWO VOICES ARE THERE.

ALONG the low cliffs marking the limit of the land toward a wide bay on the Yorkshire coast, the fields of wheat come up to the edge, save where the feet of passers-by have made a path. Sauntering along this path, a very diverse sound will fill your ears. On one side the long roar of the sea as it rolls over the broad, firm and flat sandy beach. On the other—the rustling of the corn.

The rise and fall of the curved waves, the charge and retreat of the white foaming horses of Neptune blend into that continuous choric which constitutes the fundamental note, the deep F of Nature's diapason. It is the pulse of the ocean's heart in answer to the caress of the moon, made vocal—systole and diastole so quickly following as to make one beat, one massive, multitudinous murmur.

But the sighing of the wandering wind as it sweeps through the waving wheat makes a note so many octaves higher as by comparison with the wild welter of the waters to be but a dream of sound. It is like a sleeper's moan, or the muttering of a seer at the advent of a vision. It is nature in reverie; and the events of her day-dreaming are æons old, things which the unresting sea has no leisure to remember.

Very different still is the effect of the wind on the swaying stalks and clashing

together of myriad ears of grain. Here is a sound that has warmed the poet's heart for countless ages, Assyrian and Slav, Dravidian and Druid, Cossack and Canadian. Its music will only cease to charm when the mouth shall cease to desire food, and the eye cease to revel in motion and colour, and the weary hand cease to rejoice in the reward of honoured labour. As I stay to listen a limitless line of generations, past and to come, pause to listen by my side. I have listened so long that I forgot how long, whether a day or ten thousand years—for the spell had abolished the sense of time, had flung away the plummet into the Deep. As the wind rises and falls, there is a crescendo and diminuendo in the world-old melody; just as there is a brilliancy and dulness in the green sea with the shining and obscuring by opalescent clouds of the sun. As I came along in the train and saw the many signs of toil in the fields, I reproached myself for my holiday-making. I reflected how much better a form of holiday for men habitually immured in office, mill, workshop, or study, than a period of utter indolence and voluntary inactivity, were an exchange of occupation with the potato-digger, the harvester, or the fisherman. But since being on the cliffs Nature has stupefied my conscience and allured me to acquiescence with social sixes and sevens.

For I have scooped up the fluent sands with a mussel-shell, brilliant enough in colour to ladle wine from the chalice of Charity for the Lord of Love; I have traced with awed admiration the perfect spirals of the exquisite little sand-snail shells; and the red poppies have marched past flinging their flaming banners of revolt against my scruples; the rest-harrow creeping along the ground has laid snares of delicate pink to noose my fancy; and the harebells on the very edge of the cliffs swinging their carols over the holes where the martins breed have called for quietude and assent.

Great entertainment was provided by two humble-bees who chummed up to me, one bedecked in sable and orange, and the other in stripes of lemon and black. They were on holiday like myself, content to see God in the passing hours, and quite oblivious of the rainy days and sere to come. They let me smooth down their plush thorax, they let me lift them from one scabious head to another, they let me transfer them to a convolvulus, and they demonstrated to me their rather clumsy way of extracting nectar from differently shaped blossoms. While we were thus at play came on the scene a sober-suited honey-bee. At once one saw what knowledge meant, what efficiency meant, and purposive effort, and foresight. Here was science at last, with all the acumen, despatch, economy that it implies. The gilded popinjays might look best in the summer hour, but it is not to their store one would resort in the winter dearth.

Which reflection became a parable sooner than I had foreseen. Here I had thought myself safe from wars and rumours of wars. But no! A battalion of soldiers comes marching over the sands, leaving on the imagination a track of bloodshed and brutality, until I longed for the waves to rush in and erase all traces of their destructive mission. But

they are the heroes of the hour—these men who produce nothing, who create nothing—who simply devastate in an hour the strenuous hind's labour, the thinker's thought, the artist's dream patiently exerted for a generation.

Upon them as they tramp along, the unhappy victims of the great illusion rather than responsible agents of intelligible ends, are the eyes of youth and maid, and sage dame and sire. There are none for those bent figures in the turnip fields on the hill-side—yet it is on those bent figures the nation's life depends, it is they who maintain the country's populous throng. It is their going forth early in the bitter wind, it is their drenching in the rain, it is their endless hours of labour, it is their spare board, it is their damp cottages and limbs racked with pain, that are the price of the pageant of flashing sabres and rattling drums.

Some days ago the Leeds Art Gallery showed me the picture of the Soldier's Dream. But no corn grew where the steelmen bivouacked, and it was not the clean clouds that filled the sky of the picture. Faint must be the eyes that cannot peer beneath that so-called "glory" into the cauldron of desolating horrors and savage barbarities.

Ah! is it this secret which the wind has been whispering all day long beneath the serene hours? Has it seen the things it is afraid even to whisper as it fled over battlefields and burning villages and sacked cities?

Is it the moans of men who knew not why they died that have mingled with its southing? Is it the cry of famine and rapine that has come from afar? Was that a child's stifled shriek and that a woman's vain call for help? Be still, O wind! or blow this madness of war away from the hearts of men!

Have the labourers in the field no glory, then? Aye, for them is the glory of the ripening wheat, and the melodiousness of its rustling. For them the benediction of the bounteous earth, and the silent beauty of the flowers, and the bird-song at eventide, and the genial sunshine, and all gentle and gracious influences of sky and earth. And for them, too, something of the Patience of the Eternal that endures the pathetic blundering of bloody-minded men. While they slay the corn ripens, which shall feed and make to live and gladden the hearts of men.

J. T. D.

MARY'S COUNTRY.

The club leader, in conference with her helpers, decided Mary Rugg must go. The following night should be her last one in the club, there was no question of another chance, she would simply be kept back when the other girls went and her membership cancelled.

"I dislike to say anything of the kind," said the club leader, "but Mary is a low-class girl; she uses bad language I'm certain, but she's sly and I've only caught her once; she has a bad influence on the other girls, and she is disgustingly dirty."

So the fiat went forth—Mary Rugg must go.

The new helper sat beside Mary and talked to her, Mary, who was converting white crocheted cotton into black, by working a chain, remarked casually:

"I ain't never done nothing like this before."

"You must let me teach you a pattern," said the new helper; she was unaware Mary's doom was sealed, so was Mary, actually, but it is possible from the look in the club leader's eye that she had felt dismissal imminent. The helper regarded Mary and felt extraordinarily repelled. The girl was short and thick-set, her face was dirty white, her eyes dark brown and quite vividly evil, her mouth a weak slit. Her hat of aged black was crammed down on her head, provisionally, perhaps; a dirty big grey coat covered a presumably dirtier frock. Her hands, as has been hinted, were black.

"What do you work at, Mary?" she asked.

"Rag-sorting. 'Tain't much of a job, is it?"

"No, I should not think it was. Can't you get a better one?"

"Never tried, it's good enough for me, and besides, wouldn't do for me to get out of work. Mother helps a bit, but she can't do much, my money keeps us mostly. Not that it's much," Mary grimaced.

There was a sympathetic silence.

"I only gets seven and six, and works ten and a half hours every day."

"That's very hard work for very little money, Mary. How do you manage?"

"Well, mother gets a bit orange peeling this time of year for marmalade at Wolff's and puts by; and then in August and September I goes hopping."

"Do you like that?"

The evil eyes lifted, and through the veil the helper saw beyond. She quivered inwardly; was she touching the fringe of another's soul garment?

"Like it! Why I luv's it! I get that brown and scorched you wouldn't know me. It's right in the country we go, down by Westerham. Do you know it, miss? And we are out o' doors all day, and the sun and the wind—" the crocheted dropped, the dirty hands clasped and unclasped themselves, touching quickly now and again the listener's knee—"we slept in a tent last year, and I could go out in the night—ever been out o' night? It's all still and the stars looks fine—" Mary paused for want of breath.

"Yes, Mary!"

"And once I heard a bird, a lark, one of the fellers said, a-singing in the middle of the night, I did," almost defiantly.

"Yes, I have heard a midnight lark, too!"

"And then they have a coffee stall, and services, and we sing in the dinner hour—at our bin you can hear them singing ever so far away—it's fine, all up and down. And the sun ain't half hot on your neck..." the strange eyes which looked as if scales had dropped from them looked fixedly at the companion, her voice went lower:

"Have you ever seen the dawn, and the wind a-coming all cold?"

"Yes, Mary, and the first gold rim of the sun peeping over the hills, perhaps."

"It's fine," said Mary, "I love the country," she drew her chair nearer, "I gets mad for it, a-doing them old rags

and I wants to get away; now I'll be wild to-morrow 'cos you made me talk of the country."

"What's old Mary saying about the country?" cried two big rough girls. "Mary don't know nothing about the country, she's never been there. She's only kidding you, miss, don't you believe her."

The red blood burnt in Mary's face, and she turned on the two, a foul word escaped her lips; for a moment the helper saw her eyes with the veil still lifted, and then down swept the shadow of evil again.

"Kidding her, of course I was—I knows nothing about the country and cares less. Give me the Old Kent-road of a Saturday night and I'm happy—" Hitchy-koo, hitchy-koo!" and Mary broke in loud song and laughter and struck a rakish attitude.

But the helper said:

"If that was kidding, I liked it, Mary."

"Oh, garn," said Mary.

The new helper pleaded for Mary.

"I'm sorry, dear, you do not know the girl like I do, she has a bad record, and, as the girls say, she was simply having you on."

The new helper wept.

"She may have been stuffing me, but she meant it—it was real."

But Mary Rugg was doomed, and she went.

On a wretched bed in a basement back room a girl lay sobbing, the black tears streaming down her face.

"It wasn't kidding, it wasn't kidding. I wants it, the sun and the birds and all, and I shan't never see it—"

And so Mary of the bad record sobbed herself to sleep to dream of the country she had never seen, but which was real to her, though the knowledge was only gathered from her friends' talk and scraps from Nature notes in newspapers.

ISABEL BASNETT.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

SAINT OR SEER?

SIR,—Please ask Mr. Lloyd Thomas not to be angry with me if I remain unrepentant. I grant him all he demands for the honour of his saints. I had no wish to depose them from their high seats of holiness. I cannot think that any "anti-ecclesiastical device" was lurking within when I used the words "saint" and "seer" to mark a distinction which no other words seemed to mark so well. Mr. Thomas may suspect such motive, even as I might suspect the ecclesiastical motive in his arraignment, but it is better not to suspect.

I am not even concerned to claim that the seer is the higher type of human great-

ness, though to me it often seems the higher. It certainly is a different type, and one towards which the everyday man and woman will ascend, I think, as the race advances on the great highways of progress. There are great names of men who were, unquestionably, seers, but to whom we never apply the word saint; the Buddha, the Christ, Socrates, Plato, Dante, Giordano Bruno, Shakespeare, Goethe, Wordsworth, Emerson, Whitman, to mention only some of the best known. It seems natural to write "St. Paul," or "St. Thomas Aquinas," but "St. Jesus" or "St. Dante"! St. Augustine is all right, but who that loves Francis of Assisi does not prefer him without the "St."? And how strangely out of place those letters look when Mr. Thomas puts them before Joan of Arc!

But a controversy about the use of words is rarely profitable, and I refrained from writing last week, deeming it better to lie still under my critic's rebukes, yet grant this brief reply now, if it seems worth while, and take this further illustration of my theme: If in these days of grim and ghastly war, on which, from without, no light can fall but that of lurid horrors, crime and shame, we, like that unknown seer who wrote the "Bhagavad Gita," with its wondrous talk before the hour of battle—turn not away from the fierce strife, but look steadily into it and through it, and discern beyond it that holier human world which shall arise, when this mad folly of diplomatists and rulers has spent itself, and the people arise in their strength to demand that these armaments for slaughter shall be put away, and the fellowship of nations knit together in the rivalries of peace and emulations of reasonable love, established in their stead—this will be Seership, and will serve to hold us calm amid the strife, and, it may be, make us strong to aid that holier purpose of the world to fulfil itself, when the fury of human passion shall have spent itself and the spirit of brotherhood shall come to its own among the nations.—Yours, &c.,

W. J. JUPP.

Leitchworth, August 5, 1914.

"A NEW TYPE OF CHRISTIAN."

SIR,—One is not much inclined at this moment of crisis to enter into controversies of theology or philosophy. I should like to make clear, however, to the Rev. H. H. Johnson, that his statement in the article of July 18 that my "recent prophecy" as he calls it "could only have been made in ignorance" of contributions like those of Foerster and Mr. Whitaker is not true. Psychology, sociology, and education do not teach that "the Christian religion is the sole foundation for both individual and social life," though Dr. Foerster's experience of these sciences may have led him to that conclusion. Physics does not teach Theism, though many have been led to theistic faith through physical research. Profs. L. T. Hobhouse and Ed. Westermarck are two leading psychologists and sociologists (under whom it was my privilege to study), but they are far from finding that

the facts of these sciences lead to Foerster's conclusion.

I cannot, in view of the present state of affairs, refrain from reference to the Rev. H. H. Johnson's analogy of nationality. If we had only realised a little more vividly the oneness of our common humanity, and relegated our national differences to their secondary position, the present European disaster would have been impossible. It is just the constant emphasising of differences, and claiming of superiorities, that foments misunderstanding and unbrotherliness, alike in politics and religion.—Yours, &c.,

J. CYRIL FLOWER.

Chepstow, Mon., August 4, 1914.

THE DECLINE IN PUBLIC WORSHIP.

SIR,—Many pertinent suggestions have been made explanatory as to a lessening of interest in public worship, and in your issue of the 1st a year's business training is advised. No one appears to have urged the self-training in the art of preaching. Disguise this as we may, I doubt if any successful preacher has not given much attention to these arts which make for effectiveness in the pulpit. Very little attention is paid to the matter at colleges; more perhaps to the matter of reading and elocution than used to be; but as to the practical effectiveness of discourses I doubt if student critics or professorial think as much of that detail as of the exegesis and composition. I spent seven years at college, and certainly cannot remember I gained much useful experience in that period and from critical help. Whatever assistance I got was from personal effort. I made it a practice to listen to all the best preachers, and endeavoured to discover what made for their effectiveness. I came into contact with several—amongst others, Mr. Chas. Spurgeon, Dr. Parker, and Thomas Jones—they were all very kind to the inquiring young aspirant, and serviceable. Mr. Spurgeon, at the request of sundry young friends, agreed to give us an address on elocution. In the course of that he was generally autobiographical, and stated: "I have toiled and struggled with voice training, and if I have succeeded in that culture"—we had splendid proofs he had—"it has been from sheer hard work, and years of it." Dr. Parker stated that during the years he spent at Banbury he had kept future possibilities in mind, and done his utmost to fit himself for them. In a true and best sense he was a self-made preacher. He studied indefatigably the art of preaching, and so did Thomas Jones.

Henry Ward Beecher, in his "Lectures on Preaching," tells how he found out the secret of power in the pulpit. His small book should be read by every ministerial student; all young ones too. There is invaluable advice in these lectures. Of course, the preacher must have something to say hearers want said, and deepest interest in and sympathy with his work, but interest must be created or attention cannot be compelled. Hence, it should never be forgotten,

though we have a sound acquaintance with logic and rhetoric, read admirably, and are capital elocutionists, permanent interest and craved for effectiveness and influence never can be gained. But how often is it not discovered where men have excellent things to say—interest they do not ensure, and attention soon tires. Then, are we not conscious their neglect of voice cultivation, poor elocution, indifferently rhetoric, and so forth, reveal lack of success. I have listened to sermons that, to me, were intellectual treats, but the paucity of the regular congregations told its own story. If the preacher had studied the art of preaching his church could have been full of eager hearers. During the last two years I have strayed into the churches where the ministers were most able men. In one, the three Sunday mornings I went there were 20 in all present, and those included the choir and organist. In the other, perhaps 40, and that on a special anniversary of the church. Frankly, neither of these men were preachers who appeared to me as if they had studied the preaching art. In the town where I live there is no Unitarian church, and at nearly all others a poor Sunday congregation. I strolled recently into the parish church, which holds about 800. It was nearly full. When I listened to the vicar's reading of the service and his sermon I required no explanation of his large congregation. He has cultivated all his natural gifts and the preaching art. I have been to every place of worship in the place. That vicar is the only man who has troubled to make himself efficient in the pulpit. Badly attended churches often are the result of indifferently filled pulpits. Ministers are not keen on success as are actors and barristers. Dr. Channing's brother once told him: "If those in the pulpit felt the burden of dealing with men's souls, they would show it in their preaching." Congregations soon discover a man worth hearing and respecting, and flock to hear him.—Yours, &c.,

GEORGE WESTBURY.

August 3, 1914.

IN THE CAUSE OF PEACE.

SIR,—I write to ask if some special effort cannot be made to influence public opinion at this time when every heart is so deeply moved over this question of war, and the ethics of war. In times of security and peace this question troubles many of us but lightly, but now, in the face of the great catastrophe, none can be indifferent. I make a few suggestions which, if not practicable, may at least invoke wiser ones from others with more knowledge and experience than myself.

(1) That throughout the country should be distributed pamphlets published by peace societies, or written in the cause of peace.

(2) That sermons should be preached in our places of worship, and addresses given in public places, especially with the view of influencing young men.

(3) That, for the sake of future outlook with a higher ethical foundation than is universal at present, pamphlets, and

public addresses where possible, in very simple language should be given to young children. These would, of course, contain nothing revolting, but would show the little ones that war is not the wonderful thing they believe it to be, but that it is cruel and ugly in spite of its attractions.—Yours, &c.,

G. PARSONS.

Clifton, August 2.

AN APPEAL FOR INWARDNESS.

SIR,—I cannot allow Miss E. P. Pechey's article on "The Practice of the Presence of God" to go by without a word of appreciation. Miss Pechey would seem to adhere to an exoteric and esoteric religious standard, and rightly so; too. I have contended with learned and otherwise, with lay and ministerial followers of Christ for the existence of an esoteric side; many are they who have denied it, perceiving not that their own negation did but go to establish its existence. Miss Pechey's article is apt and timely; it is good that Christians should be brought to a knowledge of their poverty in matters appertaining to the spiritual life, and if they are ever to enter into the blessedness of the esoteric they must commence by carrying out the injunctions at the close of Mr. H. H. Johnson's letter. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom," said the Master, "but he that doeth the will of my Father which is in heaven." When Christians conjure sufficient "Faith" to do the will of the Father, the esoteric will become exoteric, and the problem of empty churches will be no more.—Yours, &c.,

STANLEY R. GIBBON.

The Lodge, Amington-road, Tamworth,
August 3, 1914.

FOR THE CHILDREN.

COURAGE AND ENDURANCE.

"OSCAR, what is the difference between courage and endurance?"

"Same thing."

"No, they can't be," argued Frank, "or Mr. Harper would not have set Philip's form to write an essay on the difference between them."

"If Mr. Harper thinks there is a difference he will expect the form to puzzle it out, but we need not worry our brains. Splitting hairs is not in my line."

Frank Hill was a thoughtful boy, who liked to get to the bottom of anything that perplexed him.

He stood some time at the window, drumming lightly on the pane, with what his mother knew as his "thinking-it-out" mood on him.

When Mrs. Hill entered the room he appealed to her. "Mother, do you see any difference between courage and endurance?"

"Yes, a great deal; indeed, the only excuse for anyone supposing them to be the same thing lies in the fact that, although you may have courage without endurance, you cannot show endurance without having some courage. Shall we see what Chambers' Dictionary says on the subject?" The book being produced, Frank read aloud: "Courage, the quality that enables men to meet dangers without fear; bravery; spirit." He turned to Endurance, and read this definition: "A suffering patiently without sinking; patience."

"Oh, mother, what a difference! But courage sounds the grandest—to meet dangers without fear; that is being brave; you must have spirit to do that!" and as he spoke Frank's eyes kindled with enthusiasm. "That is what soldiers and hunters and explorers do, isn't it?" said Oscar.

"The truly brave ones certainly do. And not these only, but a great army of men and women, sailors, miners, firemen, doctors, and nurses," said Mrs. Hill.

"I don't see what danger doctors and nurses have to face," said Oscar, "unless you mean army ones."

"What about those who visit people with dreadful diseases that are highly infectious, such as smallpox, cholera, and diphtheria?" asked the mother.

"But that is part of their regular work, and they are paid for doing it," returned Oscar, speaking, as usual, without reflection.

"And are not army doctors and nurses doing what is part of their regular work, and what they are paid for, when they attend to the wounded on the field," said Mr. Hill, who had entered during the discussion. "We must remember," he continued, "that soldiers, even the rawest and youngest, not only receive pay, but board and lodging, Sundays and weekdays, during peace as well as in war time, and are attended, free of all cost to themselves, by skilled doctors and nurses, not only on a battlefield, but also if they are ill in barracks or a home camp. Young folks do not realise that only a few men enter the army either as a glorious sort of patriotic sport, or purely for the sake of defending the Empire, while most men enlist as one way of making a living."

"Oh," said Oscar, "it doesn't seem a bit nice to think of soldiers being paid. I always think of them as fighting just for king and country."

"And the honour of the flag," put in Frank, "or because they love their leader."

"Like the 'Two Grenadiers' in Heine's fine ballad," said his father. "I believe your mother will confess, as I must, that in our young days we felt much as you do, and—I won't say over-valued the courage of soldiers, that, at its best, is priceless—but under-valued the courage of the other people especially women, who walk with open eyes and fearless hearts into danger; and this without the glamour of scarlet and gold or shining steel, and without the encouragement of comrades on either side, or the inspiring call of drum or bugle. The other day I came across an old issue of THE INQUIRER, which told how several years ago typhus fever broke out in a small island four miles from the west coast of Ireland. Typhus is greatly dreaded, as it very often proves fatal, so

no one would go from the mainland to help the stricken people except one man, Dr. Smyth. He rowed over to find them living in the most wretched cabins without windows or proper chimneys, so it was impossible to ventilate them. He found them overcrowded, and so dark that he often had to light a candle in order to see his patients. Sometimes he found three in one bed. He looked after them single-handed for some time. Then he saw that the only chance for the poor sick folk was to get them out of their polluted homes to the mainland. When at last a medical inspector came over, Dr. Smyth decided, with his help, to get the poor people across, but no one would allow a boat to be used for the purpose."

"Why not?" cried Oscar.

"Lest those who used it afterwards should take the disease. At last, however, the two doctors obtained a crazy old boat, and carried the sick into it. It could only be kept afloat by the strongest convalescents baling out continually. I suppose the two doctors rowed. Five minutes after the last person had been landed the boat sank. Dr. Smyth took the fever, and, weakened as he was by his heavy toil, the illness ended in death."

"How dreadful, after his helping to save so many," said Frank. "Before you came in, father, we were talking about the difference between courage and endurance. Don't you think Dr. Smyth showed both; courage to go to the island, and endurance to make him go on day after day when he was so tired?"

"Right, my boy. Endurance is very often called in to finish the task which courage has begun. As a rule the part played by endurance is the least showy, and meets with less recognition than that played by active courage."

"One can't," said Mrs. Hill, "draw a line between the two, and say where passive endurance begins; but at least it can be said that when endurance does begin, courage has not finished its task. Sometimes it is harder to endure than to do."

"I would rather be famous for doing than enduring," said Oscar.

"Let us hope," returned his mother, "that if the call comes, you will be noble enough either to do or to endure without any thought of fame."

There was a long pause, then Frank said softly, "Mother, what about going of your own free will to meet danger with open eyes when you are afraid, greatly afraid?"

"I doubt, Frank, whether the world in general either finds out, or, if it finds it out, gives very much credit to the courage needed for that; but I am convinced that in God's sight it is of the very highest value, and I like to think that no such instances of heroism are ever passed over by the Recording Angel."

EMILY NEWLING.

WE are informed that subject to being released by the Presbytery of North London, the Rev. W. E. Orchard, D.D., has decided to accept the call of the King's Weigh House Church.

MEETINGS AND GENERAL NEWS.

THE INTERNATIONAL PEACE CONFERENCE AT CONSTANCE.

THERE was a strange irony in the situation, when on Friday and Saturday of last week a company of British delegates representing various churches in this country undertook to journey across France to the German city of Constance, for the purpose of joining in an international Conference for the promotion of peace and mutual understanding among the nations. There was already the fear that France as well as Russia must be involved in the dreadful conflagration of war which had already broken out, but the one thing held with firm conviction at that time was that our Government would not permit this country to be dragged into the turmoil of the conflict, and it was our steadfast hope that Great Britain would remain a neutral Power, the friend of combatants on both sides, ready to mediate for peace at the first possible moment. In any case we felt that we must go forward to our Conference, unless we were literally turned back, and the journey from Boulogne by Laon through Friday night towards Bâle passed without incident, except for signs by the way, especially as we neared the frontier, that the French mobilisation was in active progress. But at Petits Croix the train was stopped, and we were not permitted to enter Germany. Many rumours were about, and we did not know that we might not be sent straight back to Boulogne. But by wearisome stages on Saturday morning, we made our way in another crowded train by Belfort and Delle, through French and Swiss territory, finally reaching Bâle long after we should have been at Constance. Two of our party had already left us for Paris, and at Bâle, unfortunately, Mr. Bowie in looking after his registered trunk missed the train which took us on to Constance, and had a very trying experience, as we heard five days later from Paris.

Late on the Saturday evening we reached Constance, and did not know until the train was actually in the station whether we should be permitted to enter Germany, and such meeting as we were about to hold was in fact prohibited throughout the Empire, but the Grand Duchess Louise, of Baden, sister of the Emperor Frederick, is an ardent friend of peace, and has from the first been deeply interested in the efforts of the Associated Councils of Churches in the British and German Empires for fostering friendly relations between the two countries. She had warmly welcomed the meeting of the Conference in Constance, and through her intervention special permission was granted for our meetings, and the police authorities were instructed from the highest quarter to give us all facilities and any protection that might be needed. Pastor Siegmund-Schultze, of Berlin, Secretary of the German Council, was indefatigable in making all arrangements and smoothing the way for us. Other of the British delegates, who had come earlier by different ways,

were already there, and also a large party of Americans, together with representatives from France, Germany, Holland, Denmark, Switzerland, Norway, and Sweden. Appointed delegates from Austria and Italy had not been able to come.

On Sunday morning the Conference met, and again in the afternoon, though according to the original programme the sessions were to have been held on Monday and Tuesday. But after our arrival the tension became more acute, and it was clear by Sunday evening that if we were to reach home in reasonable safety, it would be necessary to leave on the following morning. The four French delegates returned home on Sunday evening. To the rest of us, Switzerland and France were closed, and our only way was through Germany and Holland. It was only through the special protection we received (and strict police supervision through Germany) that we were able to reach home as we did by Tuesday evening.

But the Conference did meet on Sunday morning, in the Hotel Insel, first of all for a service of devotion, over which Mr. J. Allen Baker, M.P., presided. Among those who took part were the Dean of Worcester (who read as lessons from Daniel ix. and John xiii.), Pasteur Elie Gounelle, of Paris, Dr. Siegmund-Schultze, Dr. Lynch, of New York, Bishop Hendrix, of the Methodist Episcopal Church of America, Dr. Clifford, Mme. Dalencourt, of Paris, and others. That morning, Mr. W. H. Dickinson, M.P., hon. secretary of the British Council, read the following letter from the Archbishop of Canterbury:

Lambeth Palace, July 31, 1914.

DEAR MR. DICKINSON,—You will know how closely my thoughts and (let me add) my prayers will be with you and your fellow counsellors at Constance in these coming days. The situation has, of course, changed most ominously since the time when the Conference was planned. But obviously it is right—indeed perhaps it is all the more right—that emphasis should be given to the eager wish we entertain that the members of Christian churches as such may be enabled to make their voices effectively heard in such an hour as this on behalf of what is righteous and wise, what is loyal to the suzerainty of the Prince of Peace. The lowering storms of the hour will add additional solemnity to your meeting and additional significance to your prayers. May you all have the guidance of God as you set yourselves to the task of discovering the best way possible, of securing for the voice of Christian people, speaking as Christians, the hearing it deserves.—I am, yours very truly,

RANDALL CANTUAR.

There was opportunity in the course of the service for the free utterance of prayer, and it was deeply touching to hear successive voices in English, German, and French blended in a common supplication for guidance and strength in the darkness and under the heavy burden of the dreadful catastrophe that overshadowed all alike. Yet it was not despair that spoke. Dr. Clifford's word, in spite of the appalling shock to all high ideals, was, "They that wait on the Lord shall renew their strength"; and out of our darkness many of us in silent prayer lifted up our hearts to the Eternal Light, and asked to

be shown what our prayer in utter surrender and submission under this awful trial must be, and how the strength of the Eternal and His Righteousness and Love, still over all, may yet hold us up. It was in the spirit of renewed consecration to the ideal of peace and brotherly love that the Conference met, and spoke its word, and sought the help of the Highest.

It was so again in the evening, when further devotions were conducted by the Bishop of Lichfield, Dr. Merrill, of New York, Dr. Benander, of Stockholm, and others, and the following resolution was unanimously adopted, to be sent to the crowned heads of all the chief countries of Europe and their Prime Ministers, and also to the President of the United States, and others:—

"The Conference of members of Christian Churches, representing twelve countries and thirty confessions, assembled at Constance to promote friendly relations between nations, solemnly appeals to Christian rulers to avert a war between millions of men amongst whom friendship and common interests have been steadily growing, and thereby to save from disaster Christian civilisation and assert the power of the Christian spirit in human affairs."

Under the circumstances no full discussion on the lines laid down in the programme was possible, but the necessary business was done, and the Conference, established as a working force, even under conditions the most depressing and discouraging, on the side of peace and human brotherhood.

A series of resolutions, unanimously adopted, laid down the lines on which it is intended to work. The first was as follows:—

"That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the peoples, Parliaments, and Governments of the world to bring about good and friendly relationships between the nations, so that, along the path of peaceful civilisation, they may reach that universal goodwill which Christianity has taught mankind to aspire after."

And the subsequent resolutions urged that all sections of the Church of Christ should act in concert to that end and steps should be taken in every country to form councils (denominational or interdenominational, as the case might require) "to enlist the Churches in their corporate capacity, in a joint endeavour to achieve the promotion of international friendship and the avoidance of war," and that a central bureau should be established for facilitating correspondence between such councils, collecting and distributing information and generally co-ordinating the work connected with the movement. A committee, with power to add to their number to carry out the objects of the Conference, was appointed as follows:—Mr. J. Allen Baker, M.P., London; the Right Hon. W. H. Dickinson, M.P., London; M. Jacques Dumas, Paris; M. le Prof. Louis Emery, Lausanne; M. le Pasteur Elie Gounelle, Paris; the Rev. E. R. Hendrix, D.D., LL.D., New York; Herr Hofprediger Kessler, Dresden; Herr Konsistorialrat Lüttgert, Berlin; the Rev.

Frederick Lynch, D.D., New York; Edwin D. Read, Esq., M.A., Boston, Mass.; the Rev. W. P. Merrill, D.D., New York; M. le Pasteur Jacques Pannier, Paris; M. le Sénateur E. Réveillaud, Versailles; Herr Professor De Richter, Berlin; the Rev. J. H. Rushbrooke, M.A., London; Herr Pasteur Dr. Siegmund-Schultze, Berlin; the Very Rev. the Dean of Worcester.

When that committee will be able to meet who shall say! But the Conference acted in faith, and refused to be turned aside from its ideal aim. Mr. Allen Baker's address as President was not delivered, but it had been printed, and was distributed to members. One passage may be quoted here, as marking the tone which prevailed throughout:—"We believe with Lord Haldane that 'It is not brute force, but moral power that commands predominance in the world'; and we are here to see if it be not possible to unite these 'moral forces' as we know them to exist in our Christian lands, and to create such an atmosphere in our respective countries, and among the nations of the world, as will, in due time, render wars between them an impossible contingency. The essence of religion is Love, and the essence of war is hate, and if it be true that 'God is Love,' war violates the very shrine of the Eternal. Either that great central truth of the faith of Catholic and Protestant alike is never going to be thoroughly believed, or war must become impossible for Christian nations. And, notwithstanding the cloud of war that now covers the nations of Europe, we must go forward in the sure hope that the reign of peace and righteousness will come."

The names of the British delegates, who actually made their way to Constance and took part in the Conference, will be found attached to an "Appeal to the Nation," which was published in Wednesday's *Daily News* and *Daily Chronicle* and is appended to this record. The appeal was drafted on the way home, when we did not know what the news might be on our arrival, and we still clung to the hope that our own country might be kept out of the conflict; and in spite of the disappointment of that hope, it was deemed right that, in the form it now bears, the appeal should be made public.

The journey home was a strange and somewhat trying experience. If it had not been for our special passport, we certainly should not have got through from Constance to Flushing, as we did, in less than 24 hours; but even so it was in a semi-starved condition and under circumstances of great discomfort. Something of what we saw of the preparations for war, and what we felt, is expressed in the appeal. At Goch, where we were leaving German territory, a subordinate official, a simple-hearted, earnest man, asked the present writer to take him to one of the Members of Parliament in our party, that he might plead with him not to let England go to war with Germany, for they were always glad, he said, to welcome English people. There was no quarrel, and they ought to be friends! It was only one small instance of the feeling towards us in that country which makes the experience of this dark hour all the more bitter and hard to bear.

On Wednesday the British and American delegates who had reached London, held a further meeting at the Westminster Palace Hotel, when pledges of faithfulness to the ideal were again exchanged and counsel as to future activity was taken.

A resolution of warm gratitude was passed to the leaders of the party for their devoted labours both at Constance and throughout the trying circumstances of the journey home. A full record of the conference is to be published in due course.

V. D. D.

The Appeal to which Mr. Davis refers is as follows:—

We have just returned from Germany, where we have been attending the first International Conference of the Churches for the promotion of friendship among the nations. We have seen with our own eyes the amazing rapidity of the growth of the war fever, and the widespread misery caused by the mere preparation for warfare.

There is, however, clear evidence that the serious part of the German nation has entered upon the present war with the utmost reluctance, and deplores the possibility of a fresh outbreak of bitterness and misunderstanding with Great Britain. We have had, through our work for Anglo-German friendship and mutual understanding, unique opportunities for observing the steady, continuous growth of friendliness in Germany towards this country.

We are dismayed beyond measure at the thought that England may be involved in the cataclysm of the present conflict. In the original quarrel we, as a nation, have no lot or part. We have ties of warm friendship with the peoples both of Germany and France, and no hostility to any people in Europe. If we can, even now, maintain this position, we still have a wonderful opportunity of acting as peace-makers and the friends of all.

If this opportunity is not to be lost, the conscience of our land must speak more speedily than the spirit of hate and international ill-feeling, propagated by the voices which call for war.

For the sake of the land we love and our brethren of other lands, in the name of the God of our common worship, we appeal to our fellow-countrymen not to despair even at this hour of discovering a just and a peaceful solution, and that to this end we lift up our prayers as with one voice to Almighty God.

J. A. KEMPTHORNE (Bishop of Lichfield).
JOHN CLIFFORD.

J. ALLEN BAKER.

W. H. DICKINSON.

W. MOORE EDE (Dean of Worcester).

W. LEIGHTON CRANE (Prebend of
Chichester Cathedral.)

ANNA BARLOW.

JOAN MARY FRY.

MERIEL L. TALBOT.

DAVID BROOK.

J. MORGAN GIBBON.

R. C. GILLIE.

J. A. MACKEIGAN.

J. G. TASKER.

HENRY J. HODGKIN.

V. D. DAVIS.

August 4, 1914.

THE SUNDAY SCHOOL ASSOCIATION. SUMMER SESSION AT OXFORD.

THE ninth Summer Session for Sunday School Teachers, organised by the Sunday School Association, is now in progress at Manchester College, Oxford. A change in the date this year, from the beginning of July to the beginning of August, has led to a welcome increase of membership, and over 100 teachers and other workers have enrolled themselves for the whole or for part of the Session—coming at least for the holiday week-end where no longer stay was possible. Our fellowship is probably also geographically wider than ever before; not only from all our own four countries, but also from New Zealand, the United States, Canada and Hungary we have representative workers among us this week.

It is hard to convey in any measure, by a bald account of proceedings, the real significance and effect of this Summer Session. The aim of the Sunday School Association, in these two-yearly gatherings, has been to quicken through individuals the life of our scattered Sunday schools and local organisations—to give, to those who come up to Oxford for these ten days, something which they may take home to help them in their work. Definite information from those who know, on matter or methods, is an important part of this gift, and it is being duly brought forward this year. At least equally valuable is the feeling of fellowship which these meetings produce, and the opportunity for exchange of experience and counsel, not only on set occasions, but also constantly amid the social intercourse and the expeditions which vary the time spent here. The river and college courts and the luncheon-table are scenes for many a heartening talk between new-made friends or old friends re-united.

The Session opened on Friday morning, July 31, with a service in the College Chapel, conducted by the Principal. Dr. Estlin Carpenter combined with gracious words of welcome a splendidly inspiring introductory address upon the aims of our meeting. He dwelt upon the august influences of Oxford on the world's life, and upon the supreme rule of *thought* which they symbolise. The work of the Sunday school teacher, he said, is to open the eyes of the scholar to this great kingdom of the Spirit, and to this end every possible field may be explored. In all our teaching personality is the most vital force; our own experience, our sympathy and the power of what we *do* rather than what we say, are the supreme assets at our command. Fellow-workers with God in His creative work, we have a task whose difficulties, real as they are, fade into nothing before its joy.

Dr. Carpenter's address sounded a keynote for the Session. Though never absent from these gatherings, the spirit of consecration has probably never been so strongly felt as on this occasion. The getting of instruction and the forming of friendships have been approached literally "in the Spirit," and we meet on holy ground. Again and again the higher note has been struck by preacher or lecturer, and has found its echo. It is specially fitting to record the two chapel services of Sunday last. In the morning Dr. J.

E. Odgers officiated, and spoke from the text (2 Kings viii. 16), "chariots of fire round about Elisha," upon the eternal might of spiritual power, and that yearning for something better and higher which is the greatest force in the world. The Rev. W. G. Tarrant conducted the evening service, and pictured the "kingdom prepared from the foundation of the world" (Matt. xxv. 24) for the blessed who are called to it. The spiritual kingdom is entered by the ways of truth, humility, self-reverence and love; it is eternal and transcendent; and we may dare to call it our inheritance, for we have all done, and are doing, some of the service of helpfulness to which the Master points.

Two lectures were given by the Rev. A. W. Fox on Biblical teaching, one on the use of the Old Testament, the other on the New. Mr. Fox dwelt with special insistence on the treasure of human experience which the Bible contains, and on the supreme importance of bringing out the religious consciousness of the writers, leading up to and developing into the perfect faith of Jesus. Many most useful illustrations and instances of comment were embodied in these lectures.

The Rev. Dr. Crooker, of U.S.A., delivered two lectures with a somewhat similar scope—the use of the Bible in Sunday-school instruction—dwelling in more general terms on the ethical outlook of the Hebrews (with special illustration from the Book of Jonah), and on the power of the *spirit* and personality of Jesus (far more important to grasp than any facts about him, or sayings of his) over the lives of his disciples and our own lives to-day. Difficulties of criticism are largely overcome, or rendered unimportant, if this central fact is recognised as embodied in all the symbolism of an Oriental style.

The Rev. Savell Hicks, in one breathless hour, conducted us through the whole story of "The Evolution of the Bible," illustrating by lantern slides, which were much appreciated. The Rev. Albert Thornhill dealt with "The Use of Biography in Sunday School Teaching," making an eloquent plea for wider recognition of the power of noble lives in shaping young ideals. Mr. Thornhill's own excellent book, "Heroes of Faith," makes fitting the Association's choice of him to expound this important subject.

A specially welcome guest was the Rev. Carey Bonner, Secretary of the Sunday School Union, who spoke beautifully and impressively upon "The Place of Music in the Training of the Child," illustrating by use of the piano and of our own voices. No one is better able to deal with this matter than Mr. Carey Bonner, and many lovers of "Child Songs" were glad to meet him face to face.

Dr. George Jessel gave an excellent address on "Health and the Sunday School," speaking as an expert upon practical details of hygiene and child management, and keeping in view throughout the truly spiritual end of all care for the body, which is "a temple of God." He urged in particular a wise guidance, and some needful instruction, at the critical time of adolescence.

Evening gatherings have included a reception by Dr. and Mrs. Carpenter, a social evening of an informal and very

cheerful kind, and several more serious meetings. A "Story Hour," led off by our President, Mr. Ion Pritchard, proved again very popular; a conference on "Sunday School Institutions" was useful and well maintained. A short afternoon meeting must also be recorded, at which Miss Helen Brooke Herford, on behalf of the Women's League, brought forward the question of our Sunday Schools and the Colonies, the need of keeping in touch with young emigrants, and of linking up the schools of our Empire in bonds of friendship.

At the time of writing there is, of course, more to come; the session continues till Saturday, August 8. It is a truly good time for us all. The officers will have their best reward in the full success of the meetings themselves; but it is impossible not to record the labours on our behalf of Mr. Ion Pritchard, President of the Association; Mr. T. M. Chalmers, its Secretary; and Mr. Ralph Philipson, local Secretary for the session. Always working and always cheerful, they deserve and they have our gratitude. The cloud of the great crisis hangs over us; it solemnises our meetings, and it makes our daily chapel service doubly real to us all. Our work for the children is still before us, and we can "do the next thing" in the quietness and confidence which this rallying for service does not fail to win.

D. T.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bury.—The Rev. Richard Lee, B.A., late Congregational minister of Blyth, Northumberland, has received the certificate of the Northern Advisory Board, and has accepted a call to the church at Bury (Chesham), Lancashire.

Chester.—Sunday school anniversary services were held at Matthew Henry's Chapel on Sunday, July 26. The Rev. Charles Roper, B.A., of West Kirby, conducted the services.

Lewes.—In the course of his sermon at Westgate Chapel last Sunday evening, the Rev. J. M. Connell made the following reference to the European crisis:—"The widespread commercial disturbance caused by war ought to make it as intolerable as is a brawl in one of our streets. But it is one thing to convince the mind of the economic folly of war; it is quite another to quench in the heart the murderous passions of which war is the outcome. When hate and envy and revenge are roused in men they take little heed of what makes for the truest welfare of their country. If peace be not an inward desire and possession it is not likely to have much reality in the world outside. So when we pray, 'Give peace in our time, O Lord,' we ask above all that God may change the hearts of men, turning hatred into love, vengeance into forgiveness. Since Jesus went about preaching this change of heart it has slowly yet surely been taking place. But the present awful crisis in Europe shows how far, far off we still are from seeing that change completely realised. Let it be ours to further it in every way in our power.

'The doctrines of Christianity,' said Channing, 'have had many martyrs. Let us be willing, if God requires it, to be martyrs to its spirit, the neglected, insulted spirit of peace and love. In a better service we cannot live; in a nobler cause we cannot die.'

London: Islington.—Last Sunday's services were devoted at Unity Church, Islington, to a consideration of the awful catastrophe into which nearly the whole of Europe has been hurled without any warning. Dr. Tudor Jones, who had just returned from Germany, stated that never had he felt it so difficult to know what to say. But he could call them all to silent prayer—a factor which must have been entirely absent from the hearts of the rulers of the great European Powers who had landed their people at the mouth of hell. Where is European Christianity? Thank God, we believe that it exists in the hearts of millions of people belonging to the nations that are now at war. The intellect, the rectitude, and the moral judgment of the nations have not been at all consulted. The conflagration has been engendered for years by packs of men whom there is no epithet strong enough to depict. The pawnbrokers of Paris, the wastrels of Russia, the parasites of Austria, and the weaklings who flatter the German Emperor in order to get room for their spirit of revenge—these are the forces that have brought about this calamity. Serbia and its grievances were only a tool in the hands of Russia. We must not ask the question, which nation is to be blamed. No nation is to be blamed; the whole weight of the blame lies within the spirits of those who have neither had any moral and religious feelings, or who have entirely lost them. We believe Great Britain to be free from any such motives, but it too, like Serbia, has been caught long ago in a trap which had been laid for it in a marvellously clever way. We were on the eve of great things. A harvest of the kingdom of God was gradually and surely ripening—a harvest that would have brought so many other blessings in its train. The fight has been between wealth, power, and lack of manhood on the one hand, and the onward and upward social, moral, and religious march of democracy on the other. The latter has for the moment been beaten. It is really a time for tears and lamentation, for the very best qualities which bind the world together have once again gone to the bottom. The irony of the whole scene is that this curse is put forth in the name of the God of holiness and love, and that His name is called to bless the engines of human destruction. There is one hope which we may learn from history, and we can be assured that it will be repeated once again—a remnant of the people will rise, after having undergone much tribulation, with the very same ideals of peace, love, and goodwill in its heart. In the meantime, what are we to do to-day? Crave for forgiveness that we have not been religious enough and united enough to prevent the happening of such a calamity. If the Christian Church had been more united, if it had been less critical and quarrelsome and more spiritual and gentle, we have, I think, abundant reasons for saying that the calamity would have been averted. The merciless temper so often exhibited within and without the churches is something of the very same nature on a smaller scale as what we are witnessing to-day on an unprecedented scale. There cannot be much power and influence in the religion of democracy, or else it would have made such an event impossible. The call for us all is to be on our knees once again and crave for forgiveness for the wretched part each one of us has played in the extension of the religion of him who came to live and die in order that mankind might for ever walk on the paths of peace, justice, mercy, and love. We all need more of these divine qualities, for they alone will heal the mortal wounds wrought by the evil hearts of men.

NOTES AND JOTTINGS.

BOOKS FOR THE HOLIDAYS.

The editor of *Church, School and Home* wrote his notes for the August number before the war cloud burst upon us, and it was still possible to dream of quiet, pleasurable holidays. But his pleading for simplicity and deep communion with the primal realities of life only needs the change of a few words to make it suitable for our altered mood. "The best holidays," he says, "are the idle ones—the receptively idle ones." If there is to be reading let it be little and suitable. "If we must have books let them be few; one or two volumes of Nature poetry, Shelley or Wordsworth in selection; an old-world romance; some Franciscan legends; a thirteenth century mystical treatise; a New Testament and that ancient pre-Christian anthology of incomparable songs called the Book of Psalms." He adds "a short list that will not exhaust your purse or your trunk-space: (1) A penny book of the Psalms. (2) A twopenny New Testament. (3) One or both of the following Temple Classics (Dent's; 1s. 6d.): a. The Little Flowers of St. Francis; b. The Mirror of Perfection. (4) Light, Life and Love: Selections (in English) from the German Mystics of the Middle Ages by Dean Inge (Methuen & Co.'s 'Library of Devotion'; cloth, 1s. 8d. net). All of these are very small in size, and can easily be slipped into the pocket."

THE VALUE OF "RETIRES."

Church, School and Home has something to say as well about the value of homes of quietness, where tired and distracted men and women can seek sanctuary from the noises of the world. We commend the following suggestion to our readers:—"It would be an excellent thing if sensible 'Retreats' could be arranged for members of our Churches. We are seriously convinced that if our leaders would have the daring to organise them they would find them enthusiastically endorsed. We have long wished that some rich person would provide a kind of Community-House where the experiment could be fairly and earnestly tried. There are scores of people, ministerial and lay, among us—many are personally known to us—who desire in their holidays not mere distraction and excited gaiety, but holy-days of religious quiet and glad serenity; a time for deepening their own soul's life and their communion with God. They would eagerly allot a week or a fortnight of their vacation for the purpose of a Retreat. We have all so much to learn in the matter of religious exercises and self-discipline that even a week's experience at a Retreat might teach us habits of reading, meditation, and prayer that would last for ever to the enrichment and joy of our spirit. We all believe to-day in the healing effect of a peaceful and harmonious mind upon an agitated and nerve-racked body. It might be that business men and women would discover that days spent in the calm and silence of God's realised Presence would prove even physically more beneficial than the restless and boringly superficial holidays which some of them now suffer and pretend to enjoy."

PROFESSOR EUCKEN ON GERMANY'S NEED OF INWARDNESS.

At a time when Germany seems to be nothing but an armed camp, and her rulers are ready to sacrifice every other interest to military success, Professor Eucken's tribute to the more spiritual forces which are at work in German life has a special interest. "Notwithstanding the rapid growth of material prosperity," he writes, "the splendid progress in the mechanical and industrial departments, and the great success attending all our national enterprises, the German of to-day feels no inward satisfaction. On the contrary, he is always conscious that something is lacking. Strong pessimistic currents are discernible not only in our literature, but in our national life as well. Is not this a convincing proof that the German of to-day requires something more for his happiness than success and expansion in the outer world? A reaction against pure realism is already in the ascendant. We may confidently expect that our people will soon again devote more attention to the development of the other side of their nature, that they will once more cultivate art, philosophy and religion on a broad scale, and in this way contribute new treasures to the common fund of humanity. . . . The German people cannot discontinue their efforts on behalf of a deeper inward culture without denying their historical traditions and sacrificing one of the principal elements of their character." The essay from which this striking passage is taken, entitled, "Are the Germans still Thinkers?" will be found in the volume of Collected Essays translated by Dr. Meyrick Booth and recently published by Mr. T. Fisher Unwin.

REMINISCENCES OF TOLSTOY.

Count Ilya Tolstoy is contributing some reminiscences of his father to the *Fortnightly Review*, which are, we believe, to be published in book form later in the year. The last instalment contains an interesting account of Tolstoy's method of learning, and teaching, languages. "When I was about thirteen, I think," says his son, "he began to give me Greek lessons. I remember him beginning to learn Greek himself, I remember the zeal and perseverance with which he set to work; he got on so well that after six weeks he could read Herodotus and Xenophon at sight. It was also on Xenophon that he started us. He explained the alphabet to me, and then set me on to the Anabasis at once. At first it was very hard. I sat with glassy eyes, and often was on the point of howling; but in the end I saw that I had got to go through with it, and I did. I was taught Latin in the same way. When I went up for the entrance examination at Polivanof's Classical Gymnase in 1881 I surprised all the masters because, though completely ignorant of grammar, I could read the classics at sight far better than was required of me. In this I see a proof that my father's original system of teaching was the right way. It was just in the same way that later on he learnt Hebrew, and got to know it so well that he could make out all the passages he wanted in the Old Testament, and often gave original interpretations of his own of several passages to his teacher, Rabbi Minor."

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 16.

LONDON.

Acton, Creffield-road, 11.15 and 7. Rev. A. C. HOLDEN, M.A.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. G. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Rev. T. P. SPEDDING; 6.30, Mr. ALFRED J. HEALE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Mr. A. ARUNDEL, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Mr. W. T. COLYER. No evening service during August.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11 Miss MARY E. RICHMOND; 7, Mr. F. R. NOTT, LL.B.
 Kentish Town, Clarence-road, N.W., no morning service; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7. Closed during August.
 Leytonstone, 632, High-road, 6.30, Mr. S. D. GREENFIELD.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. G. COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CARTER.
 Richmond Free Church, Ormond-road. Closed during August.
 South Norwood League House, 141, Portland-road, 7, Mr. S. FIELD.
 Stoke Newington Green, 11.15 and 7, Mr. ION PRITCHARD.
 Stratford Unitarian Church, 11, Mr. ALFRED J. HEALE; 6.30, Mr. FRED COTTIER.
 The Theistic Church, Swallow-street, W. Closed. Services will be resumed on September 5.
 University Hall, Gordon-square, W.C. Closed. Services will be resumed on September 13.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30. Closed during August.
 Wimbeldon, Smaller Worple Hall, 7, Mr. E. CAPLETON.
 Wood Green Unity Church, 11 and 7, Rev. RAYMOND V. HOLT, B.A.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. H. W. HAWKES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30. Closed. Services will be resumed on August 23.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45.
 STYAL, and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11. Closed during August.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; 6.30, Rev. H. ENFIELD DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. CHARLES ROBER, B.A.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Mr. STANLEY P. PENWARDEN.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Sale, 11 and 6.30. Closed August 9 and 16.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. W. H. LAMBELLE.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. RUDOLF DAVIS, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30. Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. E. STANLEY RUSSELL, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAEE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE. Closed. Services resumed October 4.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. FISHER SHORT.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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DEATHS.

PRITCHARD.—On August 10, at Craven Cottage, Southwold, Olive Fleetwood Pritchard, of 17, Maresfield-gardens, Hampstead, and 3, Temple-gardens, Temple, aged 50 years.

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THE INQUIRER.

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It is part of the duty of every newspaper to be economical in the use of paper at the present time. For a few weeks THE INQUIRER will be reduced to 12 pages instead of 16. We shall try to preserve the various features of the paper, and we are confident that our readers will do their best to promote its circulation and to be generous in their judgments during this period of necessary curtailment. At the same time we must ask our correspondents to remember the virtue of brevity. As soon as circumstances permit we shall return to our usual issue of 16 pages.

NOTES OF THE WEEK.

THE White Book containing the Correspondence respecting the European Crisis which was issued last week is a document of first class importance, and everybody who wishes to understand the rapid events of the last three weeks, which have plunged us into war, ought to read it with care. It reveals Sir Edward Grey as the chief moral force in Europe working for peace. With inexhaustible patience and ingenuity he laboured to find a way out of the entanglements produced by the high-handed ultimatum of Austria to Servia. No sooner was one way barred by official punctilios or difficulties of temper than he tried another; but all in vain, because in certain quarters there was no real desire for peace, no restraining sense of the appalling crime of a European war.

THE unofficial mind reading these documents will be struck by the complete absence of the pressure of public opinion upon the Chancelleries of Europe. For the most part they seem to be entirely dominated

by military cliques for whom the lives of the people are simply pawns in the game. In the letters from Berlin there is no sign of any kind of deference to public opinion. The military dictatorship has not to ask permission from anybody before it plunges the country into war, and is apparently quite content to rely upon the policy of stirring up popular passion after the event. There can be no high-minded patriotism on these terms. It is all of a piece with the political immorality, which has just been exposed in such a glaring light in the speech of the German Chancellor. On August 4 he acknowledged with cynical frankness to the Reichstag that they were acting contrary to international law. Necessity, he said, knows no law. "Anybody who is threatened as we are threatened, and is fighting for his highest possessions, can have only one thought—how he is to hack his way through." Were these German autocrats possessed by the demons of stupidity and fear, which betrayed them into nervous haste when they ought to have been cool, collected and far-seeing? Such is the divine nemesis which overtakes the political worship of the super-man with its ignorant contempt of the "slave-morality" of the Gospel.

THE Society of Friends has issued an impressive Message to Men and Women of Good Will in the British Empire. No words which have been written during the present crisis will carry greater weight. Everybody recognises that no body of religious people in the country has so good a right to speak or can do so with equal moral prestige. It is one of the crowning blessings of quiet and persistent faithfulness to an ideal that at supreme moments in national and personal life the true word can be spoken, without effort or rhetorical display, in the deep confidence

of living faith, and that even careless people are persuaded to turn aside to listen and to pray.

"We recognise," the Message says, "that our Government has made most strenuous efforts to preserve peace, and has entered into the war under a grave sense of duty to a smaller State towards which we had moral and treaty obligations. While, as a Society, we stand firmly to the belief that the method of force is no solution of any question, we hold that the present moment is not one for criticism, but for devoted service to our nation."

"What is to be the attitude of Christian men and women and of all who believe in the brotherhood of humanity? In the distress and perplexity of this new situation, many are so stunned as scarcely to be able to discern the path of duty. In the sight of God we should seek to get back to first principles, and to determine on a course of action which shall prove us to be worthy citizens of His Kingdom. In making this effort let us remember those groups of men and women, in all the other nations concerned, who will be animated by a similar spirit, and who believe with us that the fundamental unity of men in the family of God is the one enduring reality, even when we are forced into an apparent denial of it."

"We believe in God," the Message concludes. "Human freewill gives us power to hinder the fulfilment of His loving purposes. It also means that we may actively co-operate with Him. If it is given to us to see something of a glorious possible future, after all the desolation and sorrow that lie before us, let us be sure that sight has been given us by Him. No day should close without our putting up our prayer to Him that He will lead His family into a new and better day. At a time

when so severe a blow is being struck at the great causes of moral, social, and religious reform for which so many have struggled, we need to look with expectation and confidence to Him, whose cause they are, and find a fresh inspiration in the certainty of His victory."

Copies for free distribution may be obtained from Mr. Isaac Sharp, 136, Bishopsgate, London, E.C. We advise our readers to send for copies without delay.

* * *

WE desire to call special attention to the letter by the Rev. W. G. Tarrant, which we publish to-day, reminding us of the duty of courtesy and goodwill to our German friends. Let us remember that our legal enemies are not our personal enemies. We fear that there have been some cases already of harsh treatment of German women and girls resident in England. Such behaviour is un-Christian and it is unpatriotic as well, for it stains our country's good name. Nothing whatever has occurred to infringe the ordinary claims of good manners and honourable treatment; and in cases where there have been personal ties of trust and affection, why should they be broken? If there is some inevitable tension of feeling we can recognise the difficulty of the position in which German people in England find themselves and avoid discussions which are likely to provoke irritation on both sides.

* * *

THE same remarks apply to the subjects of Austria-Hungary, with whom we are now formally at war. With many Hungarian people our ties of friendship have been of a most cordial kind. To many readers of THE INQUIRER who have visited Transylvania or received young Hungarians into their homes any rupture is unthinkable. To the aged Bishop Ferencz, and especially to the band of Unitarian ministers in Hungary, who are former students of Manchester College and our personal friends, we send affectionate and respectful greetings, assuring them that the bonds of Christian fellowship mean more to us than the political reasons which have placed our countries upon opposite sides in the European war.

* * *

WE are glad that the House of Commons has expressed itself so sternly and unanimously in condemnation of the manufacture of false and sensational rumours. Official news in time of war must necessarily be meagre, and the public makes a constant demand upon the newspapers for sensational items. We think that English journalism as a whole may be trusted to keep its head and to behave with dignity. But we should all be on our guard against credulous attention to mere rumours. This war, like all other wars, is likely to produce a plentiful crop of false stories about the other side. It is im-

possible to trace them to their source, but it will be quite safe to regard them with severe suspicion, especially when they are barbed with malice or intended to throw discredit upon the honour and chivalry of the German army. A great deal can be done to check their circulation by refusing to repeat them.

* * *

THE Government has behaved with the generosity which we expected in remitting the remainder of the sentences on all persons now undergoing terms of imprisonment for crimes connected with the suffrage agitation. The same clemency has been extended to persons convicted of assaults and other offences in connection with recent strikes. In making this announcement in the House of Commons on Monday, Mr. McKenna was careful to point out that this course had been taken without solicitation on their part and without requiring any undertaking from them. Acts of grace are not based upon bargains.

* * *

WE doubt whether such vigorous measures have been taken before in the history of civilised nations to ensure an equal distribution of food among all classes of the community, to cripple the power of unscrupulous wealth in the matter of supplies and to prevent "cornering." In regard to the last, unfortunately a very familiar form of crime against the State in the history of war, the Government obtained special powers on Saturday. A short Bill was passed through all its stages with the cordial support of the whole House. Its chief clause is as follows:—

If the Board of Trade are of opinion that any foodstuff is being unreasonably withheld from the market they may, if so authorised by His Majesty's Proclamation generally, or as respects any particular kind of foodstuffs, and in manner provided by the Proclamation, take possession of any supplies of foodstuffs to which the Proclamation relates, paying to the owners of such foodstuffs such prices as may in default of agreement be decided to be reasonable, having regard to all the circumstances of the case, by the arbitration of a Judge of the High Court selected by the Lord Chief Justice of England.

* * *

A CORRESPONDENT, whose letter we publish to-day, calls in question the wisdom of the advice about reduction in expenditure which we gave last week. We did not mean, of course, that people of means should behave harshly or withdraw suddenly from honourable obligations. To dismiss servants at short notice, or to cancel seaside lodgings without reimbursing the landlady for her loss, is to pay selfish regard to private security without any real thought of the public good.

But we are still of opinion that a simplification of life is necessary and desirable. Whatever we do we cannot prevent some dislocation of trade and a shortage of employment in certain directions. It is in the public interest that the trades to suffer first should be those which minister chiefly to luxury, and it will be comparatively easy to draft the labour which has been monopolised by rich people into forms of employment which are for the good of all. Moreover, there is the question of good taste, and the unfortunate effect which would be produced upon the public mind if just as much money were spent on luxuries as in times of prosperity and peace. A large expenditure upon an elaborate dinner-party or splendid clothes or rare curios would seem callous and unworthy at the present time, and we think rightly so. These no doubt are extreme instances, but they may be taken as symbols of many other things which will occur to us all. We are face to face with the old fallacious argument that luxury is good for trade, but the hard logic of facts is breaking it down. Moral forces have come into play which are settling these matters for us, in many cases perhaps without any deliberate choice of our own.

* * *

On this whole subject an article by Mr. Charles Roden Buxton, which appeared in the *Daily News* on Wednesday, appears to us so plain and sensible that we venture to transfer the following passage to our own columns:

"From the point of view of the nation as a whole, three things are wanted at this moment. (1) To prosecute the war. (2) To enable the nation to live both now and in certain possible emergencies; this means not only having enough food, but making it available to poor as well as rich on fair terms through the medium of the best possible wages. (3) To produce as much wealth as we can for the future to make up for the industrial ravages of the war. This way of looking at the problem will throw much light on the question of employment. We need every part of the nation's labour supply, including, of course, the work of women. At bottom, however it may appear on the surface, it is not work which is lacking, but hands to do the work. The needs of the nation as above described entail a great and sudden change in the nation's demand for goods and services; that is to say, a great transference of labour from one employment to another. To keep the labour market steady by continuing the same expenditure as before is good advice to individuals as far as it goes, but it is subject to the above needs. It cannot go far as a remedy, for there must anyhow be a vast transference of labour, and since we must husband the nation's resources we must abandon luxuries either in the form of goods or services."

CHRISTIAN CONFIDENCE.

—*—

DURING the past week our people have been magnificent. There has been no panic, no bluster, but a quiet orderliness and a determination to meet a great crisis bravely and unselfishly, which has revealed the foundations of national character. Perhaps even a few weeks ago some of us may have doubted whether it would be so. In politics party strife was hot and uncompromising. In society luxury and freakishness seemed to be destroying good feeling and good sense. But suddenly the underlying realities, duty, brotherhood, God, have reasserted themselves, and these other things have crumpled up and disappeared. For a few days idealists of every school, social reformers, friends of peace, the devoted servants of religion suffered in a tense silence, which is more terrible than words. They were face to face with the most crushing disappointment of their lives. Their hopes lay blighted in the dust. Had the blood and sweat of their souls, all the toil of the busy years, gone for nothing? Then they looked into their hearts and found themselves more sure of God than they had ever been before. They felt the deep pulsations of the world around them, and the ancient words flashed upon them with new meaning: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God."

Our reasons for confidence are manifold, but there are two which stand out with a clearness for which we cannot be too thankful. There has never been a time in the history of the world when so many people have felt such a stern hatred of war. The friends of peace have grown into a multitude which no man can number. If this had been a war of vainglory or aggrandisement we are convinced that public opinion would have been against it. Military glory in and for itself has almost lost its power of appeal in our national life. It is because we believe that we had

in the end no alternative, when the German Government in a moment of supreme cynicism asked us to condone the breaking of treaties and to be partners in an infamous bargain, that we have consented to the thing which we hate, and having consented, mean to see it through with the temper and resolution which become a great people. This is not an excuse, invented after the event, either to salve our own conscience or to enable us to pose as moral heroes before the world. We are in no mood for feeble humbug of that kind. It is a plain statement of the situation as it appears to many of the best friends of peace after a careful study of all the available facts. And for this reason we believe that this war, so far from discrediting the moral forces which make for peace and reducing the peacemaker to silence, will give them a strength of appeal to the public mind and conscience unknown before in the history of the world.

And the same thing may be observed over the whole area of social work. Many of our favourite schemes may have withered in a night, for we shall find ourselves in a strange world when the nations emerge lean and exhausted from the horrors of war. But the spirit of brotherhood is not dead. In these dark days it has revealed itself with a glorious brightness and strength. At the present moment it is leading public opinion and shaping the future. Face to face with the grim realities of life and death and national existence unscrupulous greed has withdrawn into the holes and corners of the earth and dares not show its face. Suddenly the enemy of the public good, plotting for his own safety and gain, finds himself treated as a common criminal. On every hand we are mobilising the mighty reserves of kindness and good-will. We are realising as never before that the law for each is the good of all. Now these moral reserves could not be summoned at a moment's notice into beneficent activity if they did not exist. In the midst of apparent defeat the men and women who have toiled in the fields of social service, preaching the gospel of a common life and repairing the breaches of ancient wrong, see of the travail of their souls; and if they cannot be satisfied while the powers of darkness still hold men and nations in bondage, let them be confident in the good cause and rejoice in these victories of Love.

We know that the darkest days lie ahead. Hitherto we have heard of rumours

of wars, but we have hardly come face to face with the grim reality. We shall do that when there is mourning in our homes, and the hospitals are full of wounded men, and the shadow of terrible anxieties rests upon our hearts. We shall know it only too well when the demoralisation of a great war lays hold of the more thoughtless of our people, lifting them up in vulgar exultation over their enemies, or scattering them like panic-driven sheep if news should come of danger or defeat. One of the things which we have to fear chiefly is moral disaster, the coarsening of fibre, the dulness of feeling, the deadness of soul which the daily spectacle of war and its colossal miseries inflicts even upon sensitive natures. Against that danger Christian people can set a vigilant guard. They should make it a chief part of their business to frustrate by every means in their power the steady aggression of lower standards of thought and feeling. But they can only do this with success if they keep their own hearts with all diligence. It will be wise for us to go on quietly and dutifully with our ordinary occupations, and to give as much room as we can to the varied interests of mind and heart. Absorption in one interest, though in its tragic significance it dwarfs all others, is fatal to mental balance and just judgment and genuine sympathy. At the same time we should never suffer ourselves to forget the horror of war. Lurid pictures or loud rhetoric about its evil are no use. The day for that kind of thing has gone. But let us remember it quietly on our knees after the excitements of the day, never losing hold of the conviction that this appalling wickedness must never happen again, and that God has laid upon us the responsibility of working for peace and goodwill, and all other things that are honourable and of good report, as we have never worked before. And through it all let us not be foolishly confident that we can do without the help of God and His grace in our hearts. All the common temptations of fear and selfishness and cowardice may assail us. But in His might we can be strong with a quiet courage; we can forget ourselves and cease to trouble about our own comfort and safety, and learn not to be anxious about the future. We are in God's keeping, not our own; and neither life nor death, nor any suffering or misfortune which it has entered into the heart of man to conceive, but only our own unworthiness in the day of trial, can separate us from His Love.

Good Thoughts for Evil Times.

—*—

THE needy shall not always be forgotten,
Nor the expectation of the poor perish
for ever.

Arise, O Lord; let not man prevail,
Let the nations be judged in thy sight.
Put them in fear, O Lord;
Let the nations know themselves to be
but men.

Psalm ix. 18-20.

THE Light of Lights He is, in the heart
of the Dark shining eternally.

From *The Bhagavad Gita*.

THE VICTORY OF FAITH.

A GREAT epoch was exhausted and passing away to give place to another, the first utterances of which had already been heard in the north, and which awaited but the Initiator to be revealed. He came. The soul the most full of love, the most sacredly virtuous, the most deeply inspired by God and the future, that men have yet seen on earth; Jesus. He bent over the corpse of the dead world and whispered a word of faith. Over the clay that had lost all of man but the movement and the form, he uttered words until then unknown; love, sacrifice, a heavenly origin. And the dead arose. A new life circulated through the clay, which philosophy had tried in vain to reanimate. From that corpse arose the Christian world, the world of liberty and equality. From that clay arose the true man, the image of God, the precursor of humanity.

Christ expired. All he had asked of mankind wherewith to save them, says Lamennais, was a cross whereon to die. But ere he died he had announced the glad tidings to the people. To those who asked of him from whence he had received it, he answered, "From God, the Father." From the height of his Cross he had invoked him twice. Therefore upon the Cross did his victory begin and still does it endure.

Have faith then, O you who suffer for the noble cause; apostles of a truth which the world of to-day comprehends not; warriors in the sacred fight whom it yet stigmatises with the name of rebels. To-morrow, perhaps, this world, now

incredulous or indifferent, will bow down before you in holy enthusiasm. To-morrow victory will bless the banner of your crusade. Walk in faith, and fear not. That which Christ has done, humanity may do. Believe, and you will conquer. Believe and the peoples at last will follow you. From your Cross of sorrow and persecution, proclaim the religion of the epoch. Soon shall it receive the consecration of faith. Let not the hateful cry of reaction be heard on your lips, nor the sombre formula of the conspirator, but the calm and solemn words of the days to come.

Upon a day in the sixteenth century, at Rome, some men bearing the title of Inquisitors, who assumed to derive wisdom and authority from God Himself, were assembled to decree the immobility of the earth. A prisoner stood before them. His brow was illumined by genius. He had outstripped time and mankind, and revealed the secret of a world. It was Galileo. The old man shook his venerable head. His soul revolted against the absurd violence of those who sought to force him to deny the truths revealed to him by God. But his pristine energy was worn down by long suffering and sorrow; the monkish menace crushed him. He strove to submit. He raised his hand, he too, to declare the immobility of the earth. But as he raised his hand, he raised his weary eyes to that heaven they had searched throughout long nights to read thereon one line of the universal law; they encountered a ray of that sun which he so well knew motionless amid the moving spheres. Remorse entered his heart: an involuntary cry burst from the believer's soul: *E pur si muove!* and yet it moves.

Three centuries have passed away. Inquisitors, inquisition, absurd theses imposed by force—all these have disappeared. Naught remains but the well-established movement of the earth, and the sublime cry of Galileo floating above the ages.

Child of humanity, raise thy brow to the sun of God, and read upon the heavens: "It moves." Faith and action! The future is ours.

MAZZINI.

THE CHARACTER OF THE HAPPY WARRIOR.

Who is the happy Warrior? Who is he That every man in arms should wish to be? It is the generous spirit, who, when brought

Among the tasks of real life, hath wrought

Upon the plan that pleased his boyish thought:

Whose high endeavours are an inward light

That makes the path before him always bright:

Who, with a natural instinct to discern What knowledge can perform, is diligent to learn;

Abides by this resolve, and stops not there, But makes his moral being his prime care; Who, doomed to go in company with Pain, And Fear, and Bloodshed, miserable train! Turns his necessity to glorious gain; In face of these doth exercise a power Which is our human nature's highest dower;

Controls them and subdues, transmutes, bereaves

Of their bad influence, and their good receives:

Whose powers shed round him in the common strife,

Or mild concerns of ordinary life, A constant influence, a peculiar grace; But who, if he be called upon to face Some awful moment to which Heaven has joined

Great issues, good or bad for human kind, Is happy as a lover; and attired With sudden brightness, like a man inspired.

And through the heat of conflict, keeps the law

In calmness made, and sees what he foresaw;

Or if an unexpected call succeed, Come when it will, is equal to the need:

This is the happy Warrior; this is he That every man in arms should wish to be.

WORDSWORTH.

O GOD, who hast given thy law to the nations, and hast made them to live at peace with one another under thy just and righteous government: we lament before thee the great evil and loss which befall the world when nation rises against nation, and thy people are slain, and the fruits of peace are wasted and destroyed. Hear our cry of distress, and our prayer on behalf of all who are suffering the miseries of war, both those who are engaged in the strife, and those who with heavy hearts, and in darkened homes, mourn the loss of lives most dear and precious to them. Grant that, even in the heat of the battle, or in the flush of victory, the spirit of true valour, and the counsels of mercy and humanity may prevail, that passion and violence may be restrained and all needless suffering and loss prevented; and let thy blessing be with those who go to the battlefield on errands of mercy, to minister to the wounded and perishing,

and to befriend the homeless and destitute. Let the dark cloud of war pass away and the light of peace return again: but may it only come with the triumph of the righteous cause, and with the gain of freedom and national good. Lord, hear our prayer: for thou canst bring good out of evil, and light out of darkness; thou art our rock and defence, our strength and our portion for ever. Amen.

O SPIRIT of Truth, make us truthful. O Spirit of Purity, make us pure. O Spirit of Love, empty our hearts of all vain desires and give us the love of thyself. Amen.

OUR DUTY TO THE STATE.

FROM one point of view this is the wickedest war in the history of the human race. From another point of view it is the most righteous. It is the wickedest on the side of those who have forced it on the world. It is the most righteous on the side of those upon whom it has been forced. So far as England is concerned it is a war against war. The task laid upon us is to break the curse which for more than a generation has been blighting civilisation—the curse of military oppression, which has arrested progress, poisoned morality, sucked the life out of religion, made a mock of every human ideal, and filled the heart of millions of men with the basest of passions. It has been said with obvious and unquestionable truth, that we are not fighting against the German people. Let it be added that we are fighting for the German people. When the Great Deliverance comes, and please God it will, there is no people who will gain more than the German, and no people who will rejoice more in their gain than ourselves.

Under the circumstances one thought alone should dominate us—the thought of our Duty to the State. All other duties, to God, to humanity and to ourselves are summed up in that. Let us concentrate our minds upon it and let no nightmare horrors weaken our service. To dwell upon the appalling significance of war, on the disgrace to humanity, on the suffering it involves, all this is wise and right so long as we are seeking to keep war at bay. But now that it has come, let us economise our emotion and indulge neither in speech nor in feeling, save so far as it strengthens us for suffering and action. All our moral forces are needed for our duty. Let our hatred of war be a strength and not a weakness—as it was with Cromwell. Perhaps when all is over a new lesson will have to be written on the page of history—that the nations which love war most are the weakest in war, those which love it least the strongest.

Would that Reason had prevailed! But the Powers which have engineered this thing have shown themselves deaf to Reason—to Humanity, to Religion. All peaceable proposals have only rendered them the more obdurate, the more con-

temptuous of Right. They have forced upon the conscience of the world the task of chastising the wicked with their own weapons. It is a hideous necessity; but shrinking from it will only increase its hideousness.

Meanwhile let us note the fine qualities of the nation which, dormant in times of peace, are roused into full activity under the stress of war. Let us note them and take counsel that we may retain them with us, in something of their present vigour, for the ampler uses of peace. I believe that peace and long-continued peace will be the sequel to this war. Think what it would mean to England, and to humanity, if we could retain for a hundred years of peace the sense of unity which now inspires us.

L. P. JACKS.

THE UNITY OF CHRISTENDOM.

IF this war does not spring out of the living emotions of the people, it is still the outcome of the minds and spirits of men in these countries at some past time, for these treaties and ententes symbolise the unchristian relations of the Christian nations. They are there fundamentally because we would rather decide our disputes by arms than by reason and righteousness; they are monuments to the fact that no Government can yet trust in the uprightness and equity of another Government—because each nation wants its own way, right or wrong. Their *raison d'être* is the lack of international morality in Christendom. It is failure to accord with God's law bringing its awful punishment upon peoples.

And so it is that this very war comes once more to demonstrate that Europe must come back to Christianity and humanity, and that the only way for Christendom to be saved from crippling its own prosperity and progress, crushing its own life and freedom, denying its own deepest faiths, is by its recognition of its fundamental unity and the embodiment of it in international institutions.

What we have to work for is something like a federation of Christendom; we have to promote the consciousness that each nation is part of a larger whole which embraces the others, that it is one individual in a society, and must recognise itself as a servant of the larger good. There is no other possibility for the maintenance of the integrity of our highest interests, the unimpeded progress of our loftiest concerns, and the prevention of these terrible lapses into the barbarism of war, except the building up throughout Christendom of such a consciousness of unity and goodwill as shall demand some more concrete embodiment of the feeling of internationalism. I know there are voices at the present moment—voices of reproach, if not of contempt—towards those of us whose faith was given to the realities of friendship between the peoples, and who have pleaded for a policy based on the growth of amicable relationships. It is suggested that this war proves the bankruptcy of our insight and the danger

of our propaganda. But does it? That insight was never officially acted on, nor that propaganda regarded in the counsels of this country till it was too late. You can't build a Concert of Europe at a moment when the avalanche of war has begun to roar and fall. The situation in which we find ourselves only shows by the demonstration of wholesale calamity, that the peace movement in Europe must be pushed forward with greater boldness and energy, that in all these countries public opinion in the direction of unity and internationalism must be made so powerful and dominant that the respective Governments will have to be influenced by it. And I believe that out of the ashes of the present war the phoenix of peace will rise and sing its song again with sweeter, stronger note.

The idea of any kind of federation between the great European Powers may be scouted as an impossible one, but in the progress of history and the Providence of God the impossible has before now taken place, and we set no limits to the mind and power of man. There is a German proverb which says, "Man can what he will"—it is only the *will* we have to create, and the desire for the ideal, and it is bound sooner or later to come, if it rests with humanity at all.

In the midst, then, of our present conflict let us not forget this hidden unity which the future in its time will bring forth—a unity in which each nation of Christendom will realise that it does not live to itself alone, and that it can only attain to its fullest and best life in harmony and co-operation with its neighbours, a unity whose next concrete embodiment in international relations must be the setting up of an international tribunal for the settlement of causes of quarrel, backed by the united conscience and sentiment and force of the united Powers—a unity in which it will be impossible for the ambition and rashness of two comparatively unimportant Powers to involve Europe in war over matters which concern themselves alone. It is the cry for the law of right instead of the law of might, at any rate as the first, if not the last, court of appeal in modern Christendom; it is the same cry as Mazzini sent vibrating through his day, the cry for a real association of the nations who are made of one blood, inherit one culture, drink of one faith, honour one Christ, worship one God—"a Europe, associated in the completeness of all its faculties and all its forces, under the indispensable conditions of liberty and fraternity, for the realisation of a common aim, and the discovery and progressive application of its law of life."

This is the unseen and eternal to which we look, and by which we steady our minds and moderate our passions in the midst of the seen, which enables us to keep a hold of the true Christian spirit even under the stress of war. And when the present cloud has passed, and the lightnings died away and the thunders ceased, the sun will shine forth again and the sky become clear, and we shall see bolder and less unmistakable than ever the fabric of our dream, eternal, in the heavens.

Our efforts are frustrated, our hopes postponed, perhaps, but that is all; let

us not faint or fail, but even while men fight and kill, and women weep, and children become fatherless, let us be as the saints who, trusting God, in every age—

Saw distant gates of Eden gleam
And did not dream it was a dream,
But heard, by secret transport led
Even in the charnels of the dead,
The murmur of the fountain head.

R. NICOLL CROSS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE WAR.—DISTRESS FUND.

SIR,—Amid the anxiety and suffering that already abound and will rapidly increase, those of us who are living in safety and comfort at home must set to work to do what we can to alleviate the misery of others.

Mr. J. F. L. Brunner, M.P., President of the British and Foreign Unitarian Association, warmly approves of making Essex Hall one small centre for such humane service as can be devised.

Here are a few things that may be done at once with the aid of money and helpers:

(1) Assist American and English Unitarians, who on their return from the Continent are stranded in London, to reach their homes.

(2) Look after Germans, Hungarians, and others in distress who are associated with the Liberal religious movement in Europe until aid from their own friends is forthcoming.

(3) Make Essex Hall a depôt for receiving and storing useful clothing, and distributing the same to the poor through the agency of our Churches and Missions whenever the need arises.

(4) Organise a staff for cutting out materials for ladies to work at their own homes and return to Essex Hall when completed.

(5) Keep Essex Hall open as an Information Office, where people may learn where to go and what to do in order if possible to surmount their difficulties.

All services rendered will be voluntary, so that every penny sent to the Essex Hall Distress Fund will be devoted to the alleviation of genuine suffering. We shall, of course, work in co-operation with National organisations so as to avoid overlapping; but some of the work suggested is ours alone, and cannot easily be done by anyone else.

Cheques, postal orders, &c., should be made payable to me, and addressed to Essex Hall, Essex-street, Strand, London, W.C.—Yours, &c.,

W. COPELAND BOWIE.

Essex Hall,
August 11.

UNITARIANS RETURNING FROM ABROAD.

Members of our churches, living in different parts of the country, are arriving in London daily from the Continent.

Some of them may have difficulty in getting home after their trying experiences abroad. If relatives or friends will send names and addresses to the Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, London, W.C., with particulars of the places they are coming from, and the probable route and time of their arrival in London (so far as known), an effort will be made to meet them, and in case they should need any assistance in reaching their homes, help will be provided.

RESIDENT GERMANS.

SIR,—Difficult as it is to refrain from violent feeling at this time, I trust your readers will not only exercise self-restraint but also try to keep in check the less thoughtful members of the community, subject as so many of them are to the influence of an inflammatory Press. Whatever our judgment as to the character and policy of the rulers of Germany, it would be foolish and wicked to hold all Germans equally responsible. Those of us who have so often fraternised with foreign delegates in connection with our great conferences know that there are as good lovers of peace and righteousness among them as among us. And as to many German friends long resident in this country, we know them to be as upright and law-abiding as any Englishmen abroad could be, and we trust are. If we can do nothing else to mitigate the present horror, let us at least not add to it by want of consideration to the neighbourly alien in our midst. To put it at the least, we cannot expect fairplay for our non-combatant countrymen in Germany if we behave harshly ourselves.—Yours, &c.,

W. G. TARRANT.

Wandsworth, August 11, 1914.

CHRISTIANITY ON TRIAL.

SIR,—A thought has oppressed me these last few days which will, I doubt not, have weighed with no less insistence on others—how puny are all our efforts towards social reform when confronted by so awful a tragedy as that which now overwhelms Europe. A daily paper finds the moment apt to expose to us on its pictorial page a photograph of the Palace of Peace at The Hague, and we almost scoff. The National Peace Council passes a pious resolution, and we smile. Home Rule, which but a few days back threatened civil war, and, in the imagination of some, the very disruption of the Empire, assumes its proper proportions. While the Land Question, the Housing Question, and the Social Evil in all its forms, have an almost historic interest. A vastly bigger Evil turns them pale: the one huge Reality amid all our petty activities!

Does not all this suggest that Peace and Social Reform are not for the civilised world the vital realities they would seem to be? If they were, should we hurl them thus into the waste-paper basket and shoulder our muskets? Should we toil and sweat year in and year out for the Social Welfare only to take one final plunge into black ruin? The heart of

every true social reformer must be well-nigh broken.

Is it not probable, however, that we have very few social reformers who really understand the heart of the Social Problem? Have we not ridiculously miscalculated? Should we not otherwise have seen ahead of us all the time this grim peril that was to shatter all our hopes and performances like matchwood, and grin upon them with a mocking irony? "Why so busy all these years, good people? In what have you put your trust?"

Well, bluntly, we have put our trust in man, and man has failed us. We have turned our backs upon religion, and the secular has throttled us. We have taken a surface account of evils and have not probed into their depths. We have gripped the immediate, but have had no contact with the eternal. The Churches have woefully failed us, too. The very heart of Social Reform was crying out to them for help, but they had none to give. A sterner challenge is now hurled at them. Will they take it up? For it will be vain for us to look to mere secular remedies. Only those drawn from the very heart of life and from the eternal exigencies of the soul of man can save us now. We have got to find our solace and strength once more in religion; we have got to go back to Christianity. We have got to learn that no social reforms will ever prove effective that have not behind them the driving power of religion and the conquering power of Christ.

The lion hath roared, who will not fear?
The Lord God hath spoken, who can but prophecy?—Yours, &c.,

H. H. JOHNSON,

Secretary, National Conference Union
for Social Service.

Osborne, Aughton, Ormskirk, Lancs.,
August 10, 1914.

INTERNATIONAL PEACE.

SIR,—For the sake of the record, and in the hope of happier days to come, may I add a word to the account I gave last week of the International Peace Conference at Constance?

The Conference had its origin in the movement which followed the second Hague Conference in 1907, resulting in the establishment of the two associated Councils of Churches in the British and German Empires for fostering friendly relations between the two peoples. After an interchange of visits between representatives of the German and British Churches in 1908 and 1909, the British Council was definitely established in February, 1911, representing all branches of the Christian Church, Catholic and Protestant, orthodox and heretic alike, with the Archbishop of Canterbury as President, with the *Peacemaker* as its quarterly organ, edited by the Rev. J. H. Rushbrooke (of the Hampstead Garden Suburb Free Church). Of this Council the Rt. Hon. W. H. Dickinson, M.P., is the hon. secretary. The secretary of the German Council, and editor of its organ, *Die Eiche*, is Pastor Siegmund-Schultze, of Berlin.

Representatives of the British Council went to America in the summer of 1910 to

attend the Mohonk Conference on International Arbitration (New York State), and in 1911 that Conference was attended by Mr. J. Allen Baker, M.P., the Dean of Worcester and Mr. Siegmund-Schultze, representing the British and German Councils. The American Churches, both of the States and of Canada, were then keenly interested in the project of an International Conference, and the establishment of the Church Peace Union, with an endorsement of two million dollars from Mr. Carnegie, to be devoted to systematic work for peace, smoothed the way financially for the calling of such a Conference. The response from other countries of Europe was also very cordial, and hence the preliminary Conference at Constance was held, as recorded last week, and the resolutions were passed, aiming at the establishment of a permanent international body, with that great end in view.

Now we must wait in faith and hope for the day when a further forward movement may be possible.

In the list of the Committee as printed last week the Berlin professor should have been Dr. Richter, and "Read" should have been our friend Edwin D. Mead. He, with his wife and the Rev. Paul Revere and Mrs. Frothingham and Mr. Frank F. Williams, of Buffalo, N.Y., were the Unitarian members of the American contingent at Constance.—Yours, &c.,

V. D. DAVIS.

2, Milburn-road, Bournemouth West.
August 12, 1914.

REDUCING EXPENDITURE.

SIR,—In your article "To our Readers" in the last INQUIRER, I am sorry to see that your advice to well-to-do people in consequence of the war is "to reduce our expenditure to what is necessary and to be more than content to do so, because it will enable us to spare all the more for those who are worse off than ourselves." Now it seems to me that if a large majority of well-to-do people follow your advice, the tradespeople will immediately suffer, with the result that some will be ruined, and others will lessen their staff, and throw people out of employment, while hotels, boarding and lodging houses will also suffer if people give up their holidays; in fact, it would tell on all the working classes, and bring unnecessary hardship on those who can ill afford to lose anything.—Yours, &c.,

M. THOMAS.

Drayton Lodge, Durdham Park,
Bristol, August 11, 1914.

[We deal with this criticism in Notes of the Week.]

NATIONAL RESPONSIBILITY.

SIR,—It will be generally admitted that there is truth in Dr. Martineau's doctrine of the "personality of nations," to which you refer in your paper of last week; but surely it may be well to ask how far this carries us. Is every individual member of a nation bound by the policy of its statesmen at any particular moment,

right or wrong? Are we all to be held responsible for every treaty made, with or without our consent, even by men of past generations? Have we no rights of conscience higher than the claims of nationality? Is there never a time for obeying God rather than man? Is a nation so entirely one personality that the artisans of London can punish the Kaiser for his wickedness by shooting the artisans of Berlin?

This may be good Hebrew, but is it reason?—Yours, &c., BASIL MARTIN.

Sedbergh, August 10, 1914.

THE SUNDAY SCHOOL ASSOCIATION.

SIR,—May I through the medium of your columns call attention to the following circular which has been sent to all the Sunday schools connected with the Association:—

RELIEF SERVICE.

The war which is now inevitable must necessarily cause great hardship and suffering not only to those at the front, but also to those at home. Whatever may be thought of war, it should be our duty to alleviate such distress, no matter how it has been caused. Personal service is one ideal of our Sunday schools, and there was never greater need for it than now.

The Committee therefore make the following suggestions:—

(1) Will you please on the first possible Sunday impress on your teachers and scholars, especially the elder scholars, the duty of obeying any call for workers which may be made by local authorities or charitable organisations?

(2) A list of those able and willing to help should be drawn up, giving the time of day and other particulars when they are willing to render service, and what they can do. These lists would then be ready to be sent to any authority asking for help or likely to need such workers.

(3) Cases of distress in your own school will no doubt be sought out, and careful help given. Boys and girls can be of use by doing something for families whose men are at the front.

(4) You can give great help by encouraging in every possible way a sense of responsibility among your young people, so as to prevent panic and excitement.

(5) Perhaps you would also urge the necessity of self-denial and mutual helpfulness, so that those who can may give substantial help.

If your school is closed, will you kindly communicate with your teachers, and, if necessary, hold a meeting of the school?

I am sure that I can rely on your personal help in carrying out these suggestions.—Yours, &c.,

T. M. CHALMERS.

Essex Hall, London,
August 6, 1914.

MANSFORD-STREET CHURCH AND MISSION.

SIR,—Many appeals for financial help to relieve the distress caused by the war

are being issued at the present time, and I do not doubt that many of your readers will be anxious and ready to respond. May I suggest that they should give their contributions through the Poor's Purse, or similar funds, at our various missions? I am quite sure that there will be many families connected with our churches and missions who will need some assistance during the coming weeks, and I believe that such cases can be dealt with much better by the private funds placed at the disposal of the missionaries than through the public agencies organised by local Distress Committees.

I shall be very glad to receive any contributions for this purpose for the Poor's Purse at Mansford-street.—Yours, &c., GORDON COOPER.

The Parsonage, 117, Mansford-street,
Bethnal Green, E., August 12, 1914.

FOR THE CHILDREN.

LETTING GOD SHINE THROUGH.

WHAT an odd phrase; what can it mean?

Once a very famous artist built a most beautiful church. There were strong pillars, magnificent carving, and wondrous windows. The windows really were so very fine that people came from long distances to see them, and all were loud in the artist's praise. But one of them puzzled them more than a little; it was the window right over the beautifully carved pulpit. It was stained to show David fighting Goliath, Samson fighting the Philistines, and in the centre Jephthah's daughter coming to meet her victorious father. And it was in this centre portion that the puzzling bit of glass came. It was right at the top of the window, and just between Jephthah and his daughter, and instead of staining the glass, the great artist had left a little star-like pane absolutely white, so that the bright sunlight from outside shone right into the church, across the feet of Jephthah's daughter. It was so small a fault, if it were a fault, that you could hardly notice it until people had told you of it, but once you had seen it you could never look at the window again and forget it.

"It spoils the window utterly," said some of the visitors.

"Yes, it makes you see that it is after all only a stained glass show, a painted picture" said others.

"It almost looks as if the ray of light actually stopped Jephthah's daughter for a moment as she ran towards her father. I wonder why the artist left it so unfinished?" said the leaders of the church. "Ask him," said a friend, and so they did.

The great artist was quite straightforward with them.

"I did it on purpose," he said, "and it does not spoil the window at all. The window can tell you nothing but a story, and you can only see what that story is when the sunlight, the light which God sends, is shining through it from behind."

The leaders of the church coughed; they already knew quite well that you can only understand anything, story or not, when the light which God gives, what we call the light of reason on the mind, shines through it.

"But when you let the real sunlight shine through a clear pane," said one of them, "you make all the rest of the window look stained and poor."

"And so you ought," said the artist. "If you did not, you would think the story was real, and forget that it is only put there as a story to help you to be good. You must leave room for God to shine through, or you will forget to be real yourselves."

But they found that too hard to understand, and coughed again.

"I will explain," said the artist kindly. "Suppose I had finished that window in the way you wished, putting a little piece of stained glass in place of the white pane. You would have looked at the window perhaps, and said, 'What a good window that is, how well it tells the old story, what a clever man the artist must be, now wouldn't you?'"

"Yes, yes," said the men.

"And perhaps I should have believed you," said the artist, "and thought that I really was a clever man as you said. I might even have said, 'All that you see before you was done by me.'"

"Of course, you would," said the men, "we would do the same."

"And you would be wrong," said the artist. "How did I do that window? I imagined it, I made it, I put it together; but who gave me the power, who gave me the head, and the mind, and the hands? Who really brought that window into being if not God?"

The leaders of the church coughed again; they had not thought of it in that way before.

"Come to that," began one of them, "Everything we do is done with the powers and gifts of God."

"Quite so," said the artist, "and so that you shall remember it and leave room for God to shine through in your lives I have left that little blank unstained pane over your pulpit, so that it may preach to you when I am gone."

The leaders looked down.

"But what has that to do with Jephthah's daughter?" said one.

"Why," said the artist, "you see it is difficult to know how to let God shine through. You want to do something every day to make the men and women and children whom you meet see God shining through your life. And we are all so busy building up our own fortunes, and thinking about our own reputations, that we don't remember to leave room day by day for God to shine through. David, exulting in his natural gifts, slays the giant and gained a kingdom; but I have made him all in stained glass, for when he was king he left no place in his life for God to shine through at all. Samson, again, exulting in his great strength, thought only of his own prowess and advantage; he did not remember whence his power came; so he, too, is in stained glass only, he left no place for God to shine through. With Jephthah's daughter it is different. You know the

story, how her father had vowed to sacrifice to his God the first living creature that came to meet him as he returned home victorious. That vow was in its way a fine wild tribute to his God; he at least knew that if the victory came it only came because of the power of body and spirit that God allowed him. And he understood, too, that one cannot expect to win without sacrificing something one holds most dear. A very fine man was Jephthah for those rough days; at the moment when he fought and won the best that was in him was ruling over the worst. And so to welcome him home came his daughter, and at once he was tempted to be false to his vow, and to refuse to give up the thing that was dearest to him. It is not easy when you have fought and won to remember how you won, to say to yourself, 'I won this battle by saying I would have nothing to do for the future with this dearest habit of mine,' and then, having conquered, to cast the habit aside. But Jephthah's daughter understood. A ray of true light shot across her path just as I have left it in your window, and checked her with this thought, 'I must help him to be true to his finest self; in no other way can he win. It means that I must lose my life, and all for a vow I never made; but I care more that he should be true than that I should live, I love him too well to refuse.' And so, she seems to me to let God shine through her nobleness upon the world. Perhaps you had never thought of it in that way. It was so simple, so much an everyday thing to love another person so much that you gave yourself willingly to keep them true to their better selves, that you had not thought how easy it was, too, because the power came from God. You will say that I have ruined my reputation by leaving that little pane of glass plain; perhaps I have, but I am not unhappy because of it. I feel that my sacrifice may make some people think, and perhaps be more willing day by day to leave room in their crowded, bustling lives for God to shine through."

A. H. B.

MEETINGS AND GENERAL NEWS.

SUNDAY-SCHOOL ASSOCIATION. SUMMER SESSION AT OXFORD.

THE gathering of Sunday-school teachers begun at Manchester College on July 31 came to its end on Saturday last. Private anxieties did not destroy, and the solemnising sense of a great national trial seemed actually to deepen, the enthusiasm of members as the Session advanced; the wonderful stimulus of this universal call to duty has been felt by us also, in our seemingly incongruous retreat at Oxford, and having determined to continue our meetings to the end we found them nothing but a help and inspiration for all that now

lies before us. Not only the spirit of the Session but the actual numbers too were well maintained to the close.

Our earlier report of the proceedings necessarily omitted the last three days. The lectures and meetings still to be recorded were (like the earlier part of the Session) divided between the study of subject-matter and some general aspects of our work and the practical discussion of method. To take the latter group first, Mr. Lewis Lloyd gave a valuable exposition of "The Graded Sunday School and its Lessons"; he set forth the need for grading (rising from the essential fact of different stages of development among the scholars); the details of method and organisation in the graded school, and the advantages which it possesses, especially in the incentive to work given to young teachers or "helpers." Some objections raised against the system were finally dealt with, and helpful books suggested for study. On the same evening a conference on "Lesson Preparation" was opened by the Rev. J. Arthur Pearson, who in a fine and inspiring address illustrated his methods by special reference to Psalm 104 as a lesson-subject. The discussion which followed was general, and very useful; it was agreed that the regular preparation class is excellent whenever possible, and that at the least every teacher should make some definite preparation (and not only in the quarter of an hour before school) a matter of conscience.

Professor T. Raymont, of Goldsmiths' College, received a hearty welcome to the Session and gave a particularly valuable lecture on "Lesson Illustration," treating first of concrete illustration of various types, and then of verbal illustration, which is most constantly used by the Sunday-school teacher. Professor Raymont spoke with all the authority of an expert in the subject, and made his lecture a delightful embodiment of his own principles.

Miss Pelton, of the West Hill Training Institute, Selly Oak, was also a very welcome visitor from the wider circle of workers. She gave a beautiful and inspiring talk on "Atmosphere in the Sunday School—the Power of the Indirect," pointing out the enormous influence of external conditions, and of all the forces of suggestion and personality, on the mind and spirit of the scholar. Suitable and beautiful premises for our work, and the right atmosphere throughout our school-session, are, she said, fully as important to the cause of religion as beautiful churches and stately forms of worship; for the Sunday school is the children's church. Gladness and reverence must be the prevailing notes in our work.

Miss D. Tarrant spoke on "The Ways of Children," treating the subject practically rather than theoretically, and giving many instances from the observation of individual children—a fruitful field of study for every teacher. The root-principle of the child's life is growth, and growth is of mind, character, and spirit concurrently. The Sunday-school teacher must, while allowing for the natural stages of progress, seek to keep all sides of the child's nature as strong and healthy

as possible. The sense of God in all things must expand with the widening horizons of knowledge; and the child's simple faith is worth retaining all through life.

The "nature" lecture always included in the Session's programme was this year given by the Rev. H. M. Livens, who expounded by lantern slides and delightful comment "Adaptation in Nature, as illustrated by the Structure and Art of the Bee." Dwelling on some of the marvels of the bodily construction of the bee, and of its almost incredible instincts towards carrying out its life-work, he led his audience, through gravity and humour combined, to an irresistible sense of the great loving Purpose which works in all nature.

Finally, the arts were laid under contribution as inspiring forces for our work. The Rev. Lucking Tavenor made the long journey from Aberdeen to speak on "Some Pictures by G. F. Watts." It is a subject which Mr. Tavenor has made peculiarly his own, and he had the privilege of personal acquaintance with the great artist. He dwelt upon the deep spiritual purpose of all Watts' work (illustrating by detailed reference to a number of the pictures), and upon the universality of his religious message. Watts has been a true prophet for our age.

Mr. T. M. Chalmers, Secretary of the Association, delivered the last lecture of the Session, taking the title "Poetry is Power." Kindly supplying printed papers containing a set of short verse passages, he illustrated in detail from these the uses to which the Sunday-school teacher may turn the great utterances of the poets. Some passages may serve as clinching mottoes for our lessons, others (or whole poems) for detailed exposition, and others, again, chiefly for the teacher's own inspiration. The greatest poets have been good men; their life and their work say the best word that can be said on the world and its meaning. Mr. Chalmers' fine lecture lifted us to high levels, and was an appropriate close to this year's series.

It was arranged to close the Session on Friday night, leaving the next day free for travelling home. A "Teachers in Council" meeting gave opportunity for suggestions and also for some well-deserved votes of thanks. An hour of social intercourse and music followed, and finally a short service in the chapel, conducted by the President, Mr. Ion Pritchard. Thus the Session ended, as it had begun, on the note of worship.

It is impossible to estimate what the effect of such a gathering of workers may be on the life of our schools. It has heartened us all to go forward eagerly "for the children's sake," and both by our word and by our deed to take a worthy part during all the stress which lies before us. The Association's appeal for ready social service will surely meet with hearty response from our Sunday schools. The Oxford Session has been no academic retreat, but a time of reminder, never more needed than to-day, that the power of the Spirit still does and still shall prevail.

D. T.

THE DUTY OF PACIFISTS IN THE PRESENT CRISIS.

THE following circular has been sent to us for publication:—

The present resort by the Powers of Europe to the fratricidal arbitrament of war is a lapse in civilisation against which the pacifists in all nations must protest with an utter detestation. But this is not the time to discuss and apportion responsibility for the inhuman folly into which Europe has been led.

At this time the pacifist has a duty to humanity and a duty to his country.

To humanity he owes it to watch unceasingly for the first reasonable chance that may come to press upon the statesmen and peoples of the belligerent nations the acceptance of the mediation offered by the one Great Power not engaged in the struggle, the American Republic.

To his country he owes, as a citizen, duties which must not be shirked. Every support must be given to all national and local efforts to make provision for the many hundreds and thousands of wounded, to provide immediate help for those who were dependent upon the dead, and to arrange for employment and aid for those brought to destitution by the rise in the cost of food and the spread of unemployment.

Every man and woman in the land is brought into the common trouble which war entails. It is the duty of all to give what help lies in their power to lessen the misery which inevitably must come.

War is a struggle of violence between States. We are not at war with individuals. We pacifists who have striven for years to promote Anglo-German Understanding and International Concord know how profoundly our efforts have been responded to by individual men and women of all lands. We appeal to all men and women of goodwill to show respect for, and sympathy with, the unfortunate subjects of Germany and Austria stranded in our midst. And this, not merely because our own compatriots are in similar plight throughout Europe, but from higher motives of self-respect and an intelligent and generous humanity.

Finally, pacifists have a most solemn duty to perform in promoting by every means in their power a spirit of national self-restraint, and those more generous and humane sentiments so easily swamped by the cruel facts of war. For unless this be faithfully realised we, in common with the democracies of all Europe, cannot escape the blighting influence which inevitably follows for the nations which give free rein to the spirit of ruthlessness and the lust for victory born of the barbarity of war.

CARL HEATH, Secretary of the National Peace Council.

W. EVANS DARBY, Secretary of the Peace Society.

F. MADDISON, Secretary of the International Arbitration League.

J. FREDK. GREEN, Secretary of the International Arbitration and Peace Association.

THE UNITARIAN VAN MISSION.

WE are informed that all arrangements for open air work in connection with the Unitarian Van Mission have been cancelled for the remainder of the present season. It is hoped, however, that the Vans may be used for preaching the Gospel in another form, and they will be held ready to serve the cause of humanity in any way which the need of the hour may suggest.

WE desire to call attention to a cheap edition of Canon Grane's work "The Passing of War," which has been issued recently (Macmillan & Co., 2s. 6d. net). This able work is in many ways a complement to the propaganda of Mr. Norman Angell. While agreeing with the economic thesis of "The Great Illusion," Canon Grane has devoted himself to marshalling the moral forces on the side of peace. "The chief hope for war's restraint and eventual passing," he writes, "lies in the gradual but growing prevalence of those Moral forces through which public opinion is increasingly informed and inspired as real civilisation spreads and primitive savagery recedes."

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

London: The late Mr. Fleetwood Pritchard.—Mr. C. Fleetwood Pritchard died on Monday, August 10, at Craven Cottage, Southwold, after a long illness extending over nine months, aged 50. He was the eldest son of Mr. and Mrs. A. Goring Pritchard, of Hampstead. He was educated at King's College School, London, Académie de Lausanne (Faculté Technique), and Pembroke College, Cambridge, where he passed in the Mathematical Tripos. Mr. Pritchard was called to the Bar in the year 1888 (he was a pupil of the present Prime Minister), and practised at the Common Law and Parliamentary Bars, and was engaged in many important cases involving questions of municipal and local government law. He was the standing Counsel to the Association of Municipal Corporations. He was a Councillor and afterwards Alderman of the Metropolitan Borough of Hampstead, and about ten years ago was elected Mayor of the borough. He was also for several years a member of the Metropolitan Water Board. He served for many years as Lieutenant and Captain in the London Rifle Brigade. Mr. Pritchard was also a Justice of the Peace, and attended regularly at the Hampstead Police Court. He was married in 1893 to Lilian, daughter of the late Joseph Craven, of Steeton, Yorkshire, J.P., and leaves his widow and two sons and two daughters surviving. In his earlier years Mr. Pritchard was a member of the Newington Green Church, and a regular teacher in the Sunday school there. He will be remembered, too, as the one on whose work at one time depended the existence and carrying on of the Scholars' Provident Society. Later on in Hampstead he joined the Quex-road congregation and remained a member there for many years.

Monton.—It is announced in the Oxford Honours lists that Mr. Harold Broadbent, son of Mr. Hugh J. Broadbent, whose family has been connected for several generations with the Monton congregation, has obtained a first-class in "Greats." Beginning his education at Monton Day School, Mr. Broadbent took a foundation scholarship at the Manchester Grammar School in 1904. Leaving the Grammar School, with a Langworthy Scholarship and winning the Seaton Scholarship at the Victoria University of Manchester, and a Lancashire County Council Scholarship for proficiency in Secondary School subjects, he spent a year at the University of Manchester, obtaining from thence an open Classical Scholarship at Brasenose College, Oxford, in 1910. In 1912 he took a first in "Mods.," and has this year finished his course brilliantly as noted above. Mr. Broadbent, who intends to read for the Bar, is now serving as a lieutenant in the 7th Lancashire Fusiliers Territorials.

NOTES AND JOTTINGS.

WAR AND THE TEMPERANCE QUESTION.

Last Sunday afternoon a splendid demonstration was held in Ravenscourt Park, London, under the joint auspices of the Alliance Metropolitan Council and the Lawson Total Abstinence Society. Mr. H. G. Chancellor, M.P., gave an excellent and appropriate address on the connection between war and the temperance question. He pointed out how necessary it was at such a time for the people to exercise self-control. Let them avoid drink and persuade others to do the same. Mr. Chancellor also dealt in a very clear and able manner with the great destruction of food through the manufacture of intoxicants, and with the relation of the drink traffic to unemployment.

GENERAL PICQUART.

Mr. F. C. Conybeare has published a fine tribute to the memory of General Picquart in the *Cornhill Magazine* for August. It was General Picquart 'whose courage and fine sense of honour saved

France and the French army from the ignominy of the Dreyfus affair. He died on January 19 of this year as a result of a fall from his horse, a soldier whom France can ill spare at this hour of crisis. "All through the long years of persecution and calumny which he underwent," Mr. Conybeare writes, "no complaint ever passed his lips. No man was ever more dignified and self-contained. During this term of enforced leisure, not being able to use his talents in behalf of the army he loved, he busied himself with music, art, literature, and philosophy, in any of which pursuits, had he not given up his life to soldiering, he might have shone. If I were asked what most impressed me in his personality, I think I should say his modesty and simplicity. The one thing which he feared, as in death so in life, was to be applauded by the crowd and made a fuss about. He dreaded publicity; he only wanted to do his duty quietly and be let alone. In the public life of France, as of our own country, there is much cleverness, much self-advertisement, but too little character, and the contemplation of such a figure as Picquart is a useful tonic for our age."

* * *

"He was a patriot," Mr. Conybeare continues, "but he never went about shouting, and when all were raving around him and at him, he remained sane, serene, cheerful, but unflinching in his devotion to truth and justice, to humanity and patriotism. His was a knightly figure; he was well built, lithe and graceful in his movements. You felt yourself with him in the presence of a man of natural distinction, of an aristocrat in the best sense. In conversation he was quiet, ever to the point, using words to convince himself rather than his hearers, courteous and attentive; all the time a light in his eyes, often a quiet twinkle, which rendered his countenance extraordinarily friendly and sympathetic. In manner and mode of address he reminded me, more than anyone I ever met, of my friend the late Arthur Dendy, of University College, whose epitaph in our ante-chapel would serve equally well as his:

'A man of wise counsel,
high honour and warm heart.'"

Board and Residence, &c.

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Christian Confidence. By the EDITOR.
August 15.

Our Duty to the State. By Dr. L. P. JACKS.
August 15.

Objections to Christianity Considered.
By Dr. JAMES DRUMMOND. August 8.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.8.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 23.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bormondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. G. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. A. J. HEALE; 6.30, Mr. F. G. BARRETT-AYLES.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. R. V. HOLT, B.A., B.Litt.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Mr. E. R. FYSON. No evening service during August.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no morning service; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7. Closed during August.
 Leytonstone, 632, High-road, 6.30, Mr. J. W. GALE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. G. COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON.
 Richmond Free Church, Ormond-road. Closed during August.
 South Norwood League House, 141, Portland-road, 7, Mr. J. W. PETERKEN.
 Stoke Newington Green, 11.15 and 7, Mr. T. PALLISTER YOUNG.
 Stratford Unitarian Church, 11, Mr. PETERKEN; 6.30, Mr. HARRY SMITH.
 The Theistic Church, Swallow-street, W. Closed. Services will be resumed on September 5.
 University Hall, Gordon-square, W.C. Closed. Services will be resumed on September 13.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30. Closed during August.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. T. COLYER.
 Wood Green Unity Church, 11 and 7, Rev. DAVID DAVIS.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

BOURNMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Mr. VICTOR FOX.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45.
 {STYAL, and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11. Closed during August.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. H. CROOKER.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. HARMAN TAYLOR.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. W. H. LAMBELLE.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. TYSSUL DAVIS, B.A.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. LEE; 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. W. HAWKES.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE. Closed. Services resumed October 4.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. FISHER SHORT.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINGLAIRE, M.A.

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Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATH.

HARLING.—On August 15, at Somanyah, Gold Coast, of yellow fever, Edgar H. Harling, of Lower Broughton, Manchester, aged 27 years. Deeply regretted.

TEASDALE.—On August 18, at 4, Airedale Cliff, Bramley, Leeds, John Christopher Teasdale, aged 77 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

ASHERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. CHARLES PEACH.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. W. HARRIS CROOK.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE landing of the English expeditionary force upon French soil has been announced this week. The whole operation was carried out with a speed and quietness which must have astonished the world. The risks taken were of no ordinary kind with the German fleet still in being, but there was no surprise by the enemy, and there were no casualties among our men. This splendid achievement has occupied our thoughts so completely, that very little attention has been given to two other facts of great significance. This expeditionary force is the largest army which has ever left our shores, and for the first time our troops have gone to France as allies. It is not, we believe, merely self-interest, but something higher, which has turned the long feud between the two countries into cordial friendship. This dramatic sealing of the bond is one which appeals powerfully to the historical imagination.

* * *

THE King sent the following message to the troops on the eve of their departure :
You are leaving home to fight for the safety and honour of my Empire.
Belgium, whose country we are pledged to defend, has been attacked and France is about to be invaded by the same powerful foe.
I have implicit confidence in you my

soldiers. Duty is your watchword, and I know your duty will be nobly done.
I shall follow your every movement with deepest interest and mark with eager satisfaction your daily progress ; indeed your welfare will never be absent from my thoughts.
I pray God to bless you and guard you and bring you back victorious.

* * *

THE temper in which our soldiers have crossed the sea, and which we pray they may retain unimpaired through all the perils and temptations of the campaign, has found noble expression in the instructions issued by Lord Kitchener, which every man will carry with him. They breathe a dutiful and chivalrous spirit, which is always one of the greatest moral assets in time of war :—
“ Remember,” Lord Kitchener says, “ that the honour of the British Army depends on your individual conduct.
“ It will be your duty not only to set an example of discipline and perfect steadiness under fire, but also to maintain the most friendly relations with those whom you are helping in this struggle. The operations in which you are engaged will, for the most part, take place in a friendly country, and you can do your own country no better service than in showing yourself in France and Belgium in the true character of a British soldier.
“ Be invariably courteous, considerate, and kind. Never do anything likely to injure or destroy property, and always look upon looting as a disgraceful act. You are sure to meet with a welcome and to be trusted ; your conduct must justify that welcome and that trust.”

MANY newspapers have shown some restiveness under the restrictions of the censorship. For ourselves, we are not inclined to question their wisdom. The public has behaved with admirable calmness under the strain of silence and anxiety. In the absence of definite news the usual crop of baseless stories, some of them of an alarmist description, began to circulate in the clubs and the streets, and the Official Press Bureau deemed it advisable to issue the following warning against false reports :—
“ The public are warned against placing the slightest reliance on the many rumours that are current daily regarding alleged victories or defeats and the arrival of wounded men or disabled ships in this country. These are without exception baseless.
“ The public may be confident that any news of successes or reverses to the British arms will be communicated officially without delay.”
The only comment which we have to make upon this statement is that it says exactly what we should expect. Fortunately, no other policy is possible in this country. Our strength depends upon honourable understandings which run through all classes of the community, and a calm preparedness of heart to know both the best and the worst.
* * *
THE Times has given currency to the following report :—
In diplomatic circles an interesting account is given of the final interview between Sir Edward Goschen and the German Imperial Chancellor, Herr von Bethmann Hollweg.
Speaking with considerable irritation,

the Imperial Chancellor is said to have expressed inability to understand the attitude of England, and to have exclaimed, "Why should you make war upon us for a scrap of paper?"

Sir Edward Goschen is reported to have replied that he understood the German statesman's inability to comprehend British action, but that England attached importance to "the scrap of paper" (the Treaty guaranteeing Belgian neutrality) because it bore her signature, as well as that of Germany.

* * *

It is, of course, impossible to test the truth of a story of this kind, and we should not repeat it here if it were not so exactly in character. It puts into a nutshell the moral antagonisms which have been forced upon our attention in reading the White Book. The conflict between ourselves and the German Government has its source in an irreconcilable divergence of view upon questions of honour and international obligation. A dominant military caste finds treaties which guarantee the safety and neutrality of small countries inconvenient and out of date, and it sweeps them aside with barbarous rhetoric about national destiny and the mailed fist. Their opponent believes that apart from respect for the rights of others and loyalty to our pledged word there is no such thing as national greatness. The "scrap of paper," which bears our signature, is a symbol of the impalpable things, for the sake of which we are prepared to put everything else in jeopardy. We would rather see civilisation itself crushed under the heel of the conqueror than help it to survive on terms of dishonour.

* * *

SOME people are still obsessed by a fear of Russia, and feel that our own action at the present crisis may help to put Europe in worse chains than those of German militarism. Upon this point of view, which is causing genuine distress to some sensitive minds, we should like to make two remarks. The first is this, that it is surely wrong to allow the fears of more peaceful days to unnerve us for the commanding duty of the moment. The path of political speculation is strewn with disappointments. Not one man in ten thousand is capable of intelligent prevision where the clash of national forces and the emergence of dim populations into the light of civilisation are concerned. To refuse to withstand one enslaving form of militarism because it is possible that it will be replaced by another may be regarded in some quarters as the path of prudence, but it is surely quite inconsistent with the capacity for taking risks which

all action on behalf of freedom and righteousness on a great scale must involve.

* * *

OUR second remark about this fear of Russia seems to us also worthy of consideration. We put it in the form of a question. Is it seriously contended that it is desirable to keep Russia permanently at bay by means of a frontier bristling with forts and strategic railways? Or is it our ideal that what we call European civilisation should retire behind the entrenchments which it has thrown up against barbarism? That can only mean militarism without end. There are in Russia vast resources of intellect and character and religious idealism which need liberation and development. Some of those who know the country best tell us that it is full of the stirrings of new life. The message of the Tsar to Poland, when we have made the fullest allowance for political motives, is full of promise. In any case it seems to us that the worthy attitude of Englishmen at the present time is to look forward hopefully to the influence which England and France together may exert in the direction of popular liberties and good government, instead of crippling themselves with fears and suspicions of Russian aggression. There is no reason in the nature of things why Russia should follow the disastrous example of Prussia, and capture the best brains of the country for the enslaving service of the military machine. Against that danger we can help to guard her alike in her own interest and that of Europe as a whole.

* * *

WE have no wish to deflect by a hairs-breadth the attitude of strict neutrality adopted by the United States in the present struggle. We regard it as a most important factor making for peace at the earliest possible moment. At the same time, we should be less than human if we did not welcome the personal sympathy of our American friends, and were not anxious on our side that they should understand our position. Important letters received at Essex Hall this week reflect a spirit of staunch friendship and a readiness to believe that we are fighting for what we believe to be true and right, which we have every reason to believe are widespread among the American people. "Our sympathies are with you," one writer says, "in the struggle which seems imminent at this moment, and we trust that if war cannot be avoided nothing will happen to cast a cloud upon the high ideals of civilisation which we cherish in common." The other letter speaks of the impossibility of Great Britain forsaking France, and of the need of curbing the military pride of

Germany, which has been the curse of the nation for the past forty years. "It is a dark hour in the history of mankind, and only shows what tremendous and malign power is entrenched in the armies and the military governments of modern nations."

* * *

ON Thursday morning the National Relief Fund stood at over £1,300,000. Collections were taken for it in the churches all over the country last Sunday, and met with a generous response. In many cases, however, the collection was postponed as it had not been announced beforehand. We hope that it will be taken without delay. Whatever may be done subsequently in the way of local or personal efforts it is of the utmost importance that we should act in this matter as a united people, without regard to private preferences. The humblest village chapel ought to feel the dignity, the largeness of aim, the unselfishness of purpose which are inseparable from a national movement. We want to help not merely our friends because they are our friends, but our countrymen because they are our countrymen, united to us by that strong and sacred bond.

* * *

WE have the fullest sympathy with the appeals which appear in our columns, pleading that the funds of those who are accustomed to work in the poor quarters of our great cities should be supported generously. At the same time, we hope that the warnings about the need of strict co-ordination of effort and the administration of relief on public lines will be observed. A great deal of church machinery must be placed freely at the disposal of the local relief committee; indeed the less the churches as such have to do with the actual distribution of relief the better. In the case of denominational efforts, which may arise later when the need becomes acute, we think that the same principles apply. The resources of a city or district ought as far as possible to be pooled, so that the distribution of help may be on equal lines. It would be lamentable if one mission were helped lavishly while another suffers from dire neglect, because personal feeling is allowed to outweigh the larger considerations of public interest.

* * *

It is becoming clear that the great rush to make shirts for the wounded has been more impulsive than wise. Apart from the need of providing work for women and girls thrown out of employment, many pleas have appeared in the press urging the need of continuing all forms of social

service at the present time. This applies specially to the work connected with motherhood and infancy, where there is room for many more volunteers. To save the babies is to secure the future of our race. In an important letter on "Damage to the Nation," which appeared in the *Manchester Guardian* on Monday, Mr. Arthur Acland writes as follows:—

"It can be safely said that there are nearly half-a-million babies under twelve months in England and Wales, of whom many may be saved from death and many from permanent injury by disease if the mothers have proper advice and help. It is certain that not 10 per cent. of this number is getting adequate assistance in this way. There is an immense field of work which must be covered before the remaining 90 per cent. are reached. There are hundreds of towns and villages where there is no organisation for this purpose. Organisers and lecturers will have to be trained to understand thoroughly what has to be done. Pioneer work must be carried on all over the country. The Board of Education and the Local Government Board offer for different branches of the work grants in aid up to 50 per cent. of the expenses of an association doing its work in the proper way. Voluntary committees can receive grants, and this ought to be a great incentive to personal service. In only a few cases has the work been done by the municipalities." Information and advice can be had from the Secretary of the Association of Infant Consultation and Schools for Mothers, 4, Tavistock-square, London, W.C.

* * *

Just as we go to press we hear the announcement of the death of the Pope. This week we can only express our deep and respectful sympathy with the great Church throughout the world who looked up to him as the chief shepherd of souls. Pius X. had no extraordinary gifts. He will not rank with men of political genius like Gregory VII. or Innocent III., or even with his immediate predecessors. He was a man of deep and earnest piety, who was exalted by the exigencies of the moment to a great position which he was not specially marked out to fill. His policy towards the modernists, while it revealed a capacity for moral passion on behalf of the integrity of the faith, was the outcome of a mind cast on narrow and unimaginative lines. It is possible that the election of his successor may be the occasion for diplomatic intrigue on the part of Austria, but it will be of no avail, for the days of the political importance of the papacy are gone. The only method by which it can exercise a powerful influence in the present struggle is by asserting its spiritual hegemony over its warring children and so leading them back into the paths of peace.

THE SOUL OF THE NATION.

—*—

No one can doubt the seriousness of purpose which animates the people of these islands. It has dissolved the spirit of faction, and hushed party quarrels, and made many controversies, over which we grew hot and eager in more tranquil days, seem remote and unreal. There has been the strong note of religion through it all. It has not been merely the sense of common danger and the kindling power of common ambitions which have united us. It is faith in God and the desire to bear ourselves worthily as the servants of His will, which have been at work in our hearts. The words, "Quit you like men, be strong," have come to us as a divine command. The soul of the nation has been revealed. Loyalty to it has become our greatest good, the support which it gives us in moments of weakness or personal anxiety our surest refuge. All that is lonely and limited, born of self and ending in self in thought and action, is lost in the larger flow of the common life. We are nearer to our fellows, and through fellowship nearer to God than we have ever been before.

The Soul of the Nation! It is no dim abstraction, but as real as ourselves, because it is a sacred and enduring part of our own life. What has created it? How in these days of trial and warfare can it be sustained? All our past has gone to the making of it, days of triumph and days of misfortune; sufferings patiently borne and joys unselfishly shared; the spirit of adventure, and the call of the sea; the discipline of common life in schools and trade unions and public affairs; the long struggle for freedom; the growing feeling of honour for all men; the life of parents and children in the home; our domestic pieties, often neglected, but never quite forgotten; the Church of CHRIST and its message; the fellowship of public worship, and the consecration of common ideals; the Bible, whose words of hope and trust blend with our most sacred affections for the living and the dead. And in and through all

these things, using them for purposes which often run far beyond our human sight, the Spirit of the living God. This is the Soul of the Nation, built up through the long generations of things which we must hold and use together, if we are to possess them at all.

What have we done to foster and sustain it? Hitherto, perhaps, very little with conscious and deliberate aim, though every unselfish purpose of our lives, each moment of self-surrender to the highest, goes to enrich the common weal. But now all high and generous purposes have leapt to the front. We feel the joy of service in our blood. A fine recklessness about our private concerns has taken possession of our hearts. We want to do something, no matter how humble it may be, for our country. In a flash of conviction it has come home to us what England has done for us. "What can I do for England?"

England, my mother,
Wardress of waters,
Builder of peoples,
Maker of men.

In the midst of all this eager desire to be up and doing, to help somebody in some way, let us be careful not to lose our sense of proportion, and with it our perception of the deeper needs of men. Everything which is of real service to the higher life of the people is wanted at the present time. What shall it profit us if we gain brilliant victories, and restore the wounded to health, if we lose our soul? Whatever happens, we have to go through days of possible humiliation with a good courage, and to come out of the struggle at the end with our ideals untarnished and our spiritual energies braced for fresh conflicts. Here the churches have an urgent duty. No doubt they will at once place all the resources of their organised philanthropy and their intimate knowledge of the homes of the people at the service of poverty and suffering. But they have something else to do as well. The soul of the nation is looking to them for help. The fires of love must be replenished day by day. Behind the quiet demeanour of our people and their eagerness to help is the heart's confidence in God, and unless it is renewed continually all that depends upon it may wither and disappear. It is accordingly of the utmost importance that the churches should not be allowed to suffer in any way which will impair their efficiency for spiritual service. Probably they will suffer, many of them severely, in finance. They

may also find themselves compelled, by a sense of the urgency of deeper needs around them, to simplify or abandon some of their usual activities. But whatever happens let them give themselves with the joy of complete self-abandonment to their supreme work, the worship of God, the discipline of conscience, and the prophetic word of righteousness, which are themselves action, for they are the source from which all noble action flows.

To the pastors of CHRIST's flock in particular a unique opportunity has come. If they are to be worthy of it, all weakness of will and wavering of purpose must be cast aside. Many men have sighed for a ministry harder in its dedication, more apostolic in its simplicity, with a stronger sense of urgent spiritual claims, than has seemed possible to them amid the conventional standards of the modern world. Suddenly all these things have come to them without their going forth to seek them. Does the moment of testing and decision find them ready, every man at his post, diligent and alert as an officer on active service? We doubt not that many men who have been slack will be slack no more; that others who have thought too much of their own comfort or ambition will crush these things beneath their feet. As preachers, let them forsake the arts of self-conscious cleverness and the taste for smart novelties which have been the ruin of much modern preaching, and appeal in simple language to the hearts of men out of the unsearchable riches of Christian experience. As pastors, let them visit diligently the homes of their people, chosen messengers of sympathy, wise counsel and consolation, speaking good tidings of good things while all the world rings with the discords of war.

A short time ago many able men were inclined to regard the Christian ministry as a calling which had exhausted its power for good. Does anyone with deep insight into the issues of our time feel that now? Is it possible in this mood of sober feeling and stern resolution to speak lightly of what religion has done for our people in the past, or to despise the still greater things which it is capable of doing for them in the future, if through this fiery trial they remain loyal to the claims of brotherhood and just judgment and generous feeling, and the love and worship of Almighty God?

Here, at any rate, are some very practical ways in which our influence, our teaching, and our prayers can help the soul of the nation.

Good Thoughts for Evil Times.

—*—*—

I WILL make mention of the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses.

For he said, Surely they are my people, children that will not deal falsely: so he was their Saviour.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.—*Isaiah lxi. 7-9.*

BE inspired with the belief that life is a great and noble calling, not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny.—GLADSTONE.

O LORD, my God! the amazing horrors of darkness were gathered round me, and covered me all over, and I saw no way to go forth; I felt the depth and extent of the misery of my fellow-creatures separated from the Divine harmony, and it was heavier than I could bear, and I was crushed down under it; I lifted up my hand, I stretched out my arm, but there was none to help me; I looked round about, and was amazed. In the depths of misery, O Lord, I remembered that Thou art omnipotent; that I had called Thee Father; and I felt that I loved Thee, and I was made quiet in my will, and I waited for deliverance from Thee. Thou hadst pity upon me, when no man could help me; I saw that meekness under suffering was showed to us in the most affecting example of Thy Son, and Thou taughtest me to follow Him, and I said, "Thy will, O Father, be done."

JOHN WOOLMAN.

GENTLENESS, Virtue, Wisdom, and Endurance—

These are the seals of that most firm assurance

Which bars the pit over Destruction's strength;

And, if with infirm hand, Eternity, Mother of many acts and hours, should free

The serpent that would clasp her with his length;

These are the spells by which to reassume
An empire o'er the disentangled doom.

To suffer woes which hope thinks infinite;
To forgive wrongs darker than death or night;

To defy Power which seems omnipotent;
To love, and bear; to hope till Hope creates

From its own wreck the thing it contemplates;

Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great, and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory!

SHELLEY.

FLORENCE NIGHTINGALE.

WHENE'ER a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise,
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honour to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.

Thus thought I, as by night I read
Of the great army of the dead,
The trenches cold and damp,
The starved and frozen camp.

The wounded from the battle-plain,
In dreary hospitals of pain,
The cheerless corridors,
The cold and stony floors.

Lo! in that house of misery
A Lady with a Lamp I see
Pass through the glimmering gloom,
And flit from room to room.

And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow, as it falls
Upon the darkening walls.

As if a door in heaven should be
Opened, and then closed suddenly,
The vision came and went,
The light shone and was spent.

On England's annals, through the long
Hereafter of her speech and song,
That light its rays shall cast
From portals of the past.

A Lady with a Lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.

LONGFELLOW.

LET us pray for the help and guidance
of God in this time of trouble.

Let us pray for those to whom is committed the government of the nation,

that they may act with wisdom and courage.

Let us pray for the sailors and soldiers of the King.

Let us pray for the sick and wounded, whether our own or of the enemy; and let us commend to the mercy of God those who fall in the service of their country.

Let us pray that peace may be restored, and that the issues of the war may be over-ruled for the glory of God and the enlargement of his kingdom.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and merciful God, who art the strength of the weak, the refreshment of the weary, the comfort of the sad, the help of the tempted, the life of the dying, the God of patience and all consolation; thou knowest the inner weakness of our nature, how we tremble and quiver before pain, and cannot bear the cross without thy divine help and support. Help us, then, O eternal and pitying God, to possess our souls in patience, to maintain unshaken hope in thee, to keep the childlike trust which feels a Father's heart beneath the cross. So shall we be strengthened with power according to thy glorious might, in all patience and long-suffering; we shall be enabled to endure pain and temptation, and, in the very depth of our suffering, to praise thee with a joyful heart. *Amen.*

THE EUROPEAN CRISIS.

A MESSAGE TO OUR PEOPLE.

IN this hour of terrible trial for the nations of Europe we shall do well to encourage and strengthen one another in cleaving to that which is good. Two great temptations beset us: one, to lose the higher spirit in anger, not altogether unrighteous anger, against those who have dragged the nations into this fearful calamity, and in bitter feelings towards those who are now our enemies; the other to lose faith in the eternal supremacy of Justice and Love, when we think of millions of men who have no grudge against one another being driven to

mutual carnage by small groups of statesmen.

In regard to the first, let us remember that anger cannot judge justly, and the time for judgment is not yet. The Christian law of love extends to enemies—a height which it is very hard to reach; but we can slay the enemy in our own hearts through prayer, and preserve a holy calm, which may shed its healing influence when the time comes.

The temptation to despair may be diminished if we remember the signs of degeneracy which have made many of us anxious during recent years, and reflect that some great shock may have been needed to teach us that life is more than ease and pleasure, and consists not in the abundance of the things that we possess. We have often asked ourselves how much Christianity was left in so-called Christendom, and when the politicians of the world would have any faith in the Christ whom they professed to worship. As in the evil days when the light of Christianity first rose upon the world, may we not hope that, when these horrors are past, there will be a new coming of the Son of Man, seen in the advent of a true Kingdom of Humanity, when the nations will recognise that all are children of God, and those who are appointed to rule will feel the solemnity of their high calling as servants of the Prince of Peace?

It is for us to watch and pray and labour for the coming of that time, and to cherish in ourselves that Holy Spirit without which all is war and confusion. When Europe has been deluged with blood, some sort of settlement must come, and the voice of reason and justice be listened to if only owing to the exhaustion of evil passion. Then let us be ready to help in reconstituting society on a more Christian basis, and providing some more powerful and united expression of the sense of brotherhood, so that the masses of the people may be able to assert the higher will and never again be the helpless slaves of violence and greed. Let the Lord's Prayer, so often uttered, become the real burden of our hearts, and with a depth of meaning unfelt before let us pray that God's Kingdom may come, and his Will be done on earth, and that we may have grace to forgive as we have been forgiven.

No words are needed to urge each and all to do what in them lies to serve their country in the present crisis; for charity and duty are living and active among us, and will not fail us in the day of need. May God send us a more exalted faith, and a love which is constant, even unto death.

J. F. L. BRUNNER,

President of the British and Foreign Unitarian Association.

HUGH R. RATHBONE,

President of the National Triennial Conference.

ION PRITCHARD,

President of the Sunday School Association.

[Copies of this message for free distribution may be obtained from the Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, London, W.C.]

OUR FIRST DUTY.

THE outbreak of the appalling war in which Europe is now engaged came upon many people with a shock so sudden and violent that their faith reeled and their trust was well-nigh gone. The magnitude of the horror bewilders us and begets needless doubts and illusions. For those who believe in the Divine Immanence, it is a hideous thought that the energies of the Eternal are employed for mutual slaughter, and that the shot and shell which mow down the ranks of advancing combatants move by the same force as that which ripened the corn in the fields round Liège, now devastated and desolate. But, though the scale of this war transcends all the conflicts of history, it is not morally worse because of its size. Evil is not a greater violation of God's Rule because there is more of it. Our quantitative estimates mislead us; and we think that because of the exceptional agony involved some act of the Father should have arrested the doers of the wrong ere it was too late. But the problem is just as serious in the case of a street brawl, or any one of the multitudinous forms of daily sinfulness from heart to heart. Wherever Self and God come into collision, the whole question of the Moral Order of the world at once confronts us; and those who have learned the meaning of fall and forgiveness, of recovery and restoration, know that even this dire struggle may not be too great a price to pay for the regeneration of nations.

For that is the real goal. We ourselves have hushed our party strife, and none is for a faction, but all are for the state. It is the same everywhere. In each country that is engaged what provision is made for the relief of suffering, for injured combatants, and poverty-stricken homes! That is everywhere recognised as the first duty of those who do not fight, and the thousand beneficent activities called forth in this land have innumerable counterparts abroad. There is a foundation of sympathy on which the wounded sense of national brotherhood may rest and regain its strength. As we take up our share in these ministrations, let us also prepare ourselves for the labours and burdens of the future. This war, if the masses engaged in it will but have it so, should be the last which will be allowed to drench Europe with blood. No peace will be worth having which does not bring with it that security. But such a peace will require the concentration of all the moral forces now scattered among the contending nations. To organise them into effective action will need untiring energy; and to prepare for the future modes of preserving international order will demand the continuous thought and goodwill of men of all ranks and conditions. The one thing that Christians cannot do is to abandon the attempt. To pronounce it impossible is to reject all moral authority, to deny God, and let Might rule Right. By the clash of battle unscrupulous military ambitions may be checked, and the voices of the peoples who have no grievances against each other will then make them-

selves heard. Let us be ready to seize the first opportunity to bring the Powers to listen to the cry "Lay down your arms."

J. ESTLIN CARPENTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

IN WAR TIME.

SIR,—May I express my gratitude for the brave stand taken by THE INQUIRER in the cause of peace, and especially for the profoundly Christian spirit which inspires the message to your readers in the issue of August 8? In such an hour we need the strength of conscious communion with fellow-workers and fellow-seekers; you must have helped many to feel that they did not struggle alone, but are members of a great company following the same Master, and seeking the same goal.

Even now the darkness is broken by rays of light. People seem to realise, as never before at the outset of a great war, how terrible and hateful a thing war is. The whole nation has been solemnised by the thought. Even our public prayers in war-time have become more Christian, remembering before God those against whom our arms are raised, less selfish and exclusive in our claims; in private, and sometimes in public too, many a prayer has gone up in which the contending nationalities have been already brought near and reconciled in the light of the enduring love of God.

The national need has evoked a noble outpouring of unselfish sacrifice, in which rich and poor alike have joined, social differences have sunk into oblivion, and a real sense of comradeship has sprung into being, which shows that beneath the surface of our national life there was latent a deep sense of brotherhood and high capacity for unselfish service.

Upon such a foundation may not a more Christian civilisation be built than that which made this world-war possible? Let the lovers of peace link themselves up with this great band of workers for the common good, so that we may not only help to heal the wounds of war, but prepare ourselves as nations for a better way of life.—Yours, &c.,

T. EDMUND HARVEY.

August 15, 1914.

HOSPITALITY FOR FOREIGNERS.

SIR,—Mr. Tarrant's generous and timely plea for toleration to Germans in our midst leads me to ask your readers for assistance—in the way of offers of hospitality—for Germans and Austrians, especially for educated women and girls who, owing to this ghastly war, are obliged to remain in this country, but are without means and without protection. The Society of Friends has initiated an emergency committee for looking after such women,

and Lady Courtney of Penwith and other well-known people are lending valuable assistance, whilst the Archbishop of Canterbury, among others, and the Home Office have assured us of their sympathy and goodwill.

Officers of help should be sent to Mrs. Thomas, at 169, St. Stephen's House, Westminster.—Yours, &c.,

CHARLES WEISS.

Crofthaven, Rickmansworth, Herts.

August 19, 1914.

EVENING SCHOOLS AND THE WAR.

SIR,—In time of peace Education Authorities at this period of the year arrange finally the winter session of evening schools and classes. I am desired to urge that in time of war this work should have a larger extension, with curriculum, fees, and conditions relaxed where necessary. Young people will take life more seriously this winter. Evening amusements will disappear. Home will be less attractive in many cases. Many will be unemployed. If half work on half-pay takes the place of dismissals, many more will be only partially employed. This is the opportunity for the school to do good educational work, and to serve the wider need of national distress. Unless required urgently for the army, why should not every school building be open every night, to all who will come, for some educational purpose? The Education Authority has a right to impose that educational test and not to allow the buildings to be appropriated for merely social purposes. The youth of the nation needs them educationally; never more than now. But, at this crisis, the conditions might well be modified, and the curriculum be made comprehensive enough to admit all possible students.—Yours, &c.,

A. J. MUNDELLA.

National Education Association, Carlton House, Westminster, S.W., Aug. 12, 1914.

NATIONAL RESPONSIBILITY.

SIR,—The Rev. Basil Martin has clearly overlooked what is surely obvious in Dr. Martineau's arguments which you quoted. That is, the doctrine of the Divine Sovereignty. Not that arbitrary theory which many heard set forth in the long past, but that the Supreme Will must enforce justice impartially and sustain inviolably fealty to truth in every soul of man. His government eternally insists upon and supports righteousness, and cannot but thwart and punish all wrongdoing of men or nations. Whether that idea is merely Hebrew, or can be traced to Greek and Roman sources as well and easily, is quite unimportant, the fact is the thing, and that in a few short days Britain at home and abroad has been unified as one heart and soul, and with one grand purpose. No hate, no revenge is cherished against Germans as a people, but there has arisen a stern resolve to uphold England's fair fame and name, to show her detestation of infamous proposals, her unswerving attachment to freedom and determination at any cost to redeem her pledges of honour.

This is no war of aggressors, but of self-defence against aggression.—Yours, &c.,

GEORGE WESTBURY.

Littlehampton, Aug. 17, 1914.

REDUCING EXPENDITURE.

SIR,—A correspondent in your issue of to-day expresses the fear that by reducing expenditure well-to-do people will bring hardship to tradespeople and workmen. But is it not obvious that those who spend less on themselves and their own household and give what they thus save either in money or in food and clothing to others who are in greater need, cause quite as much employment as they would if they spent the whole upon themselves? This point is, I think, clear without discussing deeper economic problems of the harmful effects of luxury. The question is likely to be whether some shall have the bare necessities of life or others shall have luxuries.—Yours, &c.,

PRIESTLEY PRIME.

Brighton, August 15, 1914.

WAR DISTRESS AND OUR MISSIONS.

SIR,—Permit me to support the appeal made by the Rev. Gordon Cooper in your columns last week. Through the voluntary and definite visiting of the collectors of our Blackfriars Provident Bank, we reach about 1,550 families every week, and I can assure you that the present distress, even amongst the unemployed, the under-employed, and the dependent wives and children and aged parents of soldiers, sailors, and Territorials, now on active service, is very great indeed. One-third of the members of my minister's class have been called up, and of the remainder, scarcely any but are on half-time employment, and the consequent anxiety and distress, especially with expectant mothers, is keen. Hence I quite agree with Mr. Cooper's statement that our missions are peculiarly able to help, and help effectively, and, above all, swiftly wherever our special funds are augmented for this purpose. Let me assure the charitable-minded that my connection with the Local Distress Committee and with the C.O.S. are definite safeguards against the dangers of over-lapping or abuse. I shall not only be pleased to receive and duly acknowledge gifts of money and clothing and maternity necessities (these last for my wife's distribution), but especially to hear of offers of temporary and supplementary employment for the workless and the worker on short time.—Yours, &c.,

WILLIAM J. PIGGOTT.

Blackfriars Mission, 51 & 53, Stamford-street, S.E., Aug. 18, 1914.

SAINT OR SEER?

SIR,—Mr. Jupp asserts that we never apply the word saint to Jesus. Has he forgotten the closing strain of *The Seat of Authority in Religion*, wherein Dr. Martineau claims that amongst the conspicuously righteous, who are for us the

real angels, Jesus of Nazareth holds the place of Prince of Saints, perfects the pure life and reveals the highest possibilities of the soul? In his *Home Prayers* there is also a reference to Jesus as the "Chief of Saints." Mr. Jupp makes the same assertion with regard to Wordsworth. Has he forgotten the glowing chapter in *Natural Religion*, where Prof. Seeley claims Wordsworth with great fervour as the Saint of the religion of Nature? There are many instances in which Emerson is hailed as the Saint of New England. Being away from my books, I cannot give the exact quotations in the above cases, but anyone can verify the references.

Into the question of "Saint or Seer?" I do not here enter.—Yours, &c.,

FRANK K. FREESTON.

Harrogate, August 11, 1914.

FOR THE CHILDREN.

WHAT CAN CHILDREN DO?

I HAVE been thinking about those bright little gardens that you come across here and there on the District Railway—tunnel-gardens you might call them, only they are found, of course, *between* the tunnels not *in* the tunnels. They are cultivated by the railway-men, who are allowed to plant and sow seeds wherever there is any available space—and sufficient light and air, and although they have many difficulties to contend with—especially when the express trains dash past, causing such a strong wind that the taller flowers are in danger of being mown down like grass—most of them contrive to make their flower-beds a perfect blaze of colour.

Just think what it means to come out into the daylight for a few minutes after rushing along in the dark underground, as you have probably done many a time, and catch sight of stately hollyhocks, orange-coloured marigolds, scarlet geraniums, or trailing nasturtiums with their lovely tints and wonderful leaves, all bathed in the sunshine that streams down between the tall buildings rising like cliffs around them. It is like looking into a kind, smiling face when you are feeling cross and tired—like quenching your thirst at a bubbling spring after a long country walk—like the first day of the holidays when there is nothing to do but play and be merry—like anything delightful, in fact, which comes to you, often unexpectedly, when you are beginning to think that nothing nice will ever happen again. These gardens remind me of a journey I once took along the southern coast of France as far as Genoa. The railway passes through more tunnels than I should care to count at that point, some very long, others quite short—mere gateways in the rock, in fact—and between the tunnels you get exquisite glimpses of the blue sea, blue sky, and distant blue mountains, quaint French or Italian villages nestling under the wooded hills, and roof-gardens gay with vines and all manner of flowers. But that is another story!

Now, if love and care and the desire to brighten the dingiest surroundings can make flowers grow between the two yawning mouths of two black tunnels, surely we might all do a little more to brighten the homes we live in and spread the sunshine of happiness all around us. Very happy homes they are for the most part—and that, you know, is because *somebody* has been anxious to make them so, *somebody* has troubled to think for others, *somebody* has been acting unselfishly day after day, and month after month, and year after year, to keep us properly clothed and fed, and free from any pain that can be prevented. But just now, in spite of all these efforts, none of us are quite as light-hearted and happy as we should like to be. There is a shadow over all the land, and some of us are learning for the first time what it is. It is the shadow of war. Great nations that are called Christian have forgotten the teaching of Jesus, and are fighting each other for their possessions, and the people of England, though they have tried so hard to keep out of the hateful struggle, have felt compelled to take part in it to protect their friends and allies. Nothing that anyone can say can really make us forget this dreadful thing that has happened, or lift the cloud that hangs over the country we love so dearly, as well as over the other countries of Europe. But, however sad we may feel, we who believe in the teaching of Jesus must do our best to keep the flag of peace flying wherever we may be; we must love more and complain less; we must learn to curb our temper, and cease to grumble whenever things go wrong; we must do a hundred things that we have perhaps never done before to show that we still love and serve our Master, who gave his whole life for others.

At a time like this, when everybody should be longing to help the Motherland, it would be unutterably selfish to go about with long faces and useless hands, and there is very much that children can do, as you will soon find out if you really wish to be busy and helpful. But one thing we *must* do—we *must* make up our minds to sow seeds of joy and happiness and goodness wherever we have a chance, instead of adding to the gloom which war always brings with it. That is the only way to make sure that the ugly weeds of unkindness and greediness which really cause war shall not have room to spring up in the world again. Think of those flowers that grow so straight and tall, and array themselves in such lovely colours, on the dingy underground railway, making no complaint, I am sure, because they were not planted in green meadows or fragrant gardens far away in leafy Kent or Sussex. And think of the patient labour of the men who sowed, and planted, and dug, and weeded, and watered—sometimes, too, they have to carry their cans long distances if their plot of ground is far from a station—and all to make a little patch of beauty at the tunnel's mouth! Surely we can do something like that to make England a brighter place to live in during these sad and sorrowful days.

It is not very difficult; it is really the most delightful occupation in the world. But you must give your mind to it, and

remember that whatever misery there is in the world, and however cruelly men may misunderstand and hurt each other, God is above all just as the sun still shines in heaven, and *God is love*. One day, when everybody is less selfish, and the nations grow wiser, we shall be able to realise this better, and then that Kingdom will come which we pray for daily when we repeat the Lord's Prayer—the Kingdom of which Jesus dreamed when he taught us to be gentle, and merciful, and forgiving, and kind, and to behave to each other like brothers and sisters who have the same heavenly Father. But this *cannot* be unless we do something to help. You might just as well expect the choicest roses to grow on some wild common which is left uncared for and untended from one year's end to another. The world will never be full of love until we make it so, and that is why, like the railway-men, we must think about things that are beautiful in the midst of things that are ugly. And as soon as we begin to think about them we shall long to bring them into existence, just as the artist longs to set down on canvas the lovely visions he has seen with the inward eye, or the musician longs to put down on paper in curious signs that may yet be read perfectly by others, the melodies that his spirit hears when nobody else catches a sound. Let us give honour to those who are willing to *die* for their country, but let us also show that others can achieve quite as much who *live* for their country, doing the work that has been given them to do, and helping everybody with bright smiles and loving deeds that shall spring up like flowers, and make our land once more a happy place when the dark shadows pass away.

L. G. A.

MEETINGS AND GENERAL NEWS.

DR. CLIFFORD ON THE WAR.

To all who heard Dr. Clifford preach last Sunday morning at Westbourne Park Chapel the occasion will ever be a memorable one. The congregation—as in most of the churches—was unusually large for August, but over it hung the shadow of a great dread which is still numbing the heart of Europe. For all we knew, the great armies which had been drawing nearer and nearer to each other for days on the frontiers of Belgium and France were at their deadly work of mutual destruction even as we assembled together for worship, and we were scarcely in the mood to rejoice and give thanks. Yet the service opened with a triumphant outburst of praise as all rose to their feet and sang the Doxology, led by Dr. Clifford. It was an inspiring experience, a direct challenge to the faith that grows nerveless and weak so quickly in times of great affliction, and some, at least, who shared in it realised as they had never done before that though nation should rise against nation till all the world is whelmed in ruin, the Lord omnipotent reigneth, the Eternal abideth for ever.

Trust in God and absolute fearlessness in the face of doubts that assail our inward peace was the dominant note throughout the service, and it was characteristic of Dr. Clifford, who has led his followers for so many years on a great crusade against the forces of evil, and confronts them dauntlessly like a happy warrior still, that he should utter a rallying call when we needed more than anything else to be strengthened and uplifted in spirit. Few of those present will ever forget the touching directness and poignancy of the long and beautiful prayer, broken by heavy pauses when the emotional tension became almost unbearable, or his restrained references to the momentous events which in two short weeks have shattered the hopes of pacifists and reformers all over the world. But it was not, said Dr. Clifford, a time for utter despondency, in spite of the anguish and horror which we should inevitably be called upon to face, and which almost made the heart stand still with fear. Rather it was a time for making anew those tremendous affirmations which the Hebrew prophets, as well as Jesus, our Master, had always made when the shadows were darkest and the nations in peril. He reminded us, by quotations from Isaiah, Habakkuk, Hosea and the Psalms, which seemed strangely appropriate at the present crisis, of the heroic temper with which these men faced every disaster that could menace a sorely tried people, even the consciousness of their own folly, sustained as they were by a sense of the glory and power of God which nothing could shake. He was their fortress and defence. The deeper their sorrow, the more terrible their foes, the more steadfast was their faith in Him who had guided their fathers in unknown ways, and would, they were confident, bring them out of all their troubles. They expressed this central reality of their lives in many ways; they dwelt lovingly upon it, and were manifestly strengthened and supported by it. "The Lord is my light and my salvation; whom shall I fear?" said the Psalmist. "The Lord is the strength of my life; of whom shall I be afraid?"

These triumphant words, and, indeed, the whole of the 27th Psalm, were the theme of the discourse, and Dr. Clifford returned again and again to the supreme fact of the power and might of God, which, he said, he was convinced people were rediscovering in these dark and terrible days. He felt that one of the greatest results of the calamity that had befallen the nations, and well-nigh broken the hearts of all who were striving to uphold the cause of peace, would be that the people would turn again to God. There were signs of it already—signs, too, that the work of those who had been labouring to educate public opinion on the ideal side had not laboured in vain. The sense of national responsibility had deepened considerably since the time of the South African war; our poets were not so flamboyant in these days as they had been then; the Jingoistic element no longer predominated in the country, and the hatred of war had grown so intense that nothing but the obligations of honour could have forced England into it. Yes, though we were plunged into a terrible struggle, the outcome of which no man

could foretell, *war was passing*; and when the nations emerged from this conflict it would be with a clearer conception of the rights of mankind and the principles which should govern international relationships. They must reaffirm their faith; and though they could not always remain on the heights of exaltation, even through their supplications they would find strength. "Hide not thy face from me. Put not thy servant away in anger. . . Cut me not off, neither forsake me, O God of my salvation," was the cry of a man sinking under the oppression of a great despair; but out of that abyss he could rise with new courage, and proclaim, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." With such faith in God, though our way was as yet dark before us, we, too, must believe that we should once again see the goodness of the Lord in the land of the living.

WORK AND WORSHIP IN WAR TIME.

(FROM A CORRESPONDENT.)

Sunday, August 9, will live in the memory of many as a day which revealed the religious fervour dormant in the heart of the nation—a day when mere conventionality no longer held sway, and men and women went to church and chapel, not to criticise or to conform, but to pray. It was not my lot to attend any of the great cathedrals or churches, no stately ritual or glorious music helped my devotions; indeed, I entered no "place of worship" in the ordinary sense of the word. Yet the brief half-hour's service in which I was privileged to take part is one which I shall never forget, for it was wholly unique, and gripped the living forces of this, England's supreme hour, as few others had the opportunity of doing.

We have all been interested lately in the appearance of the new £1 notes which the Government have issued to relieve the pressure on the gold supply of this country in war time. We were glad enough to have them when they came, though some have been graceless enough to criticise them as inartistic productions, bearing a strong resemblance to lottery tickets! Few of the general public probably realise what a vast amount of work they have entailed, or how lengthy and complicated is the process by which they are produced. The preparation of the design, the arrangements for printing and distribution, have meant a great deal of time and labour to many high officials, who have worked night and day in order that the public might have them in their hands at the earliest possible moment, and on the Sunday humbler toilers had, in addition, to forego their weekly rest. All day on the premises of Messrs. Waterlow Bros. & Layton the presses were busy as usual, and men and women were working cheerfully and uncomplainingly, serving their country just as truly as their friends and relatives who had gone to the front on active service.

And that is how I come to have before me a paper bearing the address, "Broken

Wharf, Upper Thames-street, London, E.C." We had come through a strange London to be present at this service, so thoughtfully arranged by the firm responsible for printing the new notes—a London where the War Office, the Admiralty, and H.M. Stationery Office were full of busy workers. At the last-named all was stir and commotion outside, the yard full of wagons being loaded, and inside piles and piles of stationery, typewriters, duplicators, &c., packed ready for despatching to our soldiers.

About 12.30 we arrived at Messrs. Waterlow's factory. Here, again, there was no Sabbath stillness. But, thanks to the kind thought of the employers, in the midst of work there was to be worship—a thought which was appreciated to the full by those concerned. We mounted in the big, bare lift to the folding room, a large, airy place filled with sunlight and looking on to the river. Seated on benches as at their work were nearly 300 employees, men and women. The girls had obviously donned their Sunday best. I was struck by their neat and well-cared-for appearance, but one of the staff, who evidently took an enormous pride in them, apologised for their smartness. "They look ever so much nicer in their everyday clothes!" he said. A small table draped with the Union Jack served as reading desk for Canon Newbolt, who was to take the service. As he came in all rose, and we sang "O God, our help in ages past." Everyone joined in very heartily, and quite a large volume of sound was produced, the earnestness and reverence of the whole congregation being most noticeable. Then we had a shortened Litany, the Lord's Prayer, one or two Collects, "Through all the changing scenes of life," a short and earnest sermon, and finished with the National Anthem, followed by the Blessing.

It was all very simple, and very quickly over. But it seemed to me, as I mingled with the little group of officials and their families after we had dispersed, and left the workers to their toil, as if a sanctifying touch had been laid upon this bit of self-sacrificing work for King and country. For it had been consecrated, not only with the influences of organised religion, but was permeated through and through with something more precious still—with that spirit of trust and affection between employer and employed, which, if it were only more widespread, would do more to solve our industrial problems than the most elaborate schemes of social and economic reform.

INTERNATIONAL GOOD TEMPLAR CONGRESS.

THE MEETING AT CHRISTIANIA.

THE outbreak of war had a curious effect on the International Good Templar Conference which was held for several days in the Parliament House at Christiania, when representatives attended from all divisions of the globe. The Parliament had voted 10,000 crowns towards the expenses of the receptions—the main reception being at the University Hall, where the President of the Storthing

occupied the chair, supported by King Haakon, and gave an address of welcome.

A few days later, while they were deliberating in fraternal fellowship, telegrams from Germany, France, &c., to various delegates demanded their return to take part under the rival flags of the countries on the verge of conflict, whereupon the German delegates moved the lodge be closed. An American Senator protested against the Conference being stampeded owing to differences between two countries only, seeing that 46 countries were represented. The body declined to adjourn. It was expected that the Germans would resent this refusal, but their leader, Herr Herman Blume—a veteran Customs official recently decorated by the Kaiser—so genially conceded the right of the body to continue, and so feelingly bade them farewell, that the assembly spontaneously rose, and, led by Anglo-Saxons from four continents, sang "God be with you till we meet again"—and a special prayer by the Chaplain concluded an emotional sitting.

When a few more days had passed, and the spread of the war demanded that Danish and Dutch, and Swedish and Swiss should also depart, the situation forced a prompt closure of the Session, which referred unfinished business to the International Executive Committee—to which the Congress elected Ald. Malins, of Birmingham, a life member, in recognition of his fifty years' International work. The other executive officers are:—Ed. Wavinsky, M.P., Stockholm; Hon. G. Cotterell, Seattle, U.S.A.; Prof. L. O. Jensen, Bergen; J. W. Hopkins, Gloucester; Guy Hayler, London; T. Honeyman, Glasgow; and Herman Blume, Hamburg.

The body adjourned, to hold its next Triennial Session in Minneapolis, U.S.A., but soon after closing the British delegates learned that their Government was also at war and their return from Christiania to Hull was blocked. For a week the Wilson liner had steam up, but had to abandon the voyage for fear of encountering German war ships or floating mines. The British and Norwegian Governments therefore arranged to send them across the snow-clad mountain railway through Finse (where Shackleton recently tested his Antarctic equipment) to Bergen, where the Norwegian s.s. *Haakon* took them aboard and safely landed them at Newcastle. Those American delegates who had arranged to tour the British Isles before returning had to forego the tour and embark on a Scandinavian vessel for New York direct.

On the Norwegian Army mobilising, King Haakon, on August 4, issued a proclamation closing all breweries and distilleries by prohibiting the conversion of any grain or potatoes into spirits or beer during the war. It also forbade all wholesale or retail sale of spirits, but allowed the existing stock of beer to be sold. One result is that the Christiania Liquor Samlag has closed many of its drink shops and released 150 of its public-house managers, &c., from work. The Norwegian newspapers report that the brewers and distillers are to hand over their stocks of grain at cost price to the Government as food for the people.

HUNGARIANS IN ENGLAND.

THE Rev. F. Hankinson has been most assiduous in his efforts to look after the few Hungarian Unitarians who are known to be stranded in England. He visited the Embassy and Consulate again and again in order to discover what to do and how to proceed. Through the courtesy of the Austrian Ambassador, now on his way home, letters have been forwarded to Bishop Ferencz, Professor Boros, and others, telling them that Hungarian Unitarians compelled to remain in England will be looked after if in need, and employment found for them through Essex Hall until the war is over, or they are able to return to Hungary. The hope was expressed in the letter to Bishop Ferencz that the ties of a common religious faith and long-established friendship will hold both peoples together in the bonds of sympathy in this time of terrible conflict. The declaration of war against Austria prevented quite a number of Hungarians from returning home after arrangements had been made. Mr. Weress, son of a leading Unitarian family, was stopped at Folkestone, and detained at a concentration camp as a prisoner of war. On giving the necessary undertakings, he was, however, set free, and allowed to accompany Mr. Hankinson back to London. Miss Boros is the welcome guest of two or three Unitarian families. Mr. Alexis Kish, the Hungarian student, will remain at Manchester College, Oxford.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Auckland, New Zealand.—News comes this week of the safe arrival of the Rev. W. E. Williams, with his wife and baby, early in June. The voyage was a pleasant one on the whole, though some wintry weather was met toward the end. At the opening services, June 7, the attendance was "good" in the morning and "splendid" in the evening, when the chapel was quite filled. The evening congregations are always the larger, and have averaged from 240 to 250 since Mr. Williams arrived. There appears to be every prospect of happy and fruitful work before him.

Dundee.—On Sunday, August 9, the following resolution was passed unanimously by the congregation meeting in the Foresters' Hall, Dundee:—"The Free Religious Movement of Dundee, in meeting assembled, records the fervent prayer that the war struggle in Europe may be the death throes of military imperialism and feudal ascendancy, and extends sympathy to the peoples whose homes and countries are being desolated."

Stockton-on-Tees.—By the death of Mrs. W. J. Watson, on July 28, the Stockton-on-Tees Unitarian Church has lost a splendid worker and the members a true friend. She had won their love and esteem by her noble and generous character and the kindly courtesy she extended to all. Mrs. Watson was a member of the Clephan family, which has been associated with the work of the church for three generations.

NOTES AND JOTTINGS.

A SLUMP IN BOOKSELLING.

One of the signs of the financial anxiety which broods over life in our great cities is the deserted appearance of the booksellers' shops in London. Everywhere there is the same story that no one is buying books at present. A brisk trade is being done in war maps, but the percentage of profit cannot be large, and there are also inquiries for books dealing with military, social, and economic problems in France, Russia, Austria, and Germany. The *Times* Literary Supplement has done its best to create a boom in literature of this kind by giving an admirably arranged list of books suitable for the present crisis, but meanwhile the booksellers' shelves remain loaded with publications which will be as good as dead stock in a few weeks' time, and the prospects of the autumn publishing season depend entirely upon the fortunes of war.

THE CALL OF THE HOMELAND.

There are a few books which belong to the ideal side of literature and yet have a special quality about them which makes them suitable for our present mood. Last week we called attention to Canon Grane's "The Passing of War," which is calculated to keep attention fixed upon many of the moral factors which are obscured in the heat of the present trouble. To-day we should like to mention an anthology of English verse which has recently come into our hands. "The Call of the Homeland" has been selected and arranged by Dr. R. P. Scott and Miss Katharine T. Wallas. It contains a most delightful collection of patriotic verse, using the word patriotic not in the martial sense, but as an inclusive term for everything that wins our affection in English scenes, English home life, and English character and ideals. We are glad, however, to notice that Ireland and Scotland are by no means ignored. In addition to many familiar pieces it contains a large number of poems by modern writers. We can commend the book heartily to any of our readers who want to refresh themselves with beautiful literature, and to find rest of thought and imagination in Wordsworth, Shelley, and many another singer after the glaring headlines of the newspapers. The book is published by Messrs. Blackie & Son and costs 4s. 6d. net, or it may be had in a school edition in two volumes.

THE LATE BARONESS VON SUTTNER.

The death of the Baroness Von Suttner, whose anguish of mind would have been very great had she lived to see the beginning of the present European war, is still fresh in our memory, and the following passage from an article by Mr. Edwin D. Mead in the memorial number of *Friedenswaite*, the German peace journal with which she was associated, will be read with mingled feelings by many who shared

her ideals. The Baroness Von Suttner, says Mr. Mead, "was seldom deceived, she never lacked courage, she was in high degree magnanimous, most generous toward her fellow-workers, and her confidence in the triumph of our great cause, was complete and inspiring. History will pronounce it the greatest cause of the age, and will pronounce her one of its most impressive and memorable figures. In the midst of a life and social circumstances filled with every temptation to admire the military system and compromise with war, she penetrated their masks and threw her whole strong life and brilliant powers against the evil, in the prophetic service of a better era for mankind. That vision and that service made her great; and we in America rejoice that her noble service was rendered not only in her own Europe but also in our great republic, and that we still hear ringing in our ears her high call to the United States for strong leadership in the holy war for a united world."

LOYAL INDIANS.

A committee of Indians resident in London, with Mr. Gandhi at their head, has sent a communication with 50 names appended to the Under-Secretary of State for India, offering the services of the signatories in the present crisis to the authorities. "We would respectfully emphasise," the communication states, "the fact that the one dominant idea guiding us is that of rendering such humble assistance as we may be considered capable of performing, as an earnest of our desire to share the responsibilities of membership of this great Empire, if we would share its privileges." Some of the signatories are already doing work in connection with organisations that are rendering assistance, and it is believed that as the news of their activity permeates the Indian community, if their offer is accepted, more volunteers will come forward.

HORSES IN WARFARE.

It will be a little comfort to those who grieve for the sufferings of the horses, which add to the horrors of the battlefield, to know that each Army veterinary

surgeon is supplied with a pocket instrument for immediately putting an end to the agony of those which are badly wounded. It is difficult to arouse interest in the question of the treatment of horses in warfare when war has actually started, as Mr. Ernest Bell reminds us in a leaflet published by the Animals' Friend Society, for then it is too late to take the practical steps necessary to bring about any reforms, however desirable they may be. Until the Powers widen the terms of the Geneva Convention so as to protect the veterinary surgeon, the horse ambulance, and such voluntary aid societies as may be duly recognised and authorised by the Governments, the most we can hope is that the pocket instrument above mentioned will be frequently used, and that as many horses will be put out of their misery as possible.

EARLIER CLOSING OF PUBLIC-HOUSES.

Speaking in the House of Commons during the debate on the adjournment, Sir Alfred Mond urged upon the Government the question of the earlier closing of public-houses during the present war crisis. There was, he said, a unanimous opinion in a large number of districts that the public-houses might with advantage be closed at 7 o'clock. One reason was for purposes of economy, and, secondly, it would be an advisable step having regard to the large body of people there was bound to be in the country out of employment, and who might become unmanageable under the influence of liquor. If the Government, by means of a short Bill, could curtail the hours during which public-houses remained open it would, he said, be generally welcomed by all classes during the great crisis. Mr. Dickinson asked whether the Home Secretary would use what powers he had to refuse facilities for the sale of intoxicating liquors during the war by limiting the number of hours and the places where it could be sold. Mr. McKenna, in replying, said he had no such power. This was a matter for the local justices, who had power to reduce the hours if they were satisfied that there was any disturbance or prospect of disturbance. He had no doubt they would use their power if the occasion should arise.



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August 22.

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August 22.

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August 15.

Our Duty to the State. By Dr. L. P.
JACKS. August 15.

Objections to Christianity Considered.
By Dr. JAMES DRUMMOND. August 8.

**The International Peace Conference at
Constance.** August 8.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 30.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. G. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11 and 6.30, Mr. E. CAPLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. H. CROOK, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Mr. H. G. CHANCELLOR, M.P. No evening service during August.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no morning service; 7, Rev. F. HANKINSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7. Closed during August.
 Leytonstone, 632, High-road, 6.30, Mr. J. W. PETERKEN.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road. Closed during August.
 South Norwood League House, 141, Portland-road, 7, Mr. M. HAYLER.
 Stoke Newington Green, 11.15 and 7, Mr. A. SMITH.
 Stratford Unitarian Church, 11 and 6.30, Mr. D. GREENFIELD.
 The Theistic Church, Swallow-street, W. Closed. Services will be resumed on September 13.
 University Hall, Gordon-square, W.C. Closed. Services will be resumed on September 13.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. H. M. LIVEN.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30. Closed during August.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. DAVID DAVIS.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. L. ANDERTON, B.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. T. VAN NESS.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45.
 (STYAL, and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11. Closed during August.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. H. CROOKER.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. T. M. SALMON.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. J. W. LEE.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45, Rev. A. H. DOLPHIN; 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Mr. J. W. JONES, B.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. W. HAWKES.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
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 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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MARRIAGE.

GOADBY—DE ZOUCHE.—On August 25, at the Ancient Chapel of Toxteth, Liverpool, by the Rev. Charles Craddock, assisted by the Rev. Colin Bryan, Frederic Maurice Goadby, Khedivial School of Law, Cairo, to Marie Henriette de Zouche, daughter of the late Dr. de Zouche, and of Mrs. de Zouche, 27, Parkfield-road, Liverpool.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

WE think that it is the duty of every newspaper at the present time to encourage its readers to take long views and to possess their souls in patience. War is a very difficult thing to follow while it is actually in progress. In reading the history of a past campaign we see the long procession of events in their true perspective. Changes of fortune, which at the moment may have seemed like acts of doom, become to the historian little more than subordinate incidents. But it can never be quite the same for people who have to live through a crisis. Our appetite for news, which has been stimulated by our modern worship of speed, and our habit of jumping to swift conclusions, have rather weakened our power of bearing a long strain with equanimity. We doubt whether military opinion expected that the campaign in Belgium would roll up the German army and bring the war to a speedy close. No doubt some arm-chair strategists cherished that hope, and all people of humanitarian feeling must have desired it ardently. The past week has brought its mood of disappointment and the discipline of a deepening anxiety.

* * *

THE hideous facts of war have come appreciably nearer to us during the past few days. To many people it is still a rather anxious spectacle in the newspapers—such is the security of our island home—but it will not be so much longer. We shall soon have the list of the 2,000 killed and wounded in the British force, and there will be mourning in our homes. The flight of a Zeppelin airship over Antwerp scattering death and torture

among innocent people on a dark night is no longer one of the lurid fancies of Mr. Wells. The smiling villages of Belgium, last month the home of peaceful industry and happy mothers and children, now desolate with fire and reeking with the blood of slaughtered men—we know that a few hours' journey would bring us into the midst of this wicked desolation and we should see it with our own eyes. It is beginning to dawn upon us that the same horrors may overwhelm us and those whom we love. It may be unlikely, but it is certainly not impossible. Let there be no foolish boasting, no false security, and above all no weakening fear. "In quietness and in confidence shall be your strength."

* * *

WE want to plead with all the power at our command for help for the Belgian people. They have borne the first savage onslaught of the war, which they did nothing to provoke, in defence of their elementary rights as a nation. They have also by their valiant resistance done much for Europe in its conflict with German militarism. But they have suffered horribly, in ways which beggar description. They may be discouraged, as has been hinted in more than one quarter, because it seems that they have been left to fight alone. We ought to help them without stint, not only when the war is over, but now. The Belgian Embassy has opened a fund for the purpose, and contributions to the Belgian Relief Fund may be sent to 15, West Halkin-street, Belgrave-square, S.W.

* * *

WE are glad to see that a representative English committee has taken in hand the very important work of providing adequately for Belgian refugees. It has the support of the Belgian Minister, and aims at removing helpless Belgian women and children from the theatre of war into safe keeping in England. It asks for offers

of private hospitality, accommodation either as furnished or unfurnished rooms or houses, provisions and help of all kinds, and particularly contributions in cash. Communications should be addressed to the offices of the War Refugees' Committee, General Buildings, Aldwych, W.C. We hope that our readers will feel it a privilege to send help to one of these two funds, and will do it promptly. While we are making careful provision for the wants of our own people in various ways we must not forget the far more tragic needs of those who are suffering from horrors of misery and desolation, which we hope and pray may never touch ourselves.

* * *

WE are sorry to see several newspapers devoting so much attention to what is called the war on German trade. It may easily lead to an ugly form of commercial jingoism. Besides is it not rather premature, while all the issues of war still hang in the balance? We did not go into this war with any thought of material gain for ourselves, and the best minds of the nation are not thinking what they may get out of it either in trade or treasure. While the business of the country is kept running as quietly and steadily as possible the supreme need of the moment is to realise the sacrifices which the war demands from all of us. We may cultivate a commercial mood and repeat "Business as usual" until we almost forget that we are at war at all, and that our whole national existence is still dependent upon the vigilance of our fleet. It is not pleasant dreams of prosperity and captured trade that we must encourage in our young men, but the stern resolve if need be to die for their country.

* * *

ALL the Government departments have been working lately under high pressure, but it is time that some of our political

leaders were detached for another and not less needful form of service. It is not the time for debating all the complicated questions which lie behind the war, but it is the time for plain and heartening statement of the issues which are involved in it for ourselves and the civilisation of Europe. Inflammatory speeches by small men would be worse than useless, but speeches such as Pitt or Gladstone might have made in similar circumstances are greatly needed in order to guide public opinion, to stimulate national enthusiasm and to keep it fixed on high and noble ends. We hope that there will be a vigorous autumn campaign, carried out on the great lines which will do us credit.

* * *

WE must repeat our warning against giving ready credence to many-tongued rumour, especially when it is to the discredit of the enemy. This does not mean, however, that we are to dismiss with a smile of incredulity every atrocious story, because such things cannot happen in modern warfare between civilised nations. Unfortunately, that is not the case. The German campaign seems to have been carried on so far with ruthless severity, and we may expect it to maintain that temper to the end. Apparently anything which can strike terror into the inhabitants of an invaded country is held to be justified by the Prussian military code. A nation which goes to war with a public disavowal of the claims of morality on the lips of its Chancellor and holds the towns of the country it has invaded to ransom, like any mediæval freebooter, is itself chiefly responsible if infamous stories are circulated and believed. Already some dark suspicions have gathered, and we have been forced to remember that the brutal maxim "necessity knows no law" is inconsistent even with the rough chivalry of war.

* * *

It is just here that the seasoned war correspondent may render a signal service to civilisation. After the Balkan War a correspondent of wide experience said to the present writer, "There will be no more war correspondents." Military restrictions have made his work impossible. He deplored it just for this reason: that war was likely to grow more inhuman, more lustful and revolting, when the check of unofficial public opinion was withdrawn. We fear that he was right. The adventurous journalist has taken the place of the accredited correspondent. The former may be admirable for depicting the scene outside the actual theatre of operations, but he is not with the army, and the imperious demand of the modern newspaper for copy gives his work the quality of hasty impressionism instead of the deliberate strength of careful observation and calm judgment.

ON Wednesday evening the Prime Minister announced, with his usual emphatic brevity, that it is not intended to introduce compulsory military service in this country. Various sinister rumours have been flying about, and many men have believed what they wanted to be true. Not that we should shrink even from the terrible burden of conscription if national safety depended upon it. But we do not believe that it does. Our voluntary army has qualities of toughness and disciplined strength which compare favourably with the conscript masses of the Continent. Moreover, our system enables us to maintain the industrial life of the country at a time when it is shattered all over Europe, and this is a great benefit not merely to ourselves but also to the rest of the world. We want to emerge from this war less military than we were. Conscription would go far to cripple our freedom and to put us, like Germany, under the hateful domination of War Lords. But if we are to be saved from this danger there must be voluntary service in the present emergency up to the full limit of what is required.

* * *

It is good news that the Government is taking steps to give fuller powers to the licensing authorities to control public-houses and restrict the hours of sale during the war. We hope that these powers will be used firmly and stringently all over the country. It is not a moment too soon. Already there are signs that public-houses are becoming centres of public excitement and excessive drinking, and the evil will become far worse as unemployment and the anxieties of the war increase. The unworthy device has also been adopted—we hope not extensively—of placarding the public-house with the announcement: "All war telegrams may be seen inside." This kind of bait ought not to be allowed under severe penalties. It is a public misdemeanour of a most glaring kind, which might well be punished after warning with forfeiture of the licence. The man who debauches the people with drink at the present time is an enemy within the gate, quite as menacing as foreign spies.

* * *

MR. WILLIAM ARCHER contributed a sensible article on the contemplated "War on Wagner" to the *Daily News* last week. "For my part," he writes, "I am heart and soul with this war against the incubus of militarism under which Europe has been tossing and gasping for the past half-century. But is a war against militarism a war against German culture? Heaven forbid! And even if it were, what has music—that mysterious transcript of the rhythmic universe and intimation of our kinship to the stars—what has music to do with earthly boundaries and petty

tribal rancours? It is true that some music has, by association, a Chauvinistic tinge. I do not know how far Wagner in his later years may have been caught up in the vortex of German Imperialism. But all his best work, if I am not greatly mistaken, was done before 1870; and it is not to be imagined that the revolutionary of '48 would have any real sympathy with the military tyranny of to-day."

* * *

MR. ARCHER bids us remember that "one day—unless this war be indeed the end of civilisation—we shall be the friends of a purified, ennobled Germany." "Shall we forget," he asks, "because of the misdeeds of a caste of soldier-politicians, all that Germany has given us of great and beautiful in science and scholarship, in poetry and music?" We need hardly add how warmly we sympathise with this plea. At the same time it is a rather saddening reflection that we have to remember so often that Germany gave her best gifts to the world before 1870. Since that time the steady aggression of Chauvinism has crippled the free life of the people, and she has little to show in the higher reaches of literature, in æsthetic creation or spiritual imagination, which has abiding value for mankind.

* * *

PERHAPS the English mind has been a little too much obsessed in recent years by the ideal of German culture. It has almost capitulated to the gospel of pan-Germanism in the sphere of the intellect. For some time, however, there have been signs of a quiet change in our point of view. Many people who nourished their youth on Goethe and Heine have found themselves, they hardly know why, reading German less and French more. German scholarship with its immense labour seemed to have run itself up a *cul-de-sac*. German history had lost its independence and gone into slavery in the house of Cæsar. Just across the Channel was a cultivated nation, which still retained its freedom of mind, its nimbleness for speculation, its intellectual gaiety, its lightness of touch, its humour, its *esprit*. In thinking of the culture of France and trying to measure its value for ourselves we have never to say "before 1870." No, Germany is in no sense the custodian of the world's culture, but only of some of its highly specialised departments. If we had to choose between Germany and France on the ground of general cultivation of mind and intellectual alertness we should vote for France without any hesitation. But we do not for a moment contemplate such a terrible alternative. In the things of the mind we are international, and only a commonwealth of free peoples can be equal to the task of guarding the spiritual treasures of the world.

NATIONAL RESPONSIBILITY

→§←

LONG periods of peace and prosperity tend to exaggerate the strictly individual traits of human character. We cease to be acutely conscious of the links strong as steel which unite us to our fellows. The voices of the past call to us only faintly. Common enterprises seem to us dull and disappointing compared with the freedom and daring of the personal will. We hedge ourselves round with private property. We assert our freedom to think and act as we choose. With a proud sense of independence we renounce every shred of responsibility for the sins and mistakes of other people. We are of course dimly aware all the time that this feeling of isolation is a mirage in the brain. We know, as a matter of theory, that our personal freedom is limited in a thousand ways by the wills of other people. We recognise, as soon as we are challenged on the subject, that the group or nation to which we belong has much to do even with the duties and affections which we label as strictly private. But it is in some moment of national awakening, when safety depends upon common action, that we see this quite clearly, and feel as a matter of experience what BURKE called the mysterious incorporation of the human race.

During the past few weeks many of us have had to submit the creed of individualism to searching tests. We are no longer so confident as we were that its gospel of personal freedom and independence is satisfying and final. Day by day fresh facts have confronted us, with which we never came to such close quarters before. Phrases like national responsibility or the conscience of the community have stared us in the face and assumed a new reality for us. We have felt the common life pulsing in our own life in quiet confidence, in stern resolve, in swift moods of happiness or dejection, in the feeling of dim apprehension which is not concern for our own comfort or safety but for something much greater than ourselves. The position of detached spectators or critics has thus become impossible to us. Let anyone suggest that we may withhold our money or our help, because some one has blundered, and we should spurn the insult from us with indignation. If at the end there is an honourable peace, with ampler security

for freedom and happiness, we shall all be sharers in its privilege and joy. If at any moment there is moral failure, betraying us into acts of national cowardice or dishonour, we shall take the shame of it into our own hearts and feel that we too have sinned. We cannot put these things at a distance from us, even to approve or to condemn them. They are part of ourselves.

What we have just written will indicate the nature of the reply which we should be inclined to make to people who call in question the doctrine of national responsibility at the present moment. The situation, in which a community suddenly finds itself confronted with a decisive issue of right or wrong, is the product of its history. Every force which has played upon it in the past for good or evil has gone to the making of it. It is seldom, if ever, that we can select a small group of politicians or a military clique and plead with justice that they alone are responsible; or that we can disentangle one baneful influence or personality and say, but for that everything would have been different. Let the good man and the lover of peace look into his own heart and confess how often he has failed in faithfulness, how different the world around him might have been, if he and those who are associated with him in the Christian warfare for love and peace had resisted every inclination to take their ease and let things drift. It is a natural instinct which tries to find a scapegoat for the terrible alternative in which we found ourselves, either war or peace with dishonour; but if we want to blame anybody, let us blame ourselves, for we are all part of the national life, and we have helped to make it what it is. Let us also recognise that while the obscure history of a moral situation is a matter of absorbing interest, the supreme thing for a nation as for a man is to decide rightly at the critical moment and, having decided, to go forward resolutely without looking back.

Perhaps some people will condemn this whole line of thought as moral fatalism. But it is nothing of the kind. It is moral experience, just as the words of the prophet, "Our fathers have sinned and are not; and we have borne their iniquities," are moral experience. We do not mean that nations drift into critical positions through the momentum of a past over which they have no control. It is exactly the opposite which we hold to be deeply

true. The critical position is created by all of us. It is so to say the crystallisation of all the spiritual and intellectual forces, which have been brought to play upon national problems and ideals. If these forces had been stronger in one direction or weaker in another then the resulting situation might have been very different. But given a situation for which all of us by the very fact that we are Englishmen are in some degree responsible, the dread decision at all hazards to do what is right does not lie solely with our executive officers or with one party in the state. It is a matter for which in the fullest sense we must all assume national responsibility.

Accordingly the one duty of the moment is to prosecute our decision and everything which is involved in it with the utmost vigour. We deprecate any dissipation of our energies, either in mutual recriminations, or in the rather vain attempt to apportion blame for what some of us may consider to be the mistakes of the past. As one nation we stand, and if need be as one nation we fall. No man liveth to himself, and no man dieth to himself; for we are members one of another. But the time will come, and we must all pray that it may come soon, when we shall have to take in hand the mighty work of social reconstruction. Then with the insight which comes through suffering we shall be able to see how we betrayed the cause of goodness in the past, or lacked the wisdom to withstand the evil things which have crippled the free life of the people. Many things will go down in the great war and will be no more seen; and many better things will emerge if we have faith and energy to will it so. Here the doctrine of national responsibility may be as a staff of strength in the hand of the weakest man. What can he do? He is not a statesman; he is not a thinker; he is not a man of action. He is only an unnoticed unit in the crowd. Few people ask his opinion, fewer still seek his advice. How vain it seems for him to attempt to mould public opinion. It is the world with its menacing bulk which moves him; he has never even dreamed that he can move the world. Let him remember that the blood of the nation flows in his veins, that the soul of the nation is part of his soul. He can be loyal to the best that he knows. He can fight for the highest that he sees. He can feel his dignity as part of England's life, rejoicing in her history, helping her present need and

shaping her future destiny. We shall find salvation in the multitude of righteous men who give themselves in this way for the country's good. They will reject no common burden. They will shirk no ordinary duty. They will refuse the barren tasks of mere criticism and negation. And in all circumstances they will bear themselves with the quiet dignity, which springs from a deep sense of the fulfilment of personal life in the larger life of the nation.

Good Thoughts for Evil Times.

—*—*—

IN quietness and in confidence shall be your strength.—*Isaiah xxx. 15.*

BLESSED be the name of God, for ever and ever; for wisdom and might are his. He changeth the times and the seasons. He giveth wisdom unto the wise, and knowledge to them that have understanding. He revealeth the deep and secret things. He knoweth what is in the darkness; and the light dwelleth with him.—*Daniel ii. 20-22.*

TRUST IN GOD.

It is too easy for all of us to understand how men come to disobey God through sloth and passion; but it is not easy to understand how we come to want consolation through distrust of His goodness, through doubt of His purpose to fulfil the promises of His Spirit in us. We can understand sin better than we can understand distrust, except so far as sin obliterates confidence in God. Temptation may kindle evil passion, and a great sorrow may for a time overflow the soul; but on what grounds shall we explain a lasting want of faith in God's love, or in His great designs for us? And the times are fast passing away in which any of us may yet have the filial privilege of showing our earthly confidence in God: when we enter within the veil we may see face to face. When Thomas laid his hands on the print of the nails he had lost the blessedness of faith, of recognising the Christ by his spiritual signs. And when God to our newborn eyes shall disclose all his ways of love, our first feeling may be the deep shame that we ever could have doubted, as it may add a surpassing joy to heaven itself that whilst clouds and thick darkness were around Him we had never distrusted the purpose of His love.

Surely it is the end of all discipline, of all mysteries, to give us this tried trust in God, to make us children of our Father with the love that casts out fear, so that here on earth we may come to dwell as in the temple of the Almighty's presence, listening for the whispers of the Comforter. Has God not given earnest enough to trust Him for what remains to be fulfilled? In every moment of fresh insight, of shamed thankfulness for newly-discovered mercies, of mystery revealing holy purpose, of love raised from earth to heaven by sorrow and by death—surely, we must put the question to ourselves, "How can we ever be fearful again, or suffer faith to fail?" As often as unexpected peace comes out of darkness, out of the agony of our souls in the times when the light of our life goes out, and we grope alone for God, and the heart becomes more prophetic, memory more quickening than possession, and we know a quiet that passeth understanding, surely, our souls should be looking forwards, gathering strength to meet all terrible experiences that have been to others, and may be to us, necessary parts of our Father's providence. How is it that we do not learn the open lesson of Christ's life—amid what unlikely circumstances of trial, loneliness, anguish, and desertion, the best beloved of God may appear? It is not ours to have full insight into our Father's ways; but how can we deny that we have pledges of His goodness which a child's heart ought to accept, pledges which, in our most suffering or desolate moments, entitle God to ask, "Why are ye so fearful? How is it that ye have no faith?"

JOHN HAMILTON THOM.

DREAMS.

SAY that we dream! Our dreams have woven

Truths that out-face the burning sun:
The lightnings, that we dreamed, have cloven

Time, space, and linked all lands in one!
Dreams! But their swift celestial fingers
Have knit the world with threads of steel,
Til no remotest island lingers
Outside the world's great Commonweal.

Dreams, are they? But ye cannot stay them,

Or thrust the dawn back for one hour!
Truth, Love, and Justice, if ye slay them,
Return with more than earthly power:
Strive, if ye will, to seal the fountains
That send the Spring thro' leaf and spray;

Drive back the sun from the Eastern mountains,

Then—bid this mightier movement stay.

It is the Dawn! The Dawn! The nations
From East to West have heard a cry—
Through all earth's blood-red generations
By hate and slaughter climbed thus high,
Here—on this height—still to aspire,

One only path remains untrod,
One path of love and peace climbs higher,
Make straight that highway for our God.

ALFRED NOYES.

THE DAY OF THE LORD.

THE Day of the Lord is at hand, at hand;
Its storms roll up the sky;
The nations sleep starving on heaps of gold;
All dreamers toss and sigh;
The night is darkest before the morn;
When the pain is sorest the child is born,
And the Day of the Lord at hand.

Gather you, gather you, angels of God—
Freedom, and Mercy, and Truth;
Come! for the Earth is grown coward and old,

Come down, and renew us her youth.
Wisdom, Self-Sacrifice, Daring, and Love,
Haste to the battlefield, stoop from above,
To the Day of the Lord at hand.

Gather you, gather you, hounds of hell—
Famine, and Plague, and War;
Idleness, Bigotry, Cant, and Misrule,
Gather, and fall in the snare!

Hireling and Mammonite, Bigot and Knave,
Crawl to the battlefield, sneak to your grave,
In the Day of the Lord at hand.

Who would sit down and sigh for a lost age of gold,
While the Lord of all ages is here?
True hearts will leap up at the trumpet of God,

And those who can suffer, can dare.
Each old age of gold was an iron age too,
And the meekest of saints may find stern work to do,

In the Day of the Lord at hand.

CHARLES KINGSLEY.

O LORD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and grant that we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory. Amen.

O LORD, give us more charity, more self-denial, more likeness to thee. Teach us to sacrifice our comforts to others, and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto thee, the God of love, be glory and praise for ever. Amen.

WAR AGAINST WAR.

WE find ourselves suddenly, in the midst of summer peace and holiday rest, involved in a war of overwhelming magnitude, of which none of us can foresee the issue, and of which we can only say that it must mean the loss of hundreds of thousands of lives, and sorrow and suffering for millions of men, women, and children. What is our position as religious men and women during this period of mutual slaughter and of stern conflict? Must Christians feel an impotent despair, and look on at a world gone mad, and regard the whole hateful business as outside the Providence of God? Or, with the German Emperor, shall we boldly claim God as wholly with us, and invoke His loving help to overthrow our enemies? As a Christian minister I can do neither of these things. We must not believe that the world is for the moment given over entirely into the hands of scientific brutality and violence, and that religion can only stand amazed and horror-stricken and helpless in the presence of such a world-wide calamity. But, on the other hand, we cannot say that our belief in God and in the righteousness of our cause makes us quite certain that we shall be victorious. I believe that we are right as a nation in risking everything, and in sacrificing so much on behalf of our plighted word to Belgium, and in opposing the defiant militarism of Prussia, but I should not disbelieve in God or in the rightness of our decision if we were not victorious.

The appeal to arms and violence does not always result in victory for those whose cause is just. That is the greatest evil of war: not wounds, not death, not infinite suffering and loss and sorrow. The worst evil of war is that it is a means of settling quarrels in which there is no real certainty that right will triumph. There is no trustworthy solution of human differences to be attained through mutual slaughter. That is the first thing which we, as religious men and women, need to feel. War is not only a hideous, horrible thing: it is essentially unnatural and wrong. We must never allow ourselves to think of war as the right method of settling differences between the nations. It is a sign of international disease, and the breakdown of fundamental Christian principles. We may be forced into it, we may be compelled to defend the weak and to oppose the proud and domineering, as we believe to be our case to-day, but we must never yield to the belief that war is a natural and right method of settling differences.

We are engaged in war to-day in order to destroy war, in order to break down an organised militarism which has been a menace and a curse to Europe for many years. The leaders of the great nation to whom we are opposed regard war as a fine thing. They live, and move, and have their being in a military atmosphere. The idea of war is for them not merely natural and right, but splendid and glorious. A nation's grandeur depends upon its armaments.

There are, of course, people in England who think the same, as there are in all the countries of Europe, but nowhere has it dominated the national life so completely as in Germany. The army and its officers

are sacrosanct. They are superior beings to civilians, and their function of fighting is the noblest purpose of man's life. The best thought of that great nation has been given for many years to preparation for war. It is this barbaric ideal, the Bismarck idea of blood and iron, which at last by the claims of honour and of national safety we find ourselves, with infinite sorrow, compelled to fight. By this awful war into which we have been forced, we hope and pray that we may destroy war.

A nation whose leaders believe wholeheartedly in the divine character of war, who rejoice in war, who are always ready to draw the sword against others when they think the opportunity for victory has come, is a standing menace to civilisation. We recognise gladly the great work which German thinkers have done, we recognise gladly how much high character and noble manhood and fine resolution exists in that great nation with which we have so many ties, and to which in many ways we owe so much. We cry, as we think of this fratricidal strife, "O the pity of it, the pity of it." But we feel profoundly that it is a base, false, dangerous ideal of national life, a national life based on and imbued with militarism, against which we are fighting. Not merely from the point of view of safety and the economic freedom of the masses, but from the point of view of religion and morality we say this ideal must be destroyed, this overweening ambition enforcing its will by guns must be overthrown if we have the strength to do it.

We are fighting on behalf of peace: let us beware of allowing the military spirit to take hold of us. We have not entered on this war for selfish gain; it is a hateful, horrible necessity, but we believe we are fighting in order to destroy an intolerable thing. It is a creeping cancer in our civilisation which we are trying to eradicate. We are engaged in a great surgical operation, the eradication of a disease which has infected all Europe, but the roots of which are in the countries with which we are at war. Let us never forget that we are fighting a disease, that we desire peace and goodwill among the nations, and that we believe in the possibility of this ideal.

We must all suffer in many ways, and we all ought to suffer. I do not envy the man who finds any pleasurable excitement in the time, still less the man who makes money out of war. We hardly realise as yet how desperate, how deadly will be the conflict. We shall have much to bear, much to forgive; we shall have endless calls upon our courage, our forbearance, our patience, and our love. God help us to play the man under affliction, and to be strong in our sense that we are striving for the right.

Even in this dark hour there are gleams of light. We rejoice to feel our national unity as none of us in our lifetime have ever felt it before. In the presence of this crisis all divisions of party and of creed have disappeared. We stand together, all the men and women of the Empire, eager to give help, sympathising with one another, believing in one another, loyal to one another. The cynicism and sentimental vapourings of easier times are stilled. We feel the sternness and nobility

of life. We feel our fundamental unity. Our selfishness, our love of luxury, our frivolities have disappeared. We stand together with one heart and one mind longing to give ourselves to the uttermost for the good of all. Without hate and without rest, without fear and without boasting, let us go on supporting each other, trusting each other, giving ourselves for one another until we can establish a lasting peace upon the earth.

H. G.

THE WAR AND THE CHURCH'S OPPORTUNITY.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep,
No shrinking from the desperate fight,
No thought of yielding or of flight:

No love of present gain or ease,
No seeking man or self to please;
With the brave heart and steady eye,
We onward march to victory.

From Horatius Bonar's Hymn—
"Silent, like men in solemn haste."

THOSE of us who have been ministering in churches the past three Sundays could not but have been profoundly impressed by the unwonted atmosphere in which we found ourselves. There was an awe, a solemnity, a sense of disaster and responsibility, a communion of souls, a longing for prayer that few of us can ever before have experienced. Deep was calling to deep, and he who could not respond was poor indeed. It was as if all the ordinary stays had been swept from under our feet, and we were casting ourselves upon the sure mercies of God. The war had gripped us so suddenly, and all our regular activities were paralysed. They had seemed to us of more or less significance, but how petty now were their proportions assailed by this one grim Reality! All the labours of years, we felt, might be swiftly precipitated into chaos. But a few days ago, how secure we seemed! Yet, what a hair's-breadth, after all, between us and destruction, though in everything we may have been among the most prudent of the citizens!

Christianity came to birth under not dissimilar circumstances. Will it be reborn under these? It was the early Christians' conviction of the insubstantiality of this world and of its speedy passing away that compelled them to find their security in another. It is so with us at this moment. This world, as we have known it, is for some months at least to be a very different one from that which we have known, and what the end may be is in God's hands. It may prove the end of all our hopes for social reform, the end of England's glory, the end of all the struggles and the blood and tears of centuries. For we are under no delusion, as, in a sense, the early Christians were. Dreadnoughts are very tangible realities, and mines that sow the seas are subtle forces which are all the more dreadful for their subtlety, and make the end so much the more incalculable. It is this very incalculableness of modern warfare which tends to make a declaration of war overwhelm us at first like the clap

of doom. We are like the prosperous citizen who a few days ago felt quite safe with his paper securities, for, however careful we may have been, however wisely we may have placed our investments or laid our plans, we can never be quite sure that the unexpected may not happen and upset all our shrewd calculations. We feel helpless as in the hands of forces altogether beyond our control.

This is the first step in religion both for nations and men, but it is long since it was brought home to us so unmistakably. *Here we have no abiding place.* How often we had heard it, and how flat and unprofitable it sounded! But to-day, like the lightning of the thunder, it rives to the very heart and reins. We prostrate ourselves before the only Security in which we can have a sure abiding. We learn to pray, we set our affections on things above, we seek that peace which the world cannot give and cannot take away.

We do not, and we shall not stay there. We respond to the first deep impulse of our nature. We look there where alone we can look with hope and confidence. We sing, "O God, our help in ages past" as we never sang it before. "The flowers beneath the mower's hand lie withering ere 'tis night." It stirs us to the very marrow of our bones. We bow the knee before the Most High. We did not know before how awful is His Majesty. We are at the fountains of life. We commune with the Prince of Peace. And, "silent, like men in solemn haste," we rise with a new resolve. The Lord is on our side, we will not fear what man can do unto us.

We open our eyes and discover that all is not so black as it seemed. We find a nation knit together as one man. We find that party politics, after all, do not really cleave us asunder. We find a sober, serious, determined nation prepared for the utmost sacrifices. We find statesmen with promptitude taking sure and certain measures for the public safety and well-being. We find every man at his post. We were not aware how deep is love of country, how hearth and home tug at the very roots of being. We discover that man is nobler than was thought.

And what is it that at this moment knits us together as one man? What is it that calls forth our highest manhood and womanhood? *War!* But could nothing else produce such a result! *Religion!* We could not under any circumstances, even those of war, be united as a nation, and stand forth as men, were there not that within us capable of uniting us, capable of proving us men. Men have souls to move not only at crises like the present, depths that are there though they be not touched, a manhood and a womanhood to be appealed to, capacities for heroic self-sacrifice awaiting only the right summons to call them forth. In the name of God, let the churches issue the summons and enter no more into an unholy alliance with war! Let them point to the deeper realities, to the only Security, to that peace below all discords, to that eternal life that is indifferent of time. They will be amazed at the heroisms which such a Security and such a Peace and such a Life will call forth.

And yet, at bottom the situation is really not so different from what it always is. We know not at any time what a day or an hour may bring forth. We are as flimsy as the gossamer and as frail as the wild rose of the wayside. The wind passes over us, and we are gone, and our place knows us no more. It has always been so, and it will always be so, but we forget until death and war bring us to remembrance. We ought not to need these startling happenings to remind us, yet we need them still.

Now, therefore, is the Church's opportunity. What the ordinary situations of life cannot teach us as to its awful aspects, the extraordinary may. Never was the world more ready to hear if the Church has anything to tell. Are not thousands listening in the din for the still small voice of Christ, hungering and thirsting for His spirit, asking the sternest questions, losing all faith in God because they cannot answer them, groping for hope where no hope is and for love in a world given up to hate? "Where is your God," they say. Will the churches not answer the piteous appeals of these starving multitudes? Will they not bring us back to Christ? Is he not still the Prince of Peace and still the Prince of Life? Would not His spirit make all wars to cease, and gather together His elect from the four winds, from the uttermost part of the earth? And who could stay their hand? Even War would have no dominion over them. For they, like their Master, have overcome the world.

We pay this stern price of war because of the feebleness of the churches. They have not been doing their work. They have not been inculcating the Christ spirit. They have been betraying and denying their Master like Judas and Peter. They must learn to follow Him and live like Him. And then the multitudes will follow them. For His way is the only way unto Life and unto Peace.

The greatest of the Psalms issued from the Exile in Babylon. The greatest religious poem of the nineteenth century issued from one who had been stripped bare of everything. May the consolation which came to the Hebrews in Exile and to our modern Psalmist, Francis Thompson, come to us too, and may we realise the meaning of his immortal poem, "The Hound of Heaven," where he writes:—

All which I took from thee I did but take
Not for thy harms,
But just, that thou might'st seek it in My
arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at
home:
Rise, clasp My hand, and come!

H. H. JOHNSON.

MANY important books will undoubtedly be postponed owing to the war, but Messrs. Hodder & Stoughton announce that they will publish this autumn Mr. Balfour's Gifford Lectures under the title "Theism and Humanism."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

NATIONAL RELIEF FUND.

SIR,—We regret to say that the Subscription Sub-Committee of the National Relief Fund has heard of a good many cases in which use has been made of its name, or of the names of those connected with it, with the object of securing support for appeals which are quite unauthorised.

We hope you will be so good as to permit the appearance of this letter, the object of which is to inform your readers that they may be assured that any extravagant or grotesque appeals emanate from persons who have neither the authorisation nor the support of this Committee.—Yours faithfully,

C. ARTHUR PEARSON,
HEDLEY F. LE BAS,
FREDERICK PONSONBY,

Joint Secretaries, Subscription
Sub-Committee, National Relief Fund.
York House, St. James's Palace, S.W.,
August 24, 1914.

FRIENDSHIP FOR ALIENS.

SIR,—A recent letter in your columns by Mr. Tarrant drew attention to the unfortunate position of the subjects of nations with which we are at war, who are compelled to live in our midst. He suggested that this brought to us an opportunity of showing the reality of the Christian spirit and teaching. We shall all have sympathised with the object of that letter. My object in writing is to suggest one way in which we can definitely do something to carry it into effect. There are Germans, Austrians, and Hungarians, not belonging to any church whatever, residing in the vicinity of our churches and homes, of whom we know or may get to know. Would it not be possible to make advances in neighbourliness such as in ordinary circumstances we should not dream of? Could not minister and members of our congregations call on them in a friendly way, and so help to make an often distressing condition more tolerable, and at the same time foster a spirit which may be of real value in the relations of the peoples when peace is declared and the readjustments take place? I write as one reluctantly convinced that this war must be prosecuted with the whole national strength to the bitter end, and that he would be an enemy to his country who even suggested any weakening of purpose. That involves that we should have to be carefully on our guard against such friendliness being abused. But admitting and facing that and any other risk which there may be, I suggest that there is something more than an opportunity of showing that the supreme idealism which bids us

love our enemies is not a rhetorical flourish to our religion but of its very essence.—Yours, &c.,

ADDISON A. CHARLESWORTH.
Highgate, August 24, 1914.

RELIEF BY EMPLOYMENT.

SIR,—Many suggestions appear in the press for helping by "work for wages" the vast number of women who are thrown out of work by the war. Yet another suggestion may I mention? for it may be acceptable to some of the ladies who are unable to leave their homes for work outside, and perhaps see no means of personally helping, except that of doing the sewing which they recognise should provide work for wage-earning women. The suggestion is that ladies who can spare a room in their own homes should apply to their local Labour Exchange for one or more girls or women to come to that room by day to make articles of clothing, such as are needed for our soldiers and sailors and people impoverished by the war. Materials will have to be supplied, and it is suggested that each worker should receive 10s. a week and her tea. Patterns can be obtained. Where skilled supervision can be given girls little skilled in needlework can be taken, and may receive a training that cannot fail to be valuable to them afterwards.

There are ladies who may be glad to give the help suggested here, even if they can only make sure of doing so for a fortnight. It is to be hoped that ere long Relief Committees may have received permission to give material and to pay for wages, and that these Committees will avail themselves of the suggestion in their scheme for methods of relief. The suggestion is due to Miss Mary Beeton, M.A., Borough Councillor (Paddington), a member of the Committee of the Women's Local Government Society.—Yours, &c.,

ANNIE LEIGH BROWNE,
58, Porchester-terrace, W.,
August 22, 1914.

WOUNDED HORSES IN WAR.

SIR,—Owing to the large number of inquiries we have had with reference to the care of wounded horses in the war, and the impossibility of replying to them individually, may I ask you to do me the favour of inserting the following brief statement? We have definitely ascertained that no private or volunteer Veterinary Corps for the destruction of wounded horses will be permitted within the sphere of warfare. The Army Veterinary Department of the War Office is in sole charge of this work, and has provided special instruments for the destruction of the wounded animals by veterinary officers belonging to its largely increased staff, and by all soldiers of and above the rank of sergeant. The Army Veterinary Corps has also provided a number of hospitals for the treatment of curable animals. We would, however, point out that there are a large number of horses unfit for military service which have been left behind in this country to do the exceptionally heavy work which will necessarily fall to their share, and we

would ask all friends of animals to do all in their power to help these poor creatures.—Yours, &c.,

SIDNEY TRIST,
Editor of *The Animals' Guardian*.
The Animals' Guardian, 22a, Regent-street,
London, S.W., August 21, 1914.

NATIONAL RESPONSIBILITY.

SIR,—This scarcely seems the time for controversy, and it is with some reluctance that I venture to send a few words in reply to Mr. Westbury in order to explain my position. The popular idea of National Responsibility seems to imply that a nation is so entirely one personality that every individual citizen is bound by the action of statesmen or rulers, so that if the Kaiser declares war, however unjustly, every German must fight for the Fatherland.

In the present crisis there is much in the spirit of the British nation which must call forth unbounded admiration, and I should be the last to disparage it, and I am only too glad to share the burden laid upon us; but I cannot take the optimistic view of the situation which has been expressed by some of our best men. I quite believe that the time will come when the peoples of Europe will resolve to be no longer pawns in a game of statesmen, and will feel that the claims of our common humanity are greater than those of nationality, but I think it not improbable that the immediate result of this war will be an increase of military despotism all over the world, and perhaps conscription in England. Moreover, I feel bound to add that in my judgment the moral deterioration of character produced by war and its legacy of hatred and revenge is more to be feared than any material loss which may come to a nation for refusing to take part in it.—Yours, &c.,

BASIL MARTIN.
Finchley, August 24, 1914.

FOR THE CHILDREN.

PRAY FOR THEM THAT PERSECUTE YOU.

A KOREAN missionary named Han, so a writer tells us in a book which I read not very long ago, was once trying to sell Bibles in Po-san, where at that time there were no Christians. A man of gigantic stature who was in the crowd, probably thinking that he was really doing harm in attracting the people and trying to teach them religious ideas quite different from those they had been trained to believe, pushed his way through and proceeded to give him a good beating. Mr. Han, who was so badly bruised that he had to keep his bed for ten days, made no attempt to strike back, but prayed for his enemy as Christ has taught us to do. As soon as he was well again he bravely went back to his work, for he was determined to go on doing what he felt to be right.

The big man was ready for him, and again the poor missionary was cruelly beaten, this time with a club. Nobody, apparently, attempted to protect him. They were all afraid of the cowardly bully who had no hesitation in attacking a defenceless man. Mr. Han was laid up for a month, and at last a local magistrate suggested that he should have his enemy arrested and punished. But the missionary would not hear of it. "I am praying for him that God will touch his heart and make him a workman for the Kingdom," he said. A third time—and not without some natural fear—he went to his accustomed corner. There stood his foe, but his mad rage was checked at last. Silently he waited at the edge of the crowd while Mr. Han talked to the people, and when the address was over he beckoned him aside and earnestly asked his forgiveness. The bully in him had been entirely conquered by something against which he could not fight without a feeling of shame.

That is a good illustration of what is meant by overcoming evil with good, and praying for those who persecute us; and if you think there are very few people in the world who are brave enough to act like that, you are quite right. Men of every nation have a great deal to learn and a great deal to endure before they will give up their faith in the right to strike back when they are attacked by others. But Jesus never made things easy for those who loved him by telling them that the time had not yet come when his teaching might be followed. "Be ye perfect," he said, "even as your Father in heaven is perfect"; thus showing that he knew we were capable of doing all things if we only wanted hard enough to do them, because we come from God, and belong to Him, and can have His help whenever we ask for it.

But about praying for our enemies—how does it work out in everyday life? I hope none of us have any enemies really, at least amongst those with whom we live, or go to school, or come in contact in other ways. If we have we must begin this very moment to pray that they may be made more kind and unselfish and good, and that we may be made all these things too, so that we shall not misjudge them or magnify their faults. People who hate others and want to do them harm are as dangerously ill as those who suffer from some dreadful disease which the most skilful doctor finds some difficulty in curing, only it is their minds that are all wrong, not their bodies. They have got some poison working in the brain which makes them blind and stupid and bitter, and what we have to do is to help them to get rid of that poison by slipping in some clean, sweet, forgiving thought that takes all the deadliness out of it, and makes it quite harmless.

It sounds like magic, doesn't it? But it isn't really magic any more than letting the bright sunshine and fresh air into a room that has been choked up with dust and closed for months. Only we must always remember that there are two great forces in the world, a "pair of opposites," which cannot work together, and one is continually driving out the other. You may give them all sorts of names, such as light and darkness, good

and evil, health and disease, life and death, love and hate, the power that kills and the power that creates. If you think this out, you will see that the only way in which influences that are harmful and bad can be put an end to is by the victory of influences that are helpful and good. To try and stop them by making use of their weapons is simply no good at all. "Hatred," said the Lord Buddha, whose name is loved by many millions of people in the East, just as the name of Christ is amongst us, "Hatred ceases not at any time by hatred; hatred ceases only by love"; and Jesus said, "Love your enemies . . . do good to them that hate you, and pray for them which despitefully use you and persecute you." In that way, as he well knew, we shall drive out the cruel thoughts that cause so much misery, instead of making them stronger and more passionate with angry words; we shall make those who are full of wrong ideas—if not at first, then after some time—begin to see things in a very different light; we shall blunt their unkind intentions as the soldiers of bygone days used to blunt the spears of their foes with their shields so that they glanced off them, and fell harmlessly to the ground; and perhaps—it has often happened!—we shall end by making those who are against us, not only ashamed of their former attitude, but actually anxious to make up for it by being friendly instead of hostile.

Don't you know *how* to pray for those you feel it is very hard to love? Can't you say the words "forgive us our trespasses as we forgive those who trespass against us"? Well, but you want to, don't you?—and that is a good beginning, for all prayer is just wanting and asking for something, very often quite silently in your heart without actually saying anything at all. When I was quite small, I wanted a paint-box so badly that I couldn't sleep for thinking of it. I used to dream about it all day, and in the night I would wake up in the darkness and begin to pray that someone would give me this delightful thing. I was, in fact, just *mad* to have a paint-box, and when I was not asking for it in so many words, I was breathing out my longing, just as messages are breathed on the air from the Marconi stations, to go wandering along the mysterious currents that no eye can see till they reach the instrument that is able to catch and respond to them. In the same way, if we were only wishful enough to do good to others, even when they seem bent on making us angry—if in every country, too, people cared half as much about putting an end to the hateful feelings that make wars happen as they care about having a lot of money and fine houses to live in—there would be no people left to devote themselves to fighting in all the world. "Pray without ceasing"—that is, wish with all your heart, whatever you may be doing, that everybody, yourself included, may be more happy, and good to others, and gentle, and unselfish; ask your Father which is in heaven that you may be brave enough to forgive when you are injured as Mr. Han forgave the big bully of Po-san; and you will be doing more for your country and your brothers and sisters all

over the world than you can ever dream. You will be showing them the way to the City of God where the noise of war shall be heard no more.

L. G. A.

MEETINGS AND GENERAL NEWS.

THE BISHOP OF WINCHESTER ON THE CRISIS.

THE Bishop of Winchester has sent the following letter to his diocese:—

Farnham Castle, August 5, 1914.

BROTHERS and Sisters in Christ,—An unspeakably solemn and momentous time is upon us. We who have lived so long in peace and quietness find ourselves faced with a crisis which shakes every stone in our national house.

It has come upon us as in a moment. "In one hour has the judgment come." It staggers us, and we know not what to say.

But I owe it to you to speak. The first thought of each of us now must be to do our best for each other and for England: and so in Christ's Name I, as your Bishop, speak to you as best I may.

(1) First then let us face the thing in all its tremendous reality. It is sober truth that in its scale, in the numbers whom it will touch, in the amount of suffering which it may cause, there has been nothing like it in the history of Europe. There is not one of us who can tell what it may mean to himself or herself, not one to whom it may not be personally ruinous, for whom it may not change the whole outlook of life. We have got to face the fact that we are living into a time such as made men of old days use words which we have often heard and thought strange and unintelligible. "The Sun and the Moon shall be darkened"; "the powers that are in heaven shall be shaken." There is new meaning in such words for us whose sky is suddenly dark, and all the bearings of whose lives are thrown out of gear.

(2) Secondly, remember that this awful thing comes to us in the Providence of God. It may come, indeed, by our own fault, or "by the craft and subtlety of the devil or man." But human sin and fault, our own or that of others, are in God's Hand. If they bring us chastisement or discipline, let us humble ourselves as a people and as individuals before Him. Many have felt that our life, with all its luxury, pleasure-worship and money-worship, all its forgetfulness or contempt of God, all its unequal pressure on the poor, could not go on long unchanged. The change has come. The discipline is upon us; but it is the discipline of our Father. Therefore we have hope. There is good to come out of agony and suffering if we have the penitence and faith to find it.

But (3) there will be a temptation to doubt God. Force in unequalled strength and mass will seem to be everything. Ships, and troops, and guns, and explosives, these will seem to be the things that

count. Go back then to the Bible, to the Psalms and the Prophets; see how just this very trial has come upon God's people in all the world's dark times. The iron bondage of Pharaoh in Egypt, the overwhelming hosts of the Assyrian, the universal power of the Roman Empire in the days of persecution, the inrush of the barbarians blotting out religion and civilization together, are instances in the Bible and in history. But the faith which held on to Him through all turned out right; it won the victory, and has been the light of the world. It was that faith of God's true servant which was made perfect in the darkness of Calvary. We learn that there behind all the storm, and behind all the power of force and material things, of gold and iron, there is God, and spiritual victory, and love. The Cross of Christ is the spring of faith and hope. Let us pray that in this our hour of darkness our faith and hope may not fail, but may be strengthened.

And then lastly, let us gather up against this trial all the strength of Love that we can command. Let us draw as close as ever we can among ourselves, forgetting differences, jealousies, and the like. Let us "look not every one on his own things, but every one also on the things of others." The poor and the weak will suffer horribly. Let us not think of private provision and laying-up so much as of making things go as far as ever they can for all, by economy, and unselfishness, and frugality. There are terrible things to be gone through by the brave men of our Services, and by those who belong to them. Let us try to find the chance, on our part, of serving them.

And let us remember love even to our enemies. Things look differently to them and to us. What seems wrong to us may seem right to them. They will suffer horribly too. If their Governments have done wrong, the peoples bear but a little of the responsibility and all the misery and trouble. Out of the darkness may there come a truer brotherhood of the nations!

Pray then, brothers and sisters in Christ, pray as you have never prayed before, for never before has the need been so great. Gather together and help each other to pray. Ask God to teach us to pray with larger, stronger, deeper prayer. And then with quiet courage, the courage of a humble, penitent, believing nation, that has sought for peace, and desires to defend the right, let us look our trial in the face, and trust God for the rest, and for the issue, whatever it may be.

I desire to be your faithful friend, servant and Bishop,

EDW. WINTON.

DISTRESS CAUSED BY THE WAR.

MEETING OF LONDON UNITARIAN MINISTERS.

THERE is no doubt in the minds of experienced persons that the wisest policy with regard to distress arising out of the war is that prompt and generous contributions should be sent from all sides to the National Relief Fund, started by the Prince of Wales, and that the great bulk of cases of need should be relieved by

that Fund, and the other public agencies already existing. At a largely attended meeting of our London ministers and missionaries, held at Essex Hall on Monday, August 24, this view was strongly supported, and is urged upon members of the congregations. The majority of our London ministers have been invited to join the local distress committees; and it is important that, in the serious task of organisation, our people should render all available help by giving freely of their knowledge and experience.

It was recognised, however, that beside the ordinary cases of need, there will only too surely be special cases—they are known already among our own people—where exceptional circumstances render an application to public funds peculiarly painful, if not absolutely impossible. Ministers not seldom meet with such cases, and their numbers are likely to be sadly increased, where secret privation is endured, and rendered all the keener by a brave struggle to avoid dependence upon charity. With a view of making some special provision for needs of this kind, the London ministers appointed a small committee to deal with such exceptional cases. The issue of a multitude of individual appeals by ministers and congregations was deprecated. The Committee hope to be in a position to obtain privately from Unitarians in London sufficient money to meet really urgent, exceptional cases arising within the metropolitan area.

At the meeting warm sympathy was expressed with the objects of the "Emergency Committee" organised by the Society of Friends for assisting distressed Germans, Austrians, and Hungarians, in our midst. The Secretary of the British and Foreign Unitarian Association is keeping himself in touch with this Committee, and there will be all possible co-operation.

NOTES FROM ESSEX HALL.

SEVERAL of the poorer congregations in and near London have this week been supplied from Essex Hall with parcels of material for making-up by their sewing circles. In a few instances out-of-work seamstresses connected with our churches and missions will be employed and paid the ordinary rates for this work. The garments when completed will be returned, and used later when and where the needs are most urgent. All communications in respect to material and garments should be addressed to Mrs. Copeland Bowie at Essex Hall.

THE organisation of the "American Citizens' Committee" for assisting stranded Americans, brought to the forefront some of our Unitarian ministers. One of the first of the active workers was the Rev. C. Seymour Bullock, of Ottawa, who shaped the organisation of the Transportation Committee and was later transferred to the Department of Lost Luggage, where he had the hearty co-operation of the Rev. Paul Revere Frothingham. Later, Mr. Bullock was made chairman of the Committee for locating Americans stranded on the Continent, where he had the assistance of the Rev. F. H. Ives. At the very

outset of the Committee work, it was announced that through Essex Hall any American Unitarians who were stranded in London would be looked after; and, if necessary, the return passage home would be guaranteed or advanced.

FOR American visitors in London a special religious service has been arranged at Essex Hall, Essex-street, Strand, on Sunday morning, August 30, at 11 a.m., when the Rev. Paul Frothingham, minister of Arlington-street Church, Boston, U.S.A., will preach.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Northampton.—We learn that the Kettering-road Church is open every day at 8 p.m. for a service of prayer and intercession. The service is conducted by the minister, the Rev. W. C. Hall.

Women's League.—The Women's League held a special committee meeting at Essex Hall to consider the best methods of alleviating the distress caused by the war. A committee was appointed to work with the Rev. W. Copeland Bowie, to be called the League's Essex Hall Committee. No time has been lost in setting to work, the committee having already organised a staff for cutting out materials for ladies to make up at their own homes, or at League Branch meetings, the same to be returned to Essex Hall when completed.

[News of the Churches, like other news, has shrunk to very small proportions before the absorbing interest of the war. The Editor will be glad to receive short paragraphs of intelligence, especially if they are likely to be useful to others, in regard to special work which has been undertaken at this time.]

NOTES AND JOTTINGS.

LORD KITCHENER'S COUNSEL TO SOLDIERS.

During his campaign in the Soudan Lord Kitchener allowed his men no spirits, and his allusions in his now famous message to the use of drink by the soldiers of the Expeditionary Force would be no surprise to those who know anything of the attitude of great generals to intoxicating beverages. The precise words of the message were: "Your duty cannot be done unless your health is sound. So keep constantly on your guard against any excesses. In this new experience you may find temptations both in wine and women. You must entirely resist both temptations, and while treating all women with perfect courtesy you should avoid any intimacy.

Do your duty bravely. Fear God. Honour the King."

ABSTINENCE AND THE ARMY.

The great appeal to all men serving the Empire, put out by five well-known physicians and published more or less briefly in a very few dailies, has been issued as a poster in red and blue ink on white paper. It will be remembered that the substance of the appeal was that all engaged on naval and military work should become total abstainers, at least so long as the war lasts. The grounds for the suggestion are that alcohol hastens fatigue, confuses the judgment, slows the power to observe signals, spoils accurate shooting, lessens resistance to disease and exposure, and increases the danger of shocks and wounds. The names of the physicians associating themselves with this truly patriotic appeal are Sir Thomas Barlow (the King's physician and head of the medical profession), Sir Frederick Treves, Surgeon-Gen. G. J. H. Evatt, Sir Victor Horsley, and Professor Sims Woodhead. The Church of England Temperance Society are selling these fine posters at 1d. each, or 6s. per 100. (Depôt, 50, Marsham-street, Westminster, S.W.) The earnest desire is that enterprising individuals, as well as temperance societies, should buy copies and put them up in suitable public places like waiting rooms, railway stations, wherever soldiers pass or are gathered together. Especially should they be placed in the vicinity of recruiting depôts and barracks. It is believed that every commanding officer would gladly have them posted in the barracks and quarters.

AGITATION FOR EARLIER CLOSING.

The wisdom of closing public-houses earlier becomes more and more obvious as unemployment spreads and the distress committees are resorted to. Already wages are reduced in numerous instances, which means a strict husbanding of resources to get necessities. To those who drink habitually the temptation of the ever-open public bar to spend money on drink that is wanted for bread must be very great. Perhaps some voluntary action on the part of the trade itself might be made to shorten their hours. Following Newcastle, the Gateshead magistrates have made an order that public-houses in their district during the war have not only to be closed at 9 o'clock at night, but must not open before 8 o'clock in the morning. The order covers a large portion of North Durham county. Bootle Licensing Justices also last week expressed the opinion that it was very desirable at the present juncture that licensed houses in the borough should not open before 8 a.m. and should close at 8 p.m. They made no order, but hoped licensees would exercise every care and the greatest diligence in carrying out their responsible duties. At the request of Colonel Sykes, military commandant, all licensed houses within Southampton borough were ordered on Wednesday last week to close at 10 o'clock p.m. until further notice. At Portsmouth and in the Isle of Wight the closing time is 9 p.m. The London United Temperance Council has issued a circular to all the chairmen of the London Licensing Divisions asking

them to take steps to secure the earlier closing of public-houses during the war.

SIMPLICITY OF LIFE.

One of the results of the present necessity for curtailing expenses will probably be that we shall all discover how many things we can do without, and yet be the gainers. In a very interesting book published not long ago, entitled "Social Renewal," by Mr. George Sandeman, many cogent reasons are given why, in order to enrich themselves spiritually, people of the present day who have thoughtlessly drifted into a luxurious way of living will have to simplify their lives. The "abandonment of multiplicity" which he advocates, far from robbing them of either pleasure or comfort, would really liberate them, and others at the same time, from the bondage of things to which many have sacrificed life itself without gaining any real happiness. They have been slaves to "the houses, the furniture, the decorations, the meals, the queer social intercourse, the thin intellectuality and æstheticism which make up their so-called culture, the servants and their ritual, the tiny importances and pompousities, the pretences and shutting of eyes to facts, the heartless exclusions and meannesses, the faded, stuffy atmosphere of the family standards and judgments, the dreary complacency and absurd make-believe, the final blend of individualism and materialism, that is to say, of respectability and comfort." Merely to read this passage in a book which is a direct call to newness of life at the present moment is to realise how the events of the past fortnight have altered our whole outlook on life, so remote do all those trivialities seem on which millions of people expended their energies a short time ago.

AIDS TO ECONOMY.

Housewives who are anxious to economise as much as possible during the present crisis will welcome, we think, two little books entitled "Hints towards Diet Reform" and "Economical Dishes for Workers," which are published by the National Food Reform Association, 178, St. Stephen's House, Westminster. No less than 30,000 copies have already been

circulated. "Economical Dishes for Workers" will be found indispensable to distress committees and individual workers, and "Aids to Fitness," another publication issued by this Society, should be mentioned in the same category. Copies of these books, with rates for quantities, and list of publications, may be obtained by sending five penny stamps to the secretary of the Association.

THE MOTHERS' REST HOME AT HAMPSTEAD GARDEN SUBURB.

At a moment when the care of nursing mothers undertaken by the Mothers' Rest Home would be welcomed as a godsend in the homes of reservists and others, we are glad to draw attention to an appeal made by the chairman, Mr. C. E. H. Carrington, for funds to keep this admirable institution going. In view of the present crisis, with the larger expenditure it involves on account of the higher cost of living, it is very necessary that the funds should be augmented. The Home is to a large extent dependent upon the small donations of many Adult School members in and around London, and, as these people are seriously affected by the economic crisis, it is only too obvious that the income from this source must diminish. To ask payment from the mothers whom it has always been a delight to entertain as free guests would hardly be possible at such a time, and the help of friends who can spare donations or subscriptions will, therefore, be received gratefully by the Financial Secretary, Mrs. Carrington, 11, Willifield-way, Hendon, N.W.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 6.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. G. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Mesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11, Mr. H. G. CHANCELLOR, M.P.; 6.30, Supply.
 Forest Gate, Upton-lane, 11, Mr. STANLEY MOSSOP; 6.30, Mr. F. G. BARRETT-AYRES.
 Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11, Rev. PAUL REVERE FROTHINGHAM, of Boston, U.S.A.; 7.0, Rev. A. O. S. MCCOLL, of Melbourne, Australia.
 Kentish Town, Clarence-road, N.W., no morning service; 7, Rev. PAUL FROTHINGHAM.
 Kilburn, Quex-road, 11 and 7, Rev. F. MANFORD, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. F. W. ROSS.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. PERCIVAL CHALK.
 The Theistic Church, Swallow-street, W. Closed. Services will be resumed on September 13.
 University Hall, Gordon-square, W.C. Closed. Services will be resumed on September 13.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. T. VAN NESS.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. DOUGLAS WALMSLEY, B.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BOUILL SMITH.

BOURNMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKE.
 {DEAN Row, 10.45.
 {STYAL, and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. J. WAIN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. VICTOR MOODY.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. H. CROOKER.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30.

MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. H. H. JOHNSON.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Prof. Ph. MOORE, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. LAWRENCE CLARE.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE. Closed. Services resumed October 4.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

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MARRIAGE.

SELLENS—JEFFERSON.—On September 2, at Adrian-street Unitarian Church, Dover, by the Rev. C. A. Ginever, M.A., Francis Charles Sellens, of Wandsworth, eldest son of Alderman and Mrs. Sellens, of St. Michael's, Park-avenue, Dover, to Gertrude Annie Jefferson, niece and adopted daughter of Councillor Edward Chitty, J.P., and Mrs. Chitty, of Sonnenberg, Castle-avenue, Dover.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

WE have come many steps nearer to the grim realities of war this week, and with the spectre of death in our homes and the cry of outraged Belgium in our ears the spirit of our people has risen. Recruiting has increased rapidly. Our mothers are giving their sons, and they will go on doing it till their hearths are bare. We have faced the situation with grim determination, and whatever happens we do not mean to be panic stricken or dismayed. The best military opinion seems to be that it will be a long war. So be it. We are prepared. Faith in the good cause has more staying power than brute strength and vulgar boastfulness. And the good cause must triumph, if all of us, thinking nothing of ourselves, serve it worthily.

* * *

OUT of the mass of diplomatic correspondence and public discussion a few things are emerging into prominence and asserting themselves triumphantly in the public conscience. Fewer people ask now what the war is about. It is not the old jingo cry, "My country right or wrong," which has silenced the protest of the peacemaker, it is moral passion which has captured our hearts, and is sweeping us along in a common movement of effort and sacrifice. We are fighting for the rights of small nationalities and the sacred obligations of the pledged word. We are also fighting for the existence of Christian civilisation against one of the most terrible forms of materialism which the world has ever seen. Let us look the matter straight in the face apart from all the high-sounding phrases with which Prussian rhetoric tries to conceal the monstrous wickedness of Prussian policy.

It is the ambition of Germany to subdue the world, and the only public morality it respects is that of the mailed fist, striking how and where it will. That godless ambition must be brought down to the dust, if there is ever to be peace or happiness in the world.

* * *

THE recommendation about the need of public speech which we made last week was already being acted on when we wrote. The Prime Minister has agreed to speak in England, Scotland, Ireland, and Wales and the speech at the Guildhall will have been delivered before these words reach our readers. This will be the beginning of an organised campaign in which many of the ablest speakers in the country will take part. A section of the press has commended this admirable movement chiefly as an aid to recruiting, but that is only one aspect of its usefulness. It will help to keep public opinion keen and intelligent, and it will present our policy to the world with the dignity which befits a great cause. These are both moral factors of incalculable importance in a long contest.

* * *

POSSIBLY there are still some quiet people among our readers who detect an unpleasing note of exaggeration in some of the things which we have felt it our duty to write lately. If it is so we are not surprised, for the horror of the situation has come upon us so suddenly that we find ourselves constantly slipping back into familiar habits of thought and feeling. "The mischief with nearly all of us," Mr. Arnold Bennett writes in the *Daily News*, "is that we do not grasp the significance of our destiny. We read history and of events magnificent and terrible, but our souls are not large enough to understand that fate has singled us out, this very generation of ours, to figure in history as no generation ever figured before."

"LET us sit down and read history," Mr. Bennett continues. "Read the most terrific pages of history. Read of Cæsar, of Attila, of Napoleon. Get our souls full of those pages. Comprehend the sublimity of their upheavals. And then force ourselves to realise that the page now being written transcends them all in horror and importance. We cannot realise it. . . . But we must. And the sooner the better. This thing has happened to us. The realisation should induce a solemn state of mind, for which there is no word except the word religious. It should stir not only the minor religious virtues of faith, obedience, fortitude, and helpfulness, but the final religious virtue of carelessness about self. Comforts, conveniences, rewards, justice, even life—what are they when the loss of them is calmly risked? We may or may not see the end of this thing. The old ideal may or may not be as moribund as we had supposed. What matter? We shall have lived in an age unparalleled; and human dignity remains. Some, I admit, are pessimistic concerning the result—not the result to Britain of Britain's pugnacity, but the vast result of the struggle between ideals. Of course, commonsense, energy, steadfastness, the informed consciousness of right, may fail. Nobody who wishes to think so can be prevented from thinking so. Personally, I do not think so. I am on the side of the far future, and the far future is always right—till in its turn it slips into the past."

* * *

LAST week we repeated our warning against too ready acceptance of stories of atrocities. Meanwhile terrible facts have accumulated, and the Belgian Government has taken steps to call public attention to the hideous story of outrage and wrong. The most damning fact of all is the cynical defence of the policy of outrage which has been issued by the German Government. It is all put down to the credit of military necessities. We are

asked to believe that the great German army needs the weapons of terror, pillage, and pitiless cruelty in order to defend itself against the civil population of Belgium. Here are the exact words :—

“ The only means of preventing surprise attacks from the civil population has been to interfere with unrelenting severity and to create examples which, by their frightfulness, would be a warning to the whole country. The increased war contribution levied on the province of Liège has also had an excellent effect.”

In view of this confession of policy we can no longer hesitate to accept many acts of hideous barbarism as literally true. We know what that word “ frightfulness ” means. It is a synonym for the opening of the floodgates of hell against the helpless peasantry of Belgium.

* * *

PERHAPS not more horrible in its details than many other things which have occurred, but more staggering to the imagination, has been the sack of Louvain by the German troops. Of course, the usual official excuse has been forthcoming—it was all the fault of the misguided inhabitants. But no excuse is possible. It will remain stamped upon the imagination of mankind as an act of unbridled savagery. Much has been said about the beauty of the buildings of Louvain and its long tradition of culture. It seems probable that the University buildings and the library with its priceless manuscripts have been destroyed, while the Germans have done their best to save the Hôtel de Ville, doubtless for their own use at some future date.

* * *

BUT we agree with Mr. A. J. Dawe, an Englishman who, with an equally brave companion, Mr. Henry Furst, of Exeter College, Oxford, was a spectator of the destruction of Louvain, that the salvage of an ancient building is hardly to be mentioned in the same breath as the hideous cruelties inflicted upon the helpless people. Here are a few sentences culled from his description of the scene which appeared in the *Times* on Thursday : “ Lover as I am of art, I would rather that all the artistic masterpieces of this world had been destroyed rather than that the people of Belgium should have suffered the loss of property, the loss of their menfolk, and the terrible shooting, looting, and burning that I have seen. The Germans have saved the Hôtel de Ville. That is a small point. Let English people who sit safely on their island and talk of the barbaric destruction of works of art think less of the works of art and more of the human life that has been ruthlessly destroyed. . . . The city was a mass of flames, destruction, and death. Dead men, many horribly burned, lay around us. Human decency and pity prevent one from giving a detailed description of the forms of death we saw around us. . . . Burning

houses were every moment falling into the roads ; shooting was still going on. The dead and dying, burnt and burning, lay on all sides. Over some the Germans had placed sacks. I saw about half a dozen women and children. In one street I saw two little children walking hand in hand over the bodies of the dead men. I have no words to describe these things. I hope people will not make too much of the saving of the Hôtel de Ville.”

* * *

FOR five centuries Louvain has been a centre of European culture. Its University was founded in 1426. By the end of the century, to use the words of Canon Rashdall, “ it was perhaps the most famous place of education in Europe.” At a later date the historian Justus Lipsius drew hundreds of students from far and near. In more recent times it has won renown as one of the chief centres of Roman Catholic learning. Indeed, by Roman Catholics all over the world Louvain was a name to be uttered with reverence and affection, and nowhere more than in Ireland. Hundreds of Irishmen were trained there for the priesthood. To this day there have been bursaries founded in the 18th century for Irish students, and the library was singularly rich in Irish manuscripts. This act of ruthless destruction, worthy of the worst days of mediæval brigandage, is thus a blow aimed at the heart of some of the world’s deepest religious affections. Its wickedness is almost equalled by its stupidity.

* * *

WE have seldom seen anything more futile and untimely than the letter which a small group of English theologians have sent to Professor Harnack in order to explain their position and to administer a mild rebuke to him for calling England a traitor to civilisation. They humbly assure him that they have no preference for France or Russia over Germany, and that their sympathies are in matters of the spirit so largely German that nothing but the very strongest reasons could ever lead them to contemplate the possibility of hostile relations between Great Britain and Germany. Perhaps a similar letter is in preparation for presentation to Professor Eucken. We have no information, but we hope not. Has the professorial mind no common sense, no saving salt of humour, no insight into the grim facts, that it must still waste its time over this kind of banal sentimentalism ? For a long time Professor Harnack has been a favourite in court circles in Berlin. Have we any evidence that he has ever resisted the demoralising ideals of Prussian ambition or risked anything for the sake of Christian freedom and righteousness ?

* * *

SIXTY or seventy years ago German professors by the score would have fought

with tongue and pen for liberty from this slavery of the spirit, and they would have gone to prison gladly rather than keep silent. But not now. That is part of the tragedy of the situation. The educated classes in Germany have capitulated to Cæsar. The Universities have lost their soul. There is not the slightest use pretending that it is not so. Let us make our position quite clear. It is a matter upon which we claim to have as good a right to speak as many others, for we belong to the very small group of people in this country who know something about German thought at first hand. We have valued the German contribution to religion on the side of scholarship and speculation and intellectual culture, but we have long been conscious of its weakness in moral imagination and quickening spiritual power. For this reason our sympathies in matters of the spirit are not largely German. Scholarship, culture, refined intellectualism are of little moment in a moral battle. We had better cross the Rubicon and have done with it, though we may leave many of our friends still hesitating on the other side. We take our stand with the plain man who knows in his heart that all the books which Harnack has ever written, and all the philosophy with which Eucken has deluged the world, cannot be put in the balance against one outraged woman or one slaughtered child in the “ necessary ” invasion of Belgium.

* * *

WE read the following words the other day in a Church calendar : “ It has been deemed necessary to postpone our Harvest Festival, which is usually held on the last Sunday of September, for although the harvest is abundant in this and other countries and we are grateful for such a service there are needed cheerful hearts and joyful voices, and upon these, with war so near our shores, we cannot count.” May we say with all respect that a sentiment of this kind seems to us faithless and unworthy. We cannot understand the suggestion that we shall not be in the mood to assemble in a solemn act of thanksgiving to Almighty God. A Harvest Festival is not a feast of human merriment but a holy offering of praise and prayer to the Giver of all good. Moreover, there is a special reason why we should enter into the joy of harvest this year. We have never felt our need so acutely before, and there is enough not only for our own wants, but also for generous gifts to those whose need is far greater than our own. Will it be proposed later on that we should suspend our services on Christmas Day because we are in no mood to celebrate the coming of the Prince of Peace ? May we suggest a little quiet meditation upon the words, “ I will bless the Lord at all times ; his praise shall continually be in my mouth.”

THE MORAL ULTIMATUM.

—*—

THERE are still many people in the country who are against war on any terms. The only opposition which they can offer even to an army threatening to invade their country and devastate their homes is the sword of the spirit. This is not weakness or sentimentalism on their part, but the heroism of tried conviction in face of desperate odds. We have deep respect for the position, though we cannot accept it. We know what it is costing them to maintain it at the present time. It is a daily martyrdom, an unceasing prayer that through the shrinking of the flesh, in some moment of danger or fear, they may not be unfaithful to the inmost conviction of their souls. They would not strike a blow even to defend themselves from death. That is a courage as sublime as anything which the most splendid stories of battle can show. But if these people cannot take sides, as many of us have felt ourselves forced to take sides, even to the extent of pressing on the work of the recruiting sergeant and giving our sons to the war, they are one with us in recognising that the issue before us is one of life and death between two principles, and we must choose be the consequences what they may.

We can most of us look back to a time—was it really only a few weeks ago?—when an attitude of intellectual indifference among rival moral systems seemed almost inseparable from the tolerance of good breeding. One man upheld old fashioned Christianity, another worshipped at the shrine of a rejuvenated paganism, while a third proclaimed NIETZSCHE as the prophet of the new age. What did it matter? Let them all join in friendly argument or confute one another in the pages of the reviews. The only unpardonable folly was to refuse to keep an open mind or to believe that there is anything fixed and final in the pleasant variety entertainment which we call the world. To such a mood all sternness is unpleasant, the words of swift challenge which flash upon us from the Bible seem unreal, and moral indignation is a little brutal and unkind. Suddenly we have been confronted by a moral ultimatum. "Choose ye this day whom ye will serve" has sounded as clearly for us as ever it did for the Israelites of old. All our fine-spun theories have been blown to pieces like spiders' webs in a gale. The latest novelty in morals has ceased to

glitter and beguile as the storm cloud has swept over the land. We know that the days of pleasant dreaming are over and are little likely to return while we live on this earth. Quietly, with the confidence of strong men, we must take our side not simply for to-day and to-morrow, but for ever. For morality is not calculating opportunism but loyalty which exacts no terms save permission to serve the good cause to the end. And loyalty of this kind means separation from everything which is hostile to it, intolerance of everything which weakens or thwarts it, a cleavage which cuts down to the foundations of life. A Christian is not a man who speculates about the nature of the good. He has seen goodness suffering and enthroned; he possesses it as an eternal treasure in his heart; and he gives himself freely to its service, not caring what the consequences may be, as a soldier goes forth to die for his country.

In a striking book on Germany and England by the late Professor CRAMB—a book as enlightening in its description of the forces at work in Germany as it is unpleasant in its contempt for the author's own countrymen—NAPOLEON and CHRIST are described as the two spirit-forces which are contending for men's allegiance in modern Europe.

"This conflict," Professor CRAMB writes, "between CHRIST and NAPOLEON for the mastery over the minds of men is the most significant spiritual phenomenon of the twentieth century. . . . But it is in Germany alone that as yet Napoleonism has acquired something of the clearness and consistency of a formulated creed, above all in Berlin and in the cities and towns that come most within the influence of Berlin. . . . Young Germany, the Germany of to-day, in the writings of TREITSCHKE, studies Napoleonism, illumining politics with an austere and uplifting grandeur. In the writings of NIETZSCHE and of the followers of NIETZSCHE they study the same Napoleonism transforming the principles of everyday life, breathing a new spirit into ethics, transfiguring the tedious, half-hypocritical morality of an earlier generation. . . . Corsica, in a word, has conquered Galilee."

To the author of this book the position described was apparently almost wholly admirable, though he admitted that it was animated by venomous jealousy of England and presented a terrible menace to the security of English life. His only cure for it was that we in turn should

abandon CHRIST for NAPOLEON. All through his eloquent pages he stumbles along, a blind leader of the blind, without even a passing tribute to the spiritual forces of honour and mercy and inflexible justice which mould the life of peoples. This is the sort of thing which has cursed German diplomacy with stupidity. Here is the source of the moral antagonisms which are written large over the diplomatic correspondence which preceded the war. Here too, we must confess with sad and aching hearts, is the national apostasy which has led directly to the violation of treaties, the blood-stained fields of Belgium, the burning of Louvain, and all the nameless horrors of the cruel lust for power which will stain the name of Germany and sterilise its nobler qualities to the third and fourth generation.

In England we have played with these things. Small coteries have welcomed translations of NIETZSCHE and slobbered over him as their new prophet. Young men of capacious ignorance have talked about the Will to Power. A few serious thinkers have tried to interpret NIETZSCHE and his school of thought to the English mind. But the whole thing has not really touched us. It has been at best a fit of midsummer madness, and now we are broad awake. We know in what we have believed, and we mean to abide by it come what may and cost what it will. There is no lust for power in our blood; there is no dark jealousy of our neighbours in our hearts; but honour and justice and the sacredness of the plighted word and the protection of the defenceless and the weak—these are things which we value more than life itself; and to these things we mean to be faithful with the stern and unflinching intolerance of conscience. If any man says that he does not feel in this way we are not going to pay him the feeble compliment of a pretended tolerance. Tolerance ranges over the wide area of things which are indifferent, about which it is lawful to keep an open mind. It has nothing to do with the ultimate things of the soul, when we are face to face with swift issues of life and death, of good and evil.

And let us not deceive ourselves that we can escape paying the price of our Christian allegiance to the uttermost farthing. It is no time for sentimental dreams about happy German friendships and everything being as it was before when the war is over. Nothing will be the same as before. Between our bright memories of German life there rises the

terrible spectre of Louvain in ashes. The heart of Germany has to be purged of that and of many another ghastly offering to the MOLOCH of Prussian valour before we can feel as we did before, and the time that most of us have still to live will be all too short for the accomplishment of that work. This is not a matter of our own choice. It is laid upon us by the inexorable demands of righteousness. Perhaps our Christianity has lingered too long in the green pastures of the beatitudes. Now it bids us walk through the terrors of the dark valley. "He that loveth father or mother more than me is not worthy of me." "I came not to bring peace but a sword." It is not for us to appoint the terms of our service or to measure the sacrifices which we are willing to bring. We shall have to lay sore hearts and broken friendships and our dearest affections upon the altar of God before this war is over. Let us do it with the courage of men who have defied NAPOLEON because they believe in JESUS CHRIST.

Good Thoughts for Evil Times.



HE that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—*John xii. 25.*

THE young man who composedly perilled his life and lost it has done exceedingly well for himself without doubt.

He who never perilled his life, but retains it to old age in riches and ease, has probably achieved nothing for himself worth mentioning.—WALT WHITMAN.

FOURSCORE and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived, and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot con-

secrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.

ABRAHAM LINCOLN.

(*Address at the Dedication of the National Cemetery at Gettysburg.*)

DEAR MADAM,—I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.—Yours very sincerely and respectfully,

ABRAHAM LINCOLN.

(*A Letter to Mrs. Bixley, of Boston, November 21, 1864.*)

CHRISTIANITY AND LUXURY.

IN one form or another an ineradicable instinct has prompted Christians in all times to free themselves from luxurious and self-indulgent ways of living; to walk as disciples of him who "had not where to lay his head"; to lay aside, not only every sin, but every weight, that so they may run the race set before them, not as beating the air, but as those that strive for the victory. It is, indeed, not easy to define the precise kind or amount of luxury which is compatible with Christian simplicity; or, rather, it

must of necessity vary. But the principle is, I think, clear. In life, as in art, what ever does not help, hinders. All that is superfluous to the main object of life must be cleared away, if that object is to be fully attained. In all kinds of effort, whether moral, intellectual, or physical, the essential condition of vigour is a severe pruning away of redundance. Is it likely that the highest life, the life of the Christian body, can be carried on upon easier terms?

CAROLINE EMELIA STEPHEN.

LORD our God, great, eternal, wonderful in glory, who art the life of all, the help of those that flee unto thee, the hope of those who cry unto thee; cleanse us from our sins, secret and open, and from every thought displeasing to thy goodness, that with a pure heart and a clear soul, with perfect love and calm hope, we may venture confidently and fearlessly to pray unto thee. Amen.

O GOD, the protector of all who put their trust in thee: we pray for the good estate of this our beloved land, that it may please thee to preserve to us the blessings of freedom and good will. Unite in mutual understanding men of alien race and faith; revive in all hearts a spirit of devotion to the public good, that strife and tumult may be appeased and justice and truth be exalted. Enable us and all thy people faithfully to discharge the duties of our different spheres, that so the kingdom of brotherhood and peace may be hastened upon the earth, and thy will be done even as it is done in heaven. Amen.

ENGLISH TOURISTS IN SWITZERLAND.

A WEEK when the civilisation of Europe was plunged into the burning fiery furnace found many British tourists scattered over all parts of Switzerland, not merely in the better-known resorts but in outlying villages hard by the snow line. Many of us who had gone off, picolet in hand, at three or four a.m., learnt on our return one evening that the order for partial mobilisation of the Swiss army had been issued, and that French, German, Austrian, and other subjects of military age must return to their native lands to join the colours. At many hotels the staff, from the proprietor to the portier, had to leave at once, and the establishments to be closed in consequence. As the alarm spread, and the Federal Government was in dread that Swiss territory

might be violated, the order for complete mobilisation of the Swiss army was issued. In the tiny village where I happened to be staying the church bells were rung, and the proclamation made in the presence of all the assembled villagers and of the foreign tourists who had hastily gathered together at the signal. The tiny Catholic church was filled at first mass at 5.30 the next morning with soldiers who partook of communion ere they departed to take up arms in defence of the neutrality of their republic, which, for six centuries, has stubbornly defended its inviolability. All foreign tourists, English excepted, departed as soon as the news of war came. The latter in most cases remained, especially as the British Minister at Berne issued specific instructions to British subjects to stay where they were until arrangements for their return to England could be made. Those who in obedience to this advice prolonged their stay had a period of waiting—five weeks—which tried the patience and steadiness of most. For a few days a fairly regular service of letters and newspapers was obtainable, but gradually communication with the outside world was restricted, and later almost cut off. Letters from England ceased. Telegrams, which everybody wished to send home, were only accepted at the owner's risk and at three times the ordinary rates. Even on these conditions they were often refused. Later still, telephonic communication from town to town was cut off except for military purposes. As a result, the air was full of the wildest rumours, only too often believed, even by British subjects who have the reputation of being level-headed in times of danger and difficulty. Those who were able to make their way to larger centres from the mountain villages—and for many this was out of the question, as paper money of any kind could not be realised, and even English gold and £5 Bank of England notes were refused—if their own experiences were rather humdrum, met other foreigners who had been driven across the German or Austrian frontiers, often with insult and brutality. Terror-stricken or woe-begone faces one saw in plenty. Perhaps it was a Swiss pensionnat, containing many foreign pupils—German, Austrian, Hungarian, Russian—who were taking fearful leave of each other, and going back to find that their male relatives had gone off to fight the relatives of their girl friends. A Russian who had been in Austria, and been twice imprisoned and cruelly maltreated on his journey towards Switzerland, went mad and rushed round a Swiss waiting room asking someone to put him out of his misery. Another Russian with whom I conversed, who also had endured the grossest brutality, and who had lost his all, said that God had brought this scourge upon the nations to punish them for their materialism. A Finnish lady who came in tears to the British Legation at Berne, after being cruelly refused a passport by the Russian Consul, begged to be allowed to go to England, in the hope of being able to make her way thence to join her husband and family in Finland. England had always been friendly to Finland, and if she could only touch English soil, some friend, she was sure, would be found to help her. Meantime,

tales such as these served but to stiffen the Swiss determination to preserve their borders inviolate, and sometimes, as one looked to the hills at night near the frontier, one saw rows of twinkling electric lights which showed that the mountains on which they were to be found were mined and that guns in electric communication with each other were ready to belch forth resistance to any possible invader.

Soon after the declaration of war, it became clear from every point of view that if the British subjects were to be got back to England in safety, some form of machinery to meet the exceptional circumstances would have to be devised. An organisation for the repatriation of duly accredited British subjects who desired to make their way to England was started at Berne, working with the authority of the resident British Minister. The British Consuls and Vice-Consuls of Switzerland, who had hitherto been working more or less independently, were instructed to act in co-operation with this organisation, which was manned entirely by volunteers. Some of these had been at various British Legations in Germany. Several came from Munich, which forgot its traditional *bonhomie* and behaved as brutally as the Prussians, whom it has so often laughed at, and whom, at bottom, it so cordially hates. It was necessary first of all to find out the exact number—no light matter under the circumstances—of those who wished to be repatriated, to make with the Swiss and French military authorities all the complicated arrangements necessary to advance money or secure credit, to work out numerous details with regard to luggage, railway tickets, and a thousand and one other things difficult enough under normal circumstances, but infinitely more so in a state of war. For weeks the office of the organisers was beset either by personal calls, or by telegraphic or telephonic messages when internal communications had been restored in Switzerland. And as the days of weary waiting mounted up it was obvious that many of those compulsorily detained were quite unstrung.

Others, more level-headed or under steadier guidance—for the whole number of tourists were grouped under leaders—offered their services to the President of the local commune to help with the harvest, to carry down milk from the hills, or do any other useful work required of them. In one party known to me the women, in order to relieve the hotel staff, helped with the household work, did washing for their party, being assisted in this operation by such of the men members as were not required by the commune. Provisions ran low in some cases, and, of course, all luxuries ceased. But those for whom the rations of a mountain village hotel were rather meagre supplemented them with bilberries, which could be gathered in profusion at the expenditure of half an hour's walk. During the tedious days and weeks of waiting the kindness and sympathy of the Swiss, for whom the outbreak of war has been a staggering financial disaster, was boundless. The proprietor of a hotel in a mountain village which had been booked by a British society for the whole season, and who was paid by fortnightly cheques on an English

bank, had not been able to realise any of these in cash from his own local bank, which had temporarily suspended payment. Two days before the departure of more than 10 members of this society at the word of command from Berne his bank remitted him some money. His first act was to offer to advance to his English guests as much hard cash as they would require for their journey home. Needless to say, all of these will uphold Swiss neutrality and independence for the rest of their lives.

The Berne committee for convenience arranged that the British subjects should be drafted off by districts, except in the case of army and navy men and officials of Government departments, who naturally were sent off in the first special train. Places were reserved for each group under its own leaders. At Geneva, where we entered the train for Paris, the same order was observed. Each passenger, on presentation of a ticket, obtained from his local committee, received another entitling him to a numbered and reserved place, which he was able to keep all the way to Paris. The change was accomplished in about half an hour, a remarkable fact when it is remembered that each train carried from 800 to 1,000 passengers. At the French frontier, where we expected a good deal of vigilance about dutiable articles and the presentation of passports, we had little trouble. True, a number of lynx-eyed officials entered each compartment to inquire if we had any Germans stowed away under the seats or in the one piece of luggage allowed to each passenger, but the presentation of a collective passport specially viséed by the French Minister at Berne, and of a courier's pass from the British Ministry, acted like magic, and we sped swiftly on our journey, bearing the fervent good wishes of the frontier officials. All the way along even the workers in the fields, mostly women, seemed to be aware that a train of British subjects was passing by, and we were constantly greeted with cries of "Vive l'Angleterre! À bas les Allemandes." Even from the window of a moving train one could see the tense, eager look of those who felt that they were fighting for life and death, but that we were members of a race whose staunch aid was to make victory secure for them. At Lyons a special demonstration had been arranged, and cheers greeted us all the way through the outskirts of the town to the central station, where we stopped for an hour for refreshments. Young girls came forward to bedeck us with tricolours and then glided away ere we had time to say thanks. Boy scouts came to offer their help or to write their names on postcards for lady passengers; sometimes varying the watchword "Vive l'Angleterre" (with all the gallantry of their race) into "Vivent les Anglaises!" After many exchanges of *La Marseillaise* and *God Save the King*, sung with unforgettable enthusiasm, we left Lyons at 7 p.m. amid resounding cheers and waving of French and British flags. During the night many trains of wounded soldiers passed us, and most of us had our first sobering glimpse of the horrors of war. We had several opportunities of talking to the wounded at places where we stopped. Some spoke of having been eleven days

in the trenches, others of the horrible and sometimes unnameable cruelty of the Germans. We saw a few German prisoners, amongst them a nephew of the Kaiser. Many of the ladies obtained buttons or other souvenirs from the wounded French recruits; the men could shake hands and look what their imperfect French did not enable them to say. Murderous assaults on the French language, amounting almost to a *casus belli*, were made from the British train so long as we were on French soil, but comrades in arms can understand each other without such a poor, imperfect medium as speech; and grammar in these stirring times becomes a mere irrelevance. At Paris, where we stayed another hour, we had more singing and cheering, less enthusiastic than at Lyons, as Paris was not the crowded Paris we had known, and the British were tired. But tea, and, more welcome still, English newspapers, or at least newspapers in English, had a reviving effect. What a curious sensation, after being shut off from newspapers for five weeks, to read one on the same day of issue. So long as daylight remained cheering and waving of flags marked the journey to Dieppe. Sometimes we stopped in small stations opposite to trains of soldiers so near to ours that they were able to shake hands with us. At Dieppe we went on board to pass the night before setting off for Folkestone. Only a small number were able to get berths, but the others disposed themselves cheerfully along the decks or took advantage of odd corners. Two ladies, finding a motor car on board, gleefully tucked themselves away in it and spent one of the most restful nights of their lives. Under a cloudless sky, a perfect passage (with not a sign of a war vessel anywhere) brought us speedily to Folkestone Harbour, which we entered singing the National Anthem and the Doxology. After the Customs formalities, a little more stringent than usual this time, we made at express speed for Charing Cross, to be met by crowds of anxious relatives in search of us, or of other people who had been interned.

R. P. FARLEY.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE WAR.

SIR,—Looking over the summer sea I am in the midst of nature's calm beauty, and yet I can almost hear, in spirit, the booming of the guns and see the awful scenes of carnage, where brave Englishmen are laying down their lives for their dear native land. As I wake anew to the thought of it each morning, it comes to me with fresh horror. The very loveliness of the view that greets my eyes makes the contrast the greater. In this twentieth century of the religion of the

Prince of Peace, in this August sunshine, this Christian Europe, east and west and south and north, is one vast Armageddon, the nations throughout its length and breadth locked in fratricidal strife. What a commentary on our Christianity. What have we to say to it? In Tennyson's words:

Behold we know not anything;
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring.

We need that trust in God as we never did in our lives in the presence of the blow alike to Christianity and to Civilisation that staggers us. We need to rest in our heavenly Father's arms, finding in Him a strength not our own, bracing up our souls to be ready to bear any cross that may be laid upon us. Does not this great tragedy awake us from our spiritual slumber, and rebuke our love of relaxation, our money-making, our self-satisfaction, our worldliness, our narrow aims? Don't we hear the call of God to be, all of us, like our brave soldiers, laying down our lives in service of our dear native land, if not on the battle field yet offering them a living sacrifice, doing our very utmost to relieve the distress and the suffering of this vast calamity? I am a life-long Christian minister, a man of peace, of brotherhood and good-will to all; I hate war. I loathe it with a nation of one blood with ourselves like Germany, knit to us by many close ties, in religion, in literature, in science, in art, in music, in commerce. I prayed God that we might be saved from this fraternal strife with all my soul. But now that it has come upon us we are fighting for our very lives, for our hearths and our homes, for our national existence, and at this moment all that we hold dear is at stake. With no quarrel with the German people but with the military autocracy that is in danger of strangling Europe, amid deeds that make our blood boil as we picture the burning homes and the slaughtered women and children, we must summon all the might of our manhood and our womanhood to defend ourselves from it. If we have been too prosperous, if worldly wealth has been our chief pursuit, ours is a rude awakening, and it may be that we shall be saved yet so as by fire. Our nation, please God, will come out of this great trial purged and purified in a patriotism that will merge self in the nation's cause, with no vindictiveness against our German brothers, but with a courage that never faints or fails in maintaining our national life and liberty.—Yours, &c.,

H. ENFIELD DOWSON.

Trearddur Bay, near Holyhead,
August 31, 1914.

IS GOD WITH US IN WAR?

SIR,—I stood recently on the lofty cliffs of a south country seaside town looking out to sea. It was night time, and away to the left flashed the intermittent red gleam of the Needles lighthouse. This, in the calm, starlit night, was the sign of peace. For that light burns every night of every week through all the years to guide ships of all nations past the dangerous rocks of the Isle of Wight into the

safe waters of the Solent, leading to the harbour of Southampton. But as the eye followed the course of the Solent it was arrested by the vivid flare of search-lights; some stationary, casting their brilliant light all round, but one flashing now out to sea, now over land, like some huge luminous eye ceaselessly watching. This, in that same calm starlit night, was the sign of war. For those vigilant lights were searching far out on sea and land for the least indication of the approach of danger. An occasional boom of a gun sounded weirdly through the stillness of the night—a signal probably to some approaching vessel to lie by till proof had been given that it was a friend, not foe. The same searching scrutiny is being made every night all round our coasts, for we are at war.

Looking upward into the splendid mystery of the starlit sky, and then downward upon these flashing signs of human war, led me to searching questions. In all this majestic universe, framed in its manifold, magnificent harmony, what violation of cosmic law has led to the frightful disturbance of the harmony of this fraction of the universe? Where is that overruling Power of Love whom we worship as God? What part have we in It, or It in us? We have believed God with us in the days of peace and friendship; we have hailed His inspiration in the progress of science and culture, His power in the unfolding of nature, His love in the fellowship of family life. But now that nations have declared their intention of plunging into organised international slaughter, where is God? Glibly enough is His name upon the tongues of the governors of the conflicting peoples; it is God who will give victory to the German arms, to the French, the Russian, the British, the Austrian.

Have we not yet learned that God is not with us in war? The mismanagement of European affairs which has led to the ghastly appeal to the sword is a matter of human bungling; and if man can find no way out save by the hacking of the sword, let him at least refrain from appealing to the Deity. If we were striving to solve differences by mutual understanding, if we were using the weapons of generosity and love, our appeals to God would be prayers. To invoke the Deity to aid us in the slaughter of men is not prayer, but blasphemy. If necessity compels us to slaughter men, let us do our dreadful work without sullying the fair name of Love.

Maybe we shall find Him in the end—all of us who now feel compelled to turn our backs upon Him. That we may do so let us all strive, even while we plunge into the God-absent barbarity of war, to keep our hearts and minds sensitive to nobler aspirations and hopes than conflict favours. Let us watch over the citadels of our minds even as the flashlights watch over our British ports; to challenge every suggestion, every thought that seeks to enter there. We must admit none but friends, no thoughts of bitterness or hatred, no vile insinuations, no passion-intoxicating suggestions. We will harbour generous thoughts of those who are our foes, and strive to conquer ourselves and them, Europe and all the world, by true under-

standing, generous goodwill, and love. Then only will God be with us.—Yours, &c.,
J. CYRIL FLOWER.
Sale, August 24, 1914.

COMPULSORY MILITARY SERVICE.

SIR,—You urge us to take long views. The view I wish to put forward for discussion is not "long" in the sense of being ideal. But we must recognise the facts of the world as they are, and make provisional arrangements. The present demonstration of the "will to power" philosophy compels a revision of political opinions. Hitherto, when the real Germany stood unrevealed, some of us viewed with suspicion foreign alliances and suggestions for strengthening the Army and Navy. We are now congratulating ourselves that we have Allies, and that our Government has been steadily preparing—as far as public opinion would permit—for this inevitable trial. I believe there is a growing conviction that where all stand to lose, all should be prepared to defend. At present the burden of defence is not equally shared. The bulk of our soldiers are drawn from the poorest classes. If we are prepared to stake our national existence upon the courage and stamina of the poor, we must be equally prepared to submit to the consequences. But equity and policy point the way to a national rather than a voluntary army. Compulsion of different kinds drives men into the Army and Navy. It would be horrible to think that mere love of fighting fills up the ranks. In war time we must condone the action of employers who practically force unmarried employees to enlist, but in peace time it is not a comfortable thought that economic need exercises such pressure. We preachers are fond of exhorting our people to "play the man." It seems to me that the manly thing is to face this issue squarely and support any arrangement whereby the whole nation could be brought into line.

As the champions of international morality and the custodians of our own free institutions, we ought not to trust to the blandishments of the recruiting officer and the pressure of economic misfortunes to provide us with enough men for ships and barracks. Whether we want it or not, compulsory service is visibly drawing nearer. A frank discussion of the subject might contribute to the adoption of such a form as would yield the maximum of efficiency along with the minimum of unpleasantness.—Yours, &c.,

WALTER SHORT.

*Bootle Free Church, Liverpool,
Aug. 29, 1914.*

THE SAFETY OF ENGLISH TOURISTS IN GERMANY.

SIR,—It may relieve the natural anxiety of some of your readers to know that two Englishwomen left the Bavarian village of Ober-ammergau on Saturday, August 22, and reached London safely *via* Holland

on 28th inst. The journey was not easy, and in some parts even dangerous. We wish to record that we received courteous treatment from German police officials, soldiers and hotel proprietors. The American Consulates in Germany are, needless to say, doing everything that can be done for British subjects. Their position is very difficult. May we add that it is our private opinion that in those towns where not only British men, but women and children are being detained, the principal reason for so doing is the difficulty of securing the safety of British subjects during transit? The village of the Passion Play, Ober-ammergau, is known by name to us all. During the three weeks in which it was impossible to arrange their return, the Englishwomen in this village received every kindness; they walked the country roads in comfort, and, had they had the heart to do so, could have enjoyed all the delights of this beautiful mountain valley. The two responsible for this letter were unable to pay for their pension, yet their landlady offered to lend them the equivalent of £5 to £10 for their return journey. We feel we have met there many who literally interpret the Master's message in their daily lives. May our love and confidence in our own country take, when the time is due, the form of a striving to overthrow the barriers of hate and misunderstanding, which will be not the least of the legacies of this international war.—Yours, &c.,

VIOLET SARAH POTTER.

August 31, 1914.

THE WOMEN'S LEAGUE AND THE WAR.

SIR,—We are given to understand from THE INQUIRER of August 29 that the Women's League is forwarding the policy of doing needlework as a means of relieving distress caused by the war. I believe I am one of a large number of your readers who must be disappointed to learn of this lead being given from the Central Committee, readers who think that what we women need at this juncture is not encouragement to sew, but encouragement *not* to sew. If my own small experience is not exceptional, there are, at the present time, many women sewing who have an uneasy feeling that the right thing would be not to do so. Of several girls I know who have joined a sewing circle simply because they were asked and because they were more than ready to "do something," one told me that she thought "everybody agreed that it was wrong"; another that "of course, having started, they couldn't stop"; and another that she "hadn't liked to say anything about it."

I have great sympathy with these doubters, but is it not a fact that it is a finer service to give our pennies, if we cannot give our pounds, in furthering employment, than to give any amount of stitches which incidentally make the struggle harder for those to whom stitches mean a livelihood? One lady suggested to me that we should give both employment and stitches, and that, it seems, is what the League is setting out to do, that is to say, it is acting in two ways,

one of which tends to increase, and the other to decrease employment; it is paying for part of the work.

May I say that our Highgate branch has become responsible for a certain amount of work which is being done by unemployed seamstresses. The plan has met with entire approval, even from those who would have enjoyed the sewing circle. I fully believe that were the League to announce that all sewing undertaken by its Committee would be paid for, it would receive the enthusiastic support of nearly every one of its members.—Yours, &c.,

AMY WITTHALL.

*15, Highbury New Park, N.,
September 1, 1914.*

LETTERS FOR GERMANY.

SIR,—There may be some among your readers who are anxious to communicate with relations or friends in Germany or Hungary. They will be glad to hear that the Dutch and Danish representatives of *The International Union of Liberal Christian Women* have offered their kind services to make this possible. Of course certain conditions have to be carefully observed, and anyone who would like to take advantage of such opportunity should apply to me for information as to the proper method of procedure.—Yours, &c.,

HELEN BROOKE HERFORD,
Hon. Secretary.

*Women's League, Essex Hall,
Essex-street, W.C., September 2, 1914.*

PUBLICATIONS RECEIVED.

MR. ELKIN MATHEWS:—In the Time of the Apple Blossom and other Poems: Joan Tamworth. 2s. net.

MESSRS. MAYNE, BOYD & SON, LTD.:—A Short History of the Non-Subscribing Presbyterian Church of Ireland: John Campbell.

MESSRS. G. P. PUTNAM'S SONS:—The Wall of Partition: Florence Barclay. 6s.

MESSRS WATTS & Co.:—The Family Chain: John Hopkins, F.R.C.S. 1s. net.

MISCELLANEOUS.

The Cornhill, The Vineyard, Nineteenth Century Review.

FOR THE CHILDREN.

ON TRIAL.

THERE must be very few scholars indeed who do not know what an examination is. If you are at school you are pretty sure to know it very well; and even those who learn at home probably have their "test papers," or something like that, from time to time. It is rather a trying and alarming experience sometimes, when you are set down, with all your books and notes taken away from you, to write "straight out of your head" what you can remember in answer to questions which you have never seen before. You have been learning your lessons week by week, and thought you knew them quite well; but when it comes to the examination—then, sometimes, the knowledge does not seem so secure after all!

Well, examinations are not always pleasant; and we may even have a feeling that some of the questions are over-severe—or that they are just asking us the particular things we *didn't* know, which seems very hard. But on the whole we shall all confess, I think, that it is a good thing to be examined now and then; it is rather exciting, and spurs us on when perhaps we should be slack otherwise, and it does really test what we know. For you do not *know* a thing, in the true sense, unless you can bring it out of your mind, as it were, and show it to someone else. A poem is known when we can recite it without the book; a rule in arithmetic is known when we can show how it works with any figures that may be given to us; and a flower is known when we can draw it, or at least describe its form and colour and growth, upon just hearing its name.

Of course, we do not want to be always undergoing these tests, and there would be little time for learning anything fresh if examinations came too often. But it is well to remember the use of them, and perhaps now and then to examine ourselves a little, and make sure that our learning has really become *knowledge*—the power to give out again, to show to others.

You may be wondering why I have started upon this subject; perhaps it seems very much out of the way just at present, when on the one hand we are in a holiday season, and on the other hand great new thoughts and anxieties and troubles are driving the everyday things from our minds. But it came into my mind the other day that, after all, our whole life is very much like a school, and this strange, dreadful time we are in is just a great examination. We call it a time of *trial*—yes, a time which will *try* what you and I really know, not of book-lessons, but of the great lessons of life which we have been learning every day since we came into the world. How often we have been told that it is best to be cheerful, to look on the bright side, and not to grumble or complain when things go wrong! I expect we should all say that we knew that lesson quite well; but are we going to prove, in this great examination to-day, that we really do know it? We can only prove that, remember, by acting upon our knowledge, by actually *being* cheerful and sunny-hearted and contented. Perhaps we shall have some very hard questions set us in this subject, and some strange new “problems” to work out by this rule; but think how splendid a chance it is to show that the lessons of all the past have not been wasted!

Or, again, you and I have been taught again and again that, in Jesus' words “It is more blessed to give than to receive”; that it is not what we get and enjoy for ourselves, but what we give, or share, or do to help others, that really makes life happy and beautiful. That is a hard lesson, and I am afraid there are very few of us who, on trial, would be found to know it perfectly. But is not this a chance to give at any rate the best answer we can? In these days, when there is so much trouble all around us, we all can do something to help other people,

and we *must* do it, unless we are to fail altogether at this point. Some of us can actually give up some of the things we have, whether it is money or other possessions; most of us can do without some of the new enjoyments we should like so much; and every single one of us can help, as we were told in this column a week or two ago, by making a little sunshine for somebody else. You see, the point is, not what kind of problem is set us to answer, but *how* we answer it—whether we are able to use our great rule of life when it comes to the point.

The story is told of Giotto, the great Italian painter, that once a messenger was sent to him from the Pope, who wished to find a worthy artist to decorate his palace at Avignon with frescoes. The messenger was bidden to ask for specimens of painting which might prove Giotto's powers. The painter took a brush and a black canvas, and, with one sweep from the elbow, he drew a perfect circle, and he gave that to the messenger as his sample of work. The Pope understood, and called Giotto, for a princely fee, to do the splendid work he wanted. The great artist was able, you see, to prove all his knowledge and his powers by drawing one very simple figure—just an ordinary circle, but it was *perfect*. “As round as Giotto's O” passed into a proverb, and a very good motto it is for us to-day, reminding us that we may put all we know of goodness and kindness and love into the least little duty that comes our way. Says Ben Jonson—

In small proportions we just beauties see,
And in short measures life may perfect be.

It is well to remember this, because for some of us there will only be very “short measures” to fill, and we may be tempted to wish we had some great work that we might be doing—how well we could do *that*, we think! But we may be very sure that until we can answer the easier questions creditably we are not likely to be given the more difficult ones.

So far we have been speaking rather as if examinations simply went to prove our own knowledge, and to win praise for ourselves. But you and I know it is not so, at school or in any other place. Don't we work and do our best so that our school, and our teachers, and most of all our home people, may be glad and proud because of us? Why, the very best part of doing well is the knowledge that *they* are pleased—just as failure hurts most because it hurts them. We feel that for the sake of all those who have worked for us, and taught us, and loved us we must come out of our trial well; we must give them pleasure that shall pay back, if so it may, a little of all they have given to us. And it is the same now, in this great trial-time of our lives. Father and mother, home, church, guild, Sunday-school, day-school, teachers, and friends—they are all looking on to see how we shall come through. They have tried to give us the great lessons of life all these years, and now *we* are to prove ourselves that we know them. We are indeed “compassed about by a great cloud of witnesses” to see how we run our race—some living, some gone before, but all seem to be watching us now. And above them all watches the great Father, the Teacher of

teachers, Who gave us life and love and power to learn, Who has taught us every day, in ways that we are only now beginning to understand, and Who waits to see if we shall meet our trial as His scholars and children should.

D. T.

MEETINGS AND GENERAL NEWS.

MR. EDWARD CARPENTER ON THE BREAK-UP OF EUROPE. REPLY TO BIRTHDAY CONGRATULATIONS.

On the occasion of his seventieth birthday, August 29, Mr. Edward Carpenter was the recipient of a letter of congratulation signed by a number of well-known workers in the field of literature and social reform. The signatories expressed their gratitude to Mr. Carpenter for the message of fellowship and gladness which has been given to all classes of people in England and other lands through his books, and for the earnestness with which he has called them back to the vital facts of Nature; the need of simplicity and calmness, of just dealing between man and man, of free and equal citizenship, of love, beauty, and humanity in our daily life. Mr. Carpenter sent a delightful and characteristic reply, from which we give the following extract:—

“At a moment like this when Europe is plunged in a monstrous war one naturally does not wish to dwell on one's own affairs. Yet some of us who have worked for thirty years or more in connection with the great Labour Movement at home and abroad may perhaps be excused if we cannot help looking on the strange events of the last few weeks in a somewhat personal light. For those events surely connect themselves by a kind of logical fatality with that very Labour Movement. They seem to point to the break-up all over Europe of the old framework of society, and (like the Napoleonic wars of a century ago) to bear within themselves the seeds of a new order of things.

“Insane commercial and capitalistic rivalry, the piling up of power in the hands of mere speculators and financiers, and the actual trading for dividends in the engines of death—all these inevitable results of our present industrial system have now for years been leading up to this war; and in that sense indeed all the nations concerned are responsible for it—England no less than the others. But the mad vanity of the Prussian military clique, and its brutal eagerness for imperial expansion at all costs, have precipitated the fatal move. The German Government is now involved in a conflict which the more socialistic section of its population absolutely detests, and for which its masses have little desire or enthusiasm; it is alienating from itself the loyalty of the warm-hearted and very human and brotherly folk whom it professes to represent; and is sowing the seeds of its own destruction. Curiously enough, too, by supplying the Russian Autocracy with an excuse for gratifying its lust of conquest

an excuse which is welcome, no doubt, as a means of discounting the revolutionary movement at home) this action of Germany is destined to lead to a disorganisation of Russia similar to that which awaits herself.

"On the other hand, the same action has already caused an extraordinary and astounding development of solidarity and enthusiasm among the more pacific peoples of Western Europe—this partly no doubt in sheer self-defence, but even more, I think, as an expression of their hatred of militarism and bullying Imperialism. The enormous growth during the past few years of democratic and communal thought and organisation on the Continent generally is well known; and the events of which we are speaking have suddenly crystallised that into definite consciousness and into a fresh resolve for the future—the resolve that never again shall the peoples be plunged in the senseless bloodshed of war to suit the ambitions or the private interests of ruling classes. Furthermore, in Britain, where, for so long, the forward movement has seemed to hang fire and fail to define itself, we have developed—most swiftly and in almost miraculous fashion—a whole programme of socialist institutions, and (what is more important) a powerful and democratic sentiment of public honour and duty.

In view of all this it is impossible, as I have said, not to hope for a great move forward—when this present nightmare madness is over—among the Western States of Europe towards the consolidation of their respective democracies and the establishment of a great Federation on a Labour basis among them; as well as to expect a sturdy reaction, perhaps amounting to revolution, among the Central and Eastern peoples against the military despotism and bureaucracy from which they have so long suffered. In both these directions, in aiding the Federation of the democracies of the West, and in hastening the disruption of the military bureaucracies of the East, England—if she rises to her true genius, and to a far grander conception of foreign policy than she has of late years favoured—will have a great work to do. Nor is it possible to doubt that the new order thus arriving will largely be the outcome of those years of work all over Europe in which the ideal of a generous Common Life has been preached and propagated as against the sordid and self-seeking Commercialism of the era that is passing away."

THE VACATION TERM FOR BIBLICAL STUDY. MEETINGS AT OXFORD.

THE Woman's Vacation Term for Biblical Study was held this year (by kind permission of the authorities) at Somerville College, Oxford. It will be a time never to be forgotten by the students, owing to the breaking out of the war. It was a strange sight to see peaceful Oxford,

"Sweet city with her dreaming spires," full of preparations for war. Territorials marching through her streets and in possession at Balliol, Keble, New College, and Christchurch, though in quiet walks in college gardens, or in the Christchurch meadows, it was still difficult to believe

that what perhaps will be the greatest war in the world's history had begun. Sad it was indeed to hear so often in the lectures the names of German scholars, and to remember that England and Germany were at war.

The term lasts for three weeks. Each week two courses of lectures are given, closing with a conversation class, at which the students are allowed to ask the lecturer questions. Besides these there are two, sometimes three, single lectures, and Greek and Hebrew readings. All lectures and readings treat from different points of view one subject, that taken this year being "The Vital Relation of Personal Religion to the Life of the Church": e.g., in the second week Dr. Anderson Scott dealt with "The Religious Experience of St. Paul," while Professor Kirsopp Lake lectured on "Life within the Christian Communities in the First and Second Centuries." He began with the Galilean period, with the day that Jesus left the synagogue in Galilee, and went to preach on the hill side, or by the sea shore; passing on to deal with the life of the Church of Jerusalem, and with the life of the Church as it came in contact with the Roman Empire and the Mystery religions. He closed by drawing a picture of the Church of Rome as we see it in the contemporary literature of that Church, I. Clement and the "Shepherd of Hermæ."

Three lectures on the "Personal and Corporate Life of the Early Church" were prepared for during the first week by lectures by the Rev. W. F. Lofthouse on "The Book of Ezekiel," and by a course from Dr. A. H. McNeile on "Personal Religion in the Old Testament and the Gospels." The lectures during the last week were on "The Relation of the Individual to the Community," by Mr. C. C. J. Webb, and on I. and II. Corinthians by the Rev. S. Kirshbaum. Two lectures by Dr. Sanday on the "Evolution of Religious Thought" were of special interest. He dealt in the first with the early stages of religion and in the second with (1) Religion in a pre-scientific age, (2) Religion in a scientific age. As can be seen by the names of the lecturers, "the scheme is on a Christian basis, lecturers being invited apart from the consideration of their special religious position." The same is true of the students. Here the Nonconformist and the High Churchwoman study side by side. The difficulties of religious education seem to have vanished for the time.

WE desire to call the attention of our readers to the Hymn in the Time of War and Tumult, by Henry Newbolt, which has been set to music by Mr. H. Lang Jones, headmaster of Willaston School. Mr. Lang Jones has a gift for music which rings with stirring melody and martial vigour, and has made a remarkable success of the choral singing at Willaston School. Noble songs can be an endless source of help and inspiration in our homes at a time when many other things have become a little difficult. The "Hymn in the Time of War and Tumult" is published by Messrs. Weekes & Co., 14, Hanover-street, W., price 2d. The proceeds are for the National Relief Fund.

AMERICAN VISITORS IN LONDON.

Service at Essex Hall.

ON Sunday morning, August 30, a religious service, specially arranged for American visitors in London by the British and Foreign Unitarian Association, was held at Essex Hall. Part of the devotional service was taken by the Rev. W. Copeland Bowie, Secretary of the Association; the Rev. Paul Revere Frothingham, minister of Arlington-street Church, Boston, U.S.A., led the congregation in prayer, and preached an exceedingly helpful and interesting sermon dealing with the European crisis. Mr. Frothingham's discourse was based on the story in the Book of Exodus of the Tables of the Law broken by Moses because of the sin and tumult of the people, and then later re-hewn and re-written after ascending the mount of vision. The break-down of civilisation in Europe might well cause men to become despondent and cynical, but that was not the mood in which to face either the present or the future. The laws of righteousness, peace, and brotherhood would be carved deep in newly-hewn stones in the coming days. Treaties made between nations would then become as inviolate as the spoken or written word of the most honourable individuals was at present. The higher thoughts, better feelings, and nobler aspirations of the peoples of Europe would assert themselves more effectually; and government by the people for the people would have a deeper and larger meaning than in our generation. In announcing the collection, which yielded £29, Mr. Bowie said:—"May I explain that the collection which will be taken after the sermon by Mr. Frothingham will be devoted to assisting Austrians, Belgians, Germans, Hungarians, and other foreigners in distress. America is at peace with all the countries of Europe, as well as with England, and naturally we have no wish to say or do anything here that would in the slightest degree be contrary to the spirit of universal brotherhood. We are happy to believe that nothing will occur to break the peace which has existed for 100 years between the United States of America and England."

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Booth.—The following resolutions have been passed by the members of the Unitarian Church:—That this congregation: (1) Pledges itself to support relief measures, by weekly offerings placed in the boxes for the purpose—the amount being fixed by the individual's goodwill and capacity to pay. (2) Urges the Ladies' Work Society to meet at an early date, and give expression to our communal views in the matter of relief work. (3) Requests the minister to furnish a weekly report of the proceedings of the Local Committee of the National Relief Fund.

Brighton.—Special week night services are being held from time to time at Christ Church, which attract a considerable number of visitors as well as the regular congregation. At the last of these on August 27, the Rev. Priestley Prime gave an address on "Can we save Civilisation?" and a collection of over £14 was taken for the Prince of Wales' Fund. The local branch of the Women's League has met, with other helpers, five days a week in the Lecture Hall, to make garments for the wounded.

Gee Cross.—The following appears in the Calendar of Hyde Chapel for September:—"The war is a direct challenge to our faith. It is a time for constant and fervent prayer. Now, if ever, we must prove the power of the Christian religion to fortify the soul against the demoralisation that war brings, and prepare the way for a speedy and lasting peace. Let us remember 1900, and pray God that we may keep at bay the war-passions alike in defeats or victories. To this end we have invited our members to read a chapter from the Bible each day. For the first week Romans xii. was chosen, second week Isaiah lv. third week Ephesians vi. The chapter is announced each week from the pulpit. In addition, at 9.30 p.m., the chapel bell is rung, inviting all to think of our absent ones, of our comrades fighting on sea or on land, of all in anxiety and distress, and thus thinking to repeat the Lord's Prayer. Further, a short service will be held each Wednesday evening at 8.30 p.m. in the Chapel. The response to this appeal shows how great is our opportunity if we have faith to labour unceasingly."

Ilford.—The schoolroom of the Unitarian Church presented a busy scene on Wednesday evening. A few words of earnest appeal for the Belgian refugees the previous Sunday brought numerous parcels of clothing. Members of the congregation had ransacked their wardrobes and the result was a constant stream of gifts, which were all carefully sorted and packed and forwarded to the Belgian Refugees Committee. The response was so generous as to be almost overwhelming. At 8 o'clock the busy workers joined other members of the congregation in the church for a short service of intercession and then returned to their labour of love.

Lewes.—The balance sheet of the fund which was raised to meet the cost of alterations recently effected at Westgate Chapel has just been issued. It shows that after paying the expenses, £661 13s. 9d., a balance of £8 19s. 4d. remains. Hearty thanks are given to all the donors.

London: Essex Church.—The Rev. J. H. Weatherall, M.A., of Bank-street Chapel, Bolton, has accepted a unanimous invitation from the congregation of Essex Church to undertake the sole ministry of the Church on the resignation of the Rev. F. K. Freeston, which takes effect at the end of the year.

London: Islington.—During the present crisis a short devotional service will be held at Unity Church on Wednesday evenings, at 8 o'clock. A generous response has been made to Mrs. Tudor Jones's appeal for help in working for the Red Cross Society, and a sewing circle, with 50 members, meets in the Preston Rooms on Monday evenings at 7. The collections in aid of the Prince of Wales' Fund on August 16 amounted to £43 16s.

London: Kentish Town.—The Rev. Paul Revere Frothingham, of Arlington-street Church, Boston, U.S.A., will be the preacher at the Clarence-road Unitarian Church, Kentish Town, on Sunday evening, September 6, at 7 p.m. We may add, for the benefit of American or other visitors to London, that the church is near the tube station, South Kentish Town.

NOTES AND JOTTINGS.

NEWSPAPERS FOR THE FLEET.

The London Chamber of Commerce has undertaken a very useful piece of work in collecting and distributing newspapers and periodicals to the Fleet. Cut off as they are from all communication with their friends at home, and forced to maintain their long vigil in complete ignorance of

what has been happening on land, there is nothing our sailors will welcome more eagerly than these bundles of papers which will help to relieve the tedium of watching. Mr. F. Faithfull Begg, chairman of the Executive Committee, writes that a supply of daily papers of current dates to an extent sufficient for present requirements is now in sight, but there is still room for a further supply of weekly newspapers. The London Chamber of Commerce has no corporate funds out of which the necessary outlays can be defrayed, and contributions may be sent to Mr. L. A. Martin, hon. treasurer, 1, 2, and 3, Oxford-court, and 97, Cannon-street.

THE FUTURE OF "THE VINEYARD."

Much regret will be felt by the friends and supporters of the Peasant Arts Fellowship movement at the announcement that *The Vineyard* is to be temporarily discontinued. After four years of active service on behalf of the people, in the course of which it has laboured for the very foundations of Peace, it must face, together with many other periodicals devoted to similar aims, difficulties resulting from the war which none of us contemplated less than six weeks ago. These difficulties are for the moment insuperable, but it is the earnest hope of those responsible for its publication that *The Vineyard* may be revived in an enlarged and improved form early next year. It has worked on the lines of the Peasant Arts Fellowship, a society of those who believe in the spiritual and economic necessity for the restoration of simple country life and craft, and has gathered round it a band of writers from other lands who have been drawn together by their common faith in the people of the soil. An earnest appeal is made to those who have found help and inspiration in its pages to help on its work by joining the Peasant Arts Fellowship. Inquiries should be addressed to the secretary at 17, Duke-street, Manchester-square, W.

CHILDREN'S SUNDAY IN AMERICA.

Children's Sunday, the main object of which is to bring the church and its Sunday school together in at least one formal service annually, was first given a place in the calendar of the American churches in 1857, when the Rev. Charles Hall Leonard, then minister of the Universalist Church at Chelsea, Mass., instituted it. The idea was adopted among the churches in Boston and the vicinity, and five years later it was generally observed in that neighbourhood. Ten years later at the session of the General Convention at Baltimore, it received formal recognition, but the institution had by this time spread to the churches of other denominations. In 1868 the Methodist General Conference recommended the setting apart of the second Sunday in June as Children's Day, and in 1872 made its observance a law of the Methodist Church. In 1883 the same step was taken by the General Assembly of the Presbyterian Church, the Congregationalists took similar action about this time, and other denominations followed suit. It has now become an established thing.

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" 20.—Rev. L. P. JACKS, D.D. (Editor of
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" 27.—Rev. L. P. JACKS, D.D.

The Evening Services will not be resumed
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SUBJECTS for September 13:

Morning: The Conflict of our Time.

Evening: "The War God" (Zangwill's Play).

The Inquirer.

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War against War. By Rev. H. GOW.
August 29.

War and the Church's Opportunity. By
Rev. H. H. JOHNSON. August 29.

Our First Duty. By Rev. Dr. CARPENTER.
August 22.

The Soul of the Nation. By the EDITOR.
August 22.

Christian Confidence. By the EDITOR..
August 15.

Our Duty to the State. By Dr. L. P.
JACKS. August 15.

Objections to Christianity Considered.
By Dr. JAMES DRUMMOND. August 8.

The International Peace Conference at
Constance. August 8.

The Practice of the Presence of God. By
E. P. PECHY. August 1.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 13.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. G. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. HARRIS CROOK, M.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11, Mr. STANLEY MOSSOP; 6.30, Mr. F. LAWSON DODD.
 Forest Gate, Upton-lane, 11, Mr. R. W. SORESEN; 6.30, Mr. A. J. HEALE.
 Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11, Rev. T. VAN NESS, of Boston, U.S.A.; 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no morning service; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. F. MURFORD.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. A. STEPHEN NOEL.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. STANLEY MOSSOP.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Mr. E. CAPLETON.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. W. WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. J. ESTLIN CARPENTER, D.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. DOUGLAS WALMSLEY, B.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. W. H. DRUMMOND.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. THOMAS GRAHAM.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODWELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKER.
 DEAN ROW, 10.45.
 STYAL, and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HIGGS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A.; 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Church of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY.
 NEWCASTLE-ON-TYNE, near Free Library 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Prof. Ph. MOORE, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. DR. CROOKER; 6.30, Rev. MRS. CROOKER.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREA.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE. Closed. Services resumed October 4.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINGLAIR, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

NOEL.—On September 9, at 75, Hainault-road, Leytonstone, to Mr. and Mrs. A. Stephen Noel, a daughter.

MARRIAGE.

WATKIN—ISAACS.—On September 2, at Rosslyn Hill Chapel, Hampstead, by the Rev. Henry Gow, B.A., Paul Ieuan Watkin, M.A. Oxon., M.R.C.S., L.R.C.P., younger son of the late Evan Watkin, of Birmingham, to Ethel Mary, youngest daughter of Charles Isaacs, of Bournemouth.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

MANY of us have been convinced for a long time that Mr. Asquith's name will occupy a high place among the great Prime Ministers of England. The whole nation feels it now. The speech which he made at the Guildhall last week was marked by the simple massiveness of treatment, the fine political instinct, the indignation and the moral sublimity which the occasion demanded. He spoke for the country and the world will listen. In a splendid passage, which should be written in letters of flame in every patriot heart, he said: "What account should we, the Government and the people of this country, have been able to render to the tribunal of our national conscience and sense of honour if, in defiance of our plighted and solemn obligations, we had not done our best to prevent, yes, and to avenge, these intolerable wrongs? For my part, I say that sooner than be a silent witness, which means in effect a willing accomplice of this tragic triumph of force over law and of brutality over freedom, I would see this country of ours blotted out of the page of history." The speech closed with the memorable words of the younger Pitt: "England has saved herself by her exertions and will, as I trust, save Europe by her example."

MR. ASQUITH'S speech was something much greater than an appeal for recruits. It gave great expression to the faith and affection which are filling the hearts of our young men, as they press forward to serve their country, ready for every sacrifice which may be asked of them. We doubt whether in all the centuries of our glorious history we have had a more splendid and moving spectacle than this of our boys, in the midst of a peaceful

and happy life, eager to go where danger calls. There is not a trace of personal ambition or flashy sentiment in what they are doing. It is all so quiet, so steady, so irresistible. They know their duty, and they mean to do it. They are lifted above all care for themselves by patriotism, one of the noblest sentiments which ever glows in a human breast. The God of all grace and glory go with them where they go, and with the mothers who sit at home proud and happy to have borne such sons.

It is just the voluntary nature of this response to the country's call which is a source of pride and strength to us. It makes the plea for compulsion, which some of the obstinate fanatics of conscription continue to advocate in the press, a little absurd, and throws deserved discredit upon every form of artifice to force men to enlist. A letter which we publish to-day from Principal Mellone shows that some enthusiastic people are trying to shame divinity students into becoming soldiers. We agree with him that this is a mistake. Our power is in our willingness. At the same time we should be sorry to give any countenance to the idea that the theological colleges ought not to provide as large a percentage of men as any others. If anything, the sense of duty, the readiness for the supreme sacrifice, ought to be keener there than elsewhere. If it is right for any young man to go, it is equally right for the student of divinity to go. And for him it will be a far less serious interruption to work than in the case of the young doctor or lawyer. He will be training for his special calling all the time. If he looks up at the stars from the trenches and risks his own life to save a wounded comrade, he will probably learn in a few months more of the primary virtues of the ministry, its discipline, its self-sacrifice and its unflinching courage, than in years of leisurely study.

THE *Daily News* of Tuesday contained a striking article by Archdeacon Lilley on the Labour Movement and the War. His wide knowledge of foreign thought and the unswerving consistency of his democratic sympathies give force and fire to his words. "I fear I am a little impatient," he writes, "of phrase-making about justifying 'the policy leading up to war' when the democracies of France and Belgium are being strangled, when the very existence of those little nations to which the Labour Movement owes its best thinkers and most energetic champions, Holland, Belgium, Denmark, Switzerland, is at stake. One would have thought that if the 'International' ever had a meaning, now was the time to prove it, now that Marcel Sembat and that old lion of uncompromising Socialism, Jules Guerde, are members of a French Ministry of National Defence, now that 'l'Humanité' and Gustave Hervé himself, yesterday the inspired prophet of anti-militarism, are preaching every morning the national crusade against the enemy of the human race, now that Vandervelde, since Jaurès' death the greatest and most honoured Socialist in Europe, as one of the Ministers of a martyred nation, is bearing the tale of its martyrdom to the great democracy of America. These men cannot be accused of being militarists. They are fighting militarism with their back to the wall."

ARCHDEACON LILLEY'S article concludes with the following prophetic glimpse into the future: "With the victory of Germany, even if incomplete, we return perforce to the cynical and inhuman diplomacy of the seventeenth and eighteenth centuries. With her decisive victory we move forward into a barbarian Empire, to a Germany enthroned in Western Europe with enslaved and soulless nations about her feet. We are fighting for the hope of a regenerated Europe, of a League of States bound together for the prosecution of greater conflicts and the solution of

more difficult problems than those which war can ever decide or solve. Now we know that till the Prussian idea, incarnate in the German body, is broken by the righteous wrath of offended nations, that League can never be formed. Hard necessity has decreed the cost at which the next step forward towards human right must be won. All of us can feel the terror of our mighty Fate. I should have thought that the organised Labour forces of this country would have been the first to feel the thrill of its hope."

* * *

ON Wednesday evening the *Westminster Gazette* published long extracts from an appeal to "Evangelical Christians Abroad," which has been prepared by a group of German theologians and is being circulated in neutral countries and elsewhere. Among those who accept responsibility for it by their signatures are Professors Harnack, Eucken, Deissmann, Kaftan, and several others. It is a long document, but it is singularly ineffective for its purpose of presenting Germany to the world in the guise of the injured lover of peace, in spite of a good deal of pious sentiment which may be accepted as quite sincere, if indeed the high and severe virtue of sincerity is possible to a state of mind so confused in its thinking and so ready to grasp at even the weakest plea of self-justification. The whole thing strikes us as the confession of men who, whatever their personal desires may be, know that Germany, whose "ideal was peaceful work" and who "desired to thrust no one from his place," has a very weak case.

* * *

BUT the crucial passage, by which the manifesto as a whole must be judged, is the one dealing with the violation of the neutrality of Belgium in defiance of the pledged word of Germany. It is as follows:—

"Unnameable horrors have been committed against Germans living peacefully abroad—against women and children, against wounded and physicians—cruelties and shamelessness such as many a heathen and Mohammedan war has not revealed. Are these the fruits, by which the non-Christian peoples are to recognise whose disciples the Christian nations are? Even the not unnatural excitement of a people, whose neutrality—already violated by our adversaries—could under the pressure of implacable necessity not be respected, affords no excuse for inhumanities, nor does it lessen the shame that such could take place in a land long ago Christianised."

* * *

UPON this passage the *Westminster Gazette* makes the following comment:—"This passage bears internal evidence of

having been invented by some official special pleader and foisted upon the theologians, or we should be compelled to stigmatise it as a peculiarly shameless invention for ministers of the Gospel. We greatly prefer Herr von Bethmann-Hollweg's blunt admission that Germany was doing wrong." We confess that it does not appear to us any more 'official' than many other sentences which come before and after. But in any case the theologians have endorsed it with their signatures, and we hardly know whether to wonder more at the intellectual blindness or the moral stupidity of the whole passage. It is the old story of the wolf and the lamb. In libelling the innocent people whose country they had decided to invade German professors deceive nobody but themselves. It will be observed that there is really no attempt at justification of a singularly disgraceful proceeding; it is merely the stale appeal to "implacable necessity." Their honour rooted in dishonour stands. Those who slur over the initial step in this way make themselves accomplices, whether they will or no, in all the atrocious things which have followed. Germany's career of crime in Belgium has a certain grim consistency about it. "Necessity knows no law."

* * *

FROM the terrible conclusion that these German professors have set their hands to this vile creed there seems to be only one way of escape. It has been suggested to us that a careful examination of the list of names throws doubt upon the genuineness of the whole document. This is a point which cannot be settled till the war is over. If it can be shown that the names of men whom we have held in honour and affection have been used without authority by an unscrupulous press bureau, we can hardly describe what an immeasurable relief it will be to many minds.

* * *

WE have received more than one rebuke for the severity with which we handled the German intellectuals last week. We are not in the least surprised. We were quite prepared to be told that we had sinned against good taste and a becoming moderation of tone. Possibly it is a useful thing, if not altogether pleasant, that THE INQUIRER should startle its readers sometimes, and do its part in forcing quiet, educated people to face the naked issues of right and wrong to which our idolatry of culture often makes us almost criminally blind. In the past we have used equally stern and uncompromising language about the misdeeds of countries with which most of us feel few bonds of friendship and sympathy. But righteousness is no respecter of persons. Turkey and Germany will be weighed in the same balance. We should make short work of any apologist for atrocities

in Bulgaria or Armenia. We cannot feel less scorn for those who invent excuses for Germany's crime against Belgium, though they may happen to be among the most cultivated men in Europe.

* * *

AT any other time the election of a new Pope would have excited a good deal of interest, but Cardinal della Chiesa, who has become Benedict XV., will probably have his policy and his plans fully matured before the world has time to recognise that there is once more a diplomatist at the Vatican. A writer in the *Westminster Gazette*, who has had exceptional opportunities of estimating the gifts and sympathies of the new Pope, believes that France and Belgium will find in him a staunch friend in their hour of trial. It also assures us that, like Leo XIII. and Cardinal Rampolla, he is a sincere admirer and supporter of England, and has always frankly stated that Catholics have the fullest freedom and protection throughout the British Empire.

* * *

THE following sketch of the personal characteristics of Benedict XV. is taken from the same article:—

"He is dark-complexioned, with a firm mouth, square forehead, keen, lustrous, brown eyes which miss nothing, about the ordinary standard in height, and moves and walks with great dignity. There is nothing slipshod about him in style, or dress, or work. Unlike Pius X., his saintly predecessor—who to the end of his days was a simple, open-handed, parish priest, who loved a gossip with a peasant far more than a function in his Palace—the present Pope is first and foremost a thoughtful and highly gifted man of affairs, without prejudices, but a man who knows his own mind. His marvellous memory and rare gift of sifting grain from chaff, his charm of manner and melodious voice, his powers of literary expression and of marshalling facts and arranging them in order of relative value, have always impressed those who have had dealings with him in Madrid, Rome, or Bologna. To these must be added a dislike of vulgar display or publicity, a love of art and music, a genuine simplicity of life, a devotion to the interests and work of the Church which is untiring, a zeal and industry which exacts from others service not less laborious than the standard which he rigorously imposes upon himself. It would be untrue to describe the Pope as a great orator or preacher. He is, however, clear and forcible in his public utterances, and has the precious gift of knowing when to stop."

** Next week we shall publish a special article by Archdeacon Lilley, written at our request, on "Christian Morality and the War."

OURSELVES AND OUR CRITICS.

—*—

FOR several weeks we have had to write about the war and the vital issues which it has created for the nation. We had hoped now to be able to turn aside to the quieter but not less necessary task of ministering to personal and collective faith at a time when people need to feel the quickening power of the presence of God, His light in their conscience, His strength in their will. But certain letters which we publish to-day show that our first duty is to push our line of argument home. From one point of view we do not regret these letters, for they seem to us the complete justification of what we wrote last week. We meant our words to rouse and to sting in quarters where the high decisions of conscience were in danger of being weakened by the enervating habits of a sheltered intellectual life. There is not a word which we wish either to modify or to retract. We did not write hastily. Everything was carefully weighed. We intended our message to be plain, stern and uncompromising, as befits men who stand at the centre of a colossal human tragedy.

Some of our correspondents make it a ground of complaint that we have changed our point of view. In a sense that is perfectly true. We hope that we are alive and not dead. Like many other people we have learned much during the last few weeks. The situation is not the same as it was even a fortnight ago. Terrible new problems have confronted us. Our moral perspective changes from day to day. We know better now than it was possible for us to know at the beginning what this war is going to cost us, how stern we have got to be with ourselves in crucifying our affections and ridding ourselves of crippling indecision. But in another sense we have not changed at all. We believe still in the same invincible principles of righteousness. We place our trust in a Divine love which can redeem to the uttermost. We even venture to hope that when the days of peace come again we may be able to recover some of the pleasant things of culture, which have now retreated into the dim background because they are relatively insignificant, though we are not the victims of the delusion that it is likely to be on the same terms of intellectual devotion or with quite

the old abandon of heart. But we have realised, as we think our critics would do well to realise, that the best service which can be rendered to German culture at the present moment is to cease to talk about it. For the time being it has become quite unimportant. We are living far too intensely to have any inclination to listen to conventional platitudes in its honour. If a man stayed to talk about philosophy and scholarship while a ruffian was outraging his wife and murdering his children in the next room we should be filled with intolerable moral disgust. That is a precise description of the present situation. We are watching the crucifixion of a nation, and some people seem to feel the horror, the world-confounding wickedness of it so little that they can still talk about German culture in the same breath. One of our correspondents tells us that he could weep over these horrors. Tears, idle tears! unless conscience is raised to a white heat of indignation, in which everything that weakens the moral protest is consumed and forgotten. That is what we mean by the intolerance of conscience. We do not believe that it is possible to have a virile and inspiring Christianity on any other terms.

We think it is also necessary to warn our readers against the rather placid view of the German people which our correspondents seem still able to accept. It is the view of a very small coterie of philosophers and theologians with which we have long been familiar. It is no more representative of Germany as a whole than the talk of an Oxford common room represents the mind of England. The time has come for discarding academic spectacles and facing facts as they are. Germans are not dumb-driven sheep, the helpless victims of a system of which they disapprove. They are all part of the system, and have contributed of their thought, their obedience, and their ambition to its effectiveness. We hear a good deal too much in some quarters of the machine, as though it were a kind of impersonal force, and far too little of the millions of people who compose the machine and devote their whole strength to keeping it going. The men who are committing these atrocious crimes against the Belgian people are the fathers, the sons, and the brothers from nice German homes. They cannot do these things without taking their share of the indelible shame of them back with them to mother and wife and child. It is the very soul of Germany that has received a mortal wound. In

saying this we are not conscious of the slightest tinge of racial hatred. It is to us a matter of unutterable pain that it should be so. Perhaps our knowledge of Germany and the German spirit is as good as that of our correspondents. Perhaps our memories and affections are at least as long as theirs. But wise men will accept the bitter facts just as they are, extenuating nothing and setting down nought in malice, and they will devote all their efforts not to the salvage of culture but to the salvation of souls from the bondage of wickedness, without which culture is one of the vainest and most corrupting of human possessions.

"After the war nothing will be the same as before." For this sentence we are also taken to task. But is it not literally true? Did anything remain the same as before in France after the Revolution and the Terror? Does anything remain the same as before in our private affairs when life has been shattered to its foundations and we have dwelt in hell with our own sins or those of another soul? We come forth on the further side of disaster new men in a strange world. We shall not be able to go about when the war is over picking up the broken threads of friendship as though nothing had happened. We shall not find our pleasant asylums of culture waiting to receive us as soon as the grass has covered the graves of our dead. Affection will take a long time to recover from its wounds. It will be a stern and terrible world which will need the ministries of thought and love, if it is to be remade with all the lessons of the war wrought into the tissues of its life. Men in future ages will date the death of many delusions and the emergence of new forms of life from the passing of the great war. Nothing will be the same as before. It is useless either to hope or to desire it. But this does not mean that we need waver in our confidence in a redeemed world, and in a redeemed Germany as part of a redeemed world. We have never written a syllable to impugn or weaken that faith. But history teaches us that the divine purification of a nation is often a matter not of years but of centuries, and that children bear the sins of the fathers to the third and fourth generation. But, be the divine work quick or slow, only those can be worthy to take part in it who have not shrunk from the uncompromising sternness of moral indignation and the swift decisions of moral action. The healing pity of CHRIST is inseparable from the Wrath of the Lamb against every form of iniquity.

Good Thoughts for Evil Times.

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THE eyes of the Lord are upon them that love him. He is their mighty protection and strong support; a defence from the heat, and a shelter from the sun at noon; a preservation from stumbling and a help from falling. He raiseth up the soul, and lighteneth the eyes; he giveth health, life, and blessing.—*Ecclesiasticus* xxxiv. 16, 17.

"ENGLAND has saved herself by her exertions and will, as I trust, save Europe by her example."—*William Pitt*.

"THE RIGHT GOES MARCHING ON."
THE Hands wherein the sparrow falls, that
beckon to the Star,
Are Hands that harness unseen dooms to
Wrong's triumphal car,
And the steeds untiring draw the nations
trembling to the Bar—

And the Right goes marching on!
Then, if perchance a nation's Soul from
out her shame shall rise,
And light of Justice kindle fresh within
her chastened eyes,
The God who dooms shall save her by
the pain that purifies—

And the Right goes marching on!
Lo, the flowers are all a-blossom, and the
grasses are a-wave
Where the bodies of our hero dead are
sleeping in the grave:
So shall beauty crown salvation through
the Hands so strong to save—
And the Right goes marching on!

W. C. GANNETT.

As Christian men we must confess that War is an evil, a curse. But if it be a curse, as Christian men we must utterly refuse to let it go, until we have wrestled out of it a blessing. . . It becomes us to consider whether even War have not its pearls. Has it not some hidden good? Not one that we run after, that we should rush into War for—but, War being thrust upon us, can we not extract its blessing? . . .

Should a brave man even ask God for peace at all, until he has loved justice and truth first? "First pure, then peaceable." Never hope for such "peace, where there is no peace"; never ask for it, never wish for it! May there be in the world discord, as long as there is wickedness; until the leaven of righteousness has leavened the whole lump. . .

We thank the Lord that amid the sins and iniquities of the battlefield flowed out the old faith in the forgetfulness of self, the victory over self. It is part of our creed to love good wherever we find it . . . to hold righteousness to be ever of the Lord, wherever it comes; and to be always the more glad to pick a pearl from out the dunghill. Let not, therefore, the war, and the men that fight therein be robbed of the brave, good things they do.

And let us bless God for another fruit of the common suffering. Pleasant it is to see all ranks of men joining without stint to do their part; that throughout the length and breadth of the land runs one common spirit, one common devotion; we all seek the best way of relieving the suffering . . . and knowing our past, do it. Let us pray that the oneness of the people may remain, that they may be one grand family, holding their distinctions, but never suffering Party to break down the oneness of the Nation—that terrible Unity of the Bundle of Life and Death.

That is a lesson which peace does not teach. In the days of peace each man is living too much for himself; he preaches the philosophy of selfishness, caring for his neighbour nothing, shutting himself up in his little world, knowing nothing beyond. But up comes a brave, stout spirit within him and others. The wall that hedges in the little world is broken down; party distinction is blotted out in war time, and men find that in the presence of reality—in the face of a great common danger—our little lines of latitude and longitude perish. . . These little lines are found to be small utilities in small daily life, but not realities. . . Let us, therefore, hope that the terrible hand of war, rooting us up so much, and changing the face of the world, will blot out some of these lines that have gone down too deep; and let us feel that we are still children of one household, sons of one God, united together for the good of the old land. . . Let us feel that we are bound together for life and death—one great living heart, beating for righteousness and truth; and we will bless and praise Him whose right it is, out of man's works to bring forth His glory; and we will magnify His holy name that chose this time for the doing of these things. . .

Let us pray God that our men may never lose their courage, until they bring their hearts, with their swords, to Christ's altar, and offer them up a sweet sacrifice to the Prince of Peace. May the sword of England never lack strength and sharpness

until they can lay it on the altar and say, Now the Prince of Peace hath given us His Peace, and we fear not War any more!

GEORGE DAWSON.

[These words were written in 1854.]

O LORD our God, under the shadow of Thy wings let us hope. Thou wilt support us, both when little, and even to grey hairs. When our strength is of Thee, it is strength; but when our own, it is feebleness. We return unto Thee, O Lord, that from their weariness our souls may rise towards Thee, leaning on the things which Thou hast created, and passing on to Thyself, who hast wonderfully made them; for with Thee is refreshment and true strength. Amen.

ALMIGHTY God, the refuge of all that are distressed, grant unto us that, in all trouble of this our mortal life, we may flee to the knowledge of Thy loving-kindness and tender mercy; that so, sheltering ourselves therein, the storms of life may pass over us, and not shake the peace of God that is within us. Whatsoever this life may bring us, grant that it may never take from us the full faith that Thou art our Father. Grant us Thy light, that we may have life; through Jesus Christ our Lord. Amen.

THE SUMMONS.

THE strong note sounded in THE INQUIRER will find an echo in many hearts. You do not propose that the Liberal Churches should raise a regiment and send it to the front; but were such a thing possible it would do no more than give effect to the admirable spirit of your article on the Moral Ultimatum. It is interesting to speculate on what the influence would be on the "prospects" of these churches. Since the thing is impossible it is futile to enlarge upon the matter; but I cannot refrain from expressing my feeling that it would do us more good than a century of organisation and propaganda.

In affirming that we are confronted with a moral ultimatum, I think you are essentially right. My only fear is lest we should fail to realise what a moral ultimatum is. It is not a problem to be discussed: it is a challenge to be met with all the resources of the spirit and all the might of the will. When a moral ultimatum is delivered there is no more talking; the sword of the Goodwill (which it does not carry for merely ornamental purposes) simply leaps out of its scabbard. One of those rare moments in the history of nations has arrived which reveal the truth hidden in the old saying, "The Lord is a man of war." Do we sufficiently realise that however long we may live we shall

never be faced with a greater moral crisis than this? Those who are deaf to the call of public duty *now* may rightly be judged incapable of hearing it under any circumstances whatsoever.

Of the many appeals to the religious spirit recently made only one seems to me to be relevant to the facts. It is the appeal for a complete self-surrender to the good cause. The crisis is one which calls for the last proof of good citizenship—which is “that a man lay down his life for his friends.” No piety touches the need of the times so long as it stops short of this application. The merely contemplative spirit, however loftily instructed, will either break down in despair or end in affectation unless it is reinforced by the resolution to resist unto death. There is no other way of dealing with a moral ultimatum. Especially should we be on our guard against seeking consolation in those elastic solutions of the problem of evil which stand ready to gloss over everything that comes, no matter whether it be the death of a fly or the massacre of Louvain. Moral ultimatums reveal such theorisings in their true character of ineffable humbug. They show us that there is such a thing as a *bad will* in the world. And just because it is *bad* it will listen to no arguments, no reason, no pleadings; its refusal to listen being the very essence of its badness. We read in the story of the German massacres that if any of the poor captives ventured to plead that mercy should be shown to a woman or child he was immediately shot. That is the answer of the bad will to reason, and the spirit of it, fostered by poisonous philosophy, is at the back of this war. It brings argument to the end of its resources, and summons us, in language there is no mistaking, to act. If we hang back from the summons the memory that we did so will undermine our faith in the moral order for all time to come. The men who take their lives in their hands and offer them for the service of this holy and unescapable conflict are at this moment doing more than all the preachers to confirm our faith in God.

Like Mr. Dowson, I loathe war. But what I loathe with a thousandfold intensity—and I am sure he agrees with me—is the spirit which claims the right to stay at home in peace and enjoy all the blessings of culture and happiness in defence of which braver men are shedding their blood on the battlefield. We can all respect the man who, on Christian grounds, refuses to fight. But who can respect the man who, while refusing to fight himself, is willing enough that other men should fight for him? If war is detestable, that spirit is infinitely more detestable. Far be it from me to boast of valour, but my *conscience* would be far more at ease if at this moment I were in the trenches with the brave boys, with Mr. Dowson on one side of me and the Editor of THE INQUIRER on the other—where I know they would be only too glad to be. As we gather in the quiet of our churches on Sunday, as we look at our happy families, as we return to our comfortable studies for reading and reflection, let each of us remember that all this peace and security is being purchased at this very hour by the blood of gallant men—and

remembering that, let us hold our tongues, for the present, about the wickedness of war. The Uhlans have not yet stabled their horses in our churches, or burnt the leading members of our congregations alive in their houses, or used the children in our Sunday schools as a screen against the enemy's fire, or blown the chapel of Manchester College into a heap of ruins—and, please God, they never will. But if they did—well, we should find it necessary to revise our notions about many things. For example, I venture to think that Mr. Cyril Flower's letter in your last issue would not have been written. Mr. Flower's former contributions to THE INQUIRER have appealed to me so strongly that it gives me pain to realise the depth of my disagreement with what he has written in your last issue. I am sure that he has expressed only half his mind. The notion that God has, so to speak, washed his hands of the whole dirty business of the war and left Europe to stew in the juice of its own wickedness is to me appalling. If God has no part in this war he has no part in anything whatsoever, and I refuse to acknowledge his presence either in the majesty of the starry heavens or in the mother's love. The other day I saw a regiment of clean-limbed, honest English lads going to the war, and as I looked on the beauty of their self-devotion a ray of God's sunlight seemed to break from the darkness. It was no more than an impression, but it gave me unspeakable comfort, for it made me feel the presence of something vast and noble and triumphant rising up in antagonism to the forces of the devil. Mr. Flower has recorded his impression; let me record mine! I am confidently expecting that before long we shall see “God's errand executed on the wicked,” but I believe that he has entrusted its execution to *our hands*. As Cromwell wrote in that splendid mood of exaltation that came to him on the terrible night before Dunbar, “We are in the Mount; and in the Mount the Lord's hand will be seen.”

L. P. JACKS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

CULTURE AND MORAL POWER.

SIR,—Now that many German philosophers have, as we hear, expressed their intention of renouncing the honours and degrees lavished upon them by British universities (a childish act quite consonant with the not-yet-grown-up attitude of Germany at the moment), perhaps the long-suffering lay mind may venture on a word of protest. It may be unfair to say, as so many are saying, that the contentions of these men are made invalid by their present temper and utterances. But as their “culture” and

enlightenment have failed utterly as a moral force at the crucial opportunity; as they proudly bolster up with their “intellectualism” an ideal which shocks the whole civilised world; as side by side with the imperial and military worshippers of brute force they make an “idealism” of war and pan-Germanism as against the idealism of Christ; we can hardly wonder if the plain man questions the efficacy of their writings in the sphere of religious ideals. When he sees how the “ethics” of Nietzsche work out in actual practice, and the doctrine of the Superman, carried to its logical conclusion, affects the world and himself, it is not surprising if he (in the outer darkness of the non-philosophical mind) lumps Nietzsche and the rest together, and refuses any longer to have the dull solemnities of German philosophical argument presented to him when he craves for the stimulus, the practicality, the motive power, the personal insight of real religion. He remembers, it may be, that when Jesus gave that spiritual stimulus to the world against which Nietzsche raved maniacally, he did not spend precious time in discoursing on the body of thought left by Plato, nor on the ethics of Aristotle, nor on the super-seding of the academic arguments of his own ecclesiastical contemporaries. He had something else than this to do; and interesting as it is, mentally, to mark the course of philosophic thought, the plain man, now more than ever, will look to his religious teachers for something other, something deeper and more inspiring, than philosophy—something that teaches him that love, not hate, is victorious, that only he who loses his life saves it; that the eternity of “Blessed are the peacemakers” sounds on when the Treitschkean shriek of “Blessed are the warmakers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve,” has long disappeared into the silence of forgotten things.

It does not require the prophetic gift to know that this war, cutting down like a knife between our past and our present, will change everything; and this holds true of the theological world. There may be a great reaction towards religion, in the general horror of this recrudescence of barbarism fostered by anti-Christian philosophy. If so, may our pulpits be ready for it; eager to take the current when it serves. But they must be filled, not by philosophers, not by academic disputants, not by men pre-occupied with immaterial things; these will not serve in a new world sick of illusions. They must be filled by *saints*; and saints who, having themselves penetrated into the Holy of Holies, can come out to us and tell us what they found there.—Yours, &c.,

FLORENCE ROBERTS.

123, Bedford-street, Liverpool.

THE MORAL ULTIMATUM.

SIR,—Doubtless it was a surprise to others as well as to myself to see the sudden change of front presented by THE INQUIRER in its last issue. May I ask, on what

grounds do you condemn the teachings of men like Harnack and Eucken? Can you point out that there is anything in their teaching which is unchristian? Are you sure that Harnack and Eucken did say what they are supposed to have said? You are by this time aware of the falsehoods scattered over the world by the *Vossische Zeitung*—a third-rate journal, published at the very centre of the “lying factory of Berlin.” A Japanese professor has just reached London, and he informs me of Eucken’s great grief concerning the dissensions caused by this war. This professor was in daily contact with Eucken from the beginning of August to the 20th, arriving in London on the 26th. We hear a good deal from you about the evil influence of Nietzsche’s teaching. No one has condemned that teaching more than Eucken; and Haeckel is too gentle a spirit to have any sympathy with it. But Nietzsche’s teaching is only a fragment of the influences which have led to this war. The time has not arrived to analyse these causes, and certainly it has not yet arrived to pass sweeping generalisations on men who hate war as much as we do, and who have endeavoured in their writings to lead individuals and nations away from love of power and insolence to goodness and love of enemies. This is exactly what the writings of Harnack and Eucken have attempted to do. That they have failed is not their own fault, but is the result of forces which have been operating in contrary directions for over half a century.

By all means let us not make war on literature. Your opinion with regard to the work of the best German type of mind is not borne out by such eminent thinkers as Bradley and Ward in England, Boutroux in France, Lossky in Russia, and Royce in America. I emphasise again that this literature has nothing to do with this war. Literature is international, and your attempt to parcel out the literature of Europe and value it in the scales of the motives which led to this war is doomed to failure.—Yours, &c.,

W. TUDOR JONES.

Highbury, N.,

September 8, 1914.

[The suggestion of our correspondent that the opinions of Professors Harnack and Eucken which have been published to the world are the inventions of a lying press seems to us improbable. If their names had been used without authority they could at once have administered a stinging rebuke. If, however, this should prove to be the case, what we said last week would surely meet with their approval. It simply amounted to this, that compared with goodness and the actions by which goodness is either honoured or defamed, scholarship and philosophy, even as represented by the highest names, are as the small dust in the balance. We have always held that to be one of the elementary principles of Christianity. May we also point out to Dr. Tudor Jones that in any reference we may have made to literature we were thinking of the great books which ennoble and inspire a nation and are dear to the popular heart. We know of course that Germany teems with specialist studies which other specialists tend to admire with exaggerated reverence;

but these things are not literature. Since 1870 Germany has not produced a noble literature like that of France, rich in significance for the world, and we are coming to see more and more clearly the moral cause of this defect. In spite of its loudly trumpeted fame, the German culture of the last generation has been a strangely limited and one-sided thing.—ED. OF INQ.]

SIR,—Since my return from Germany and Switzerland, I have, amongst other things, read with some care the issues of *THE INQUIRER* published since the outbreak of war. If you will permit me to say so, I have admired the spirit which has animated your paper, and felt almost entire sympathy with it until I read the article in your last issue under the heading, “The Moral Ultimatum.” In that article, I confess, there are things which, it seems to me, cannot be allowed to pass without protest, though, heaven knows, this is no time for controversy or criticism. Still, will you permit me to have my say?

At a time like this it is fatally easy to let passion blind our eyes and prejudice and destroy our perspective, and in any circumstances it is a dangerous and, I believe, wholly unchristian thing to preach the utter, blinding “intolerance” rampant in the article to which I refer. Such a gospel, even though it be illuminated by the high-sounding phrases of a genuine passion, hardly seems to accord with the teaching of Him who bade us love our enemies! It is one thing to realise the deadly seriousness of the issues at stake; it is a totally different thing, and an evil thing, to vilify a whole nation, even though that nation is the German one, and to speak as if the possibility of redemption did not exist. Have you not not fallen into the easy confusion of charging the whole German people, past, present, and to come, with the mistakes—if you like, the crimes—of a section of it? Do you really believe that this war has the approval of the whole German nation as such? Is there no pitiful element of compulsion present somewhere, no suggestion of a hated despotism, that was fast losing all power, taking its last maddened fling? Personally I think there are these things present: I believe there are multitudes of German men and women who hate this war from the bottom of their souls, and hate still more the Prussian tyranny that is behind it. The militaristic system of the Hohenzollerns is not Germany, and there is much in the present situation of that unhappy country which should call forth the pity rather than the conscientious intolerance of all good men. Because of a terrible mistake, because of a hideous disease, which has now to be destroyed by force, are we to forget all that is and has been valuable in German life? If our friend were stricken with a cancer that required the use of the knife, should we straightway forget his good qualities, and treat him ever afterwards as a polluted and degraded monster? Evil as may be the condition of Germany to-day, hideous and ghastly as may be the militarism that has infected her, I, for one, cannot forget that she has made imperishable contri-

butions to the culture of the world, given nobly and wonderfully to philosophy, to poetry, to music, and to scholarship, and though to-day I would take arms against her, it would be with the prayer in my heart that she might be redeemed (and, along with her, the rest of the world) from her accursed disease, and yet rise to the noble level of her destiny foreshadowed by the life and work of the great men and women who have, in the past, adorned her history and aided the salvation of mankind. I do plead that, in the “intolerance of conscience,” we should not forget these things. “Nothing,” you say, “will be the same as before.” Is that really so? If it is, then, for all our boast of a Christian conscience, we run the risk of becoming as evil as the worst of our enemies. I pray that much will be as before, that all the indubitably good and valuable elements in German life and culture may emerge purified and freed from disease, and remain a perpetual blessing to humanity. Amongst these valuable elements there may even appear some of the lightning flashes and strange burnings words of the hated Nietzsche! Who can tell? After this, you will probably refrain from paying me “the feeble compliment of a pretended tolerance.” Well, I cannot help it; I will go with you so far, but no further; I will pay the price of Christian allegiance to the uttermost, but I will not participate in your boasted intolerance, I will not forget the debt I owe to German thought, the joy I have received from German learning and culture. I could weep over these horrors, as I might weep if I saw a brother or a friend dragged down into the pit of hell. And, in conclusion, I cannot help wondering what you would say if the German people rose in revolt against the tyranny that is now revealed in all its brutality, and thus at one stroke ended this war and freed their better self. There are many things far more unlikely than that.—Yours, &c.,

STANLEY A. MELLOR.

Liverpool, September 8, 1914.

SIR,—I am one of those who, as you say, “detect an unpleasant note of exaggeration” in some of the things you have given us in *THE INQUIRER*, and especially in this latest number. Detesting the brutalities in Belgium and the wickedness of war, may we not still believe there is some good in the German nation? A month ago it was generally asserted that we went to war to liberate the great mass of the German people, as well as others, from the dominance of the Prussian military oligarchy: the excellent message signed by the Presidents of the National Conference and the British and Foreign Unitarian Association, which I was glad to read to my congregation, spoke of “millions of men who had no grudge against one another being driven to mutual carnage by small groups of statesmen.” Is there any reason to suppose that Professor Eucken is one of these statesmen, or that he is responsible for the Louvain horrors? The philosophy

with which Eucken has "deluged the world" as you say (though I believe THE INQUIRER has spoken more respectfully of it in past times) was in opposition to the intellectual influences in Germany which you deplore. Why should not Englishmen seek for explanations and a better understanding? In Germany this war is being proclaimed as a "holy war," not in England only, and many believe that its object is to protect civilisation from Russian barbarism with which Britain has joined. Is it wrong to try to dispel an illusion? Shall no one use the weapons of reason and humanity? We do no good by ignoring the debt the world owes to German people in scholarship, music, science, and social organisation. There will be a time after the war when, if we have crossed the Rubicon and left the Beatitudes behind us, we may want to return and pick them up again. The article, "The Moral Ultimatum," seems to put you, or the writer, on the side of Napoleon—not that of Christ. Remember that England had her attack of race conceit and superiority to morality in the Boer war, but England was not wholly evil. The argument seems to be—Some Germans have committed atrocities: atrocities are detestable: therefore all Germans are detestable. That is bad logic and worse morality. The tide of hatred is beginning to rise. Those who want to keep the nation from animal passion and disintegration will do, well to keep head and heart in unison, and strengthen those bonds of humane brotherhood which have been rudely strained but not broken by war.—Yours, &c.,

PRIESTLEY PRIME.

Brighton, September 7, 1914.

SIR,—Those who belong to the small group of men and women whose attitude is described in the first paragraph of your leading article this week—how small they are realising with ever-deepening sorrow in the loneliness of their hearts!—owe you sincere thanks for the generous way in which you have referred to their position, although it is one which you personally cannot accept. In the great battle against the forces of evil wherever they are at work, in the depths of our own nature not yet free from atavistic instincts as well as in the souls of men who are the declared enemies of our beloved country, we are, indeed, banded together for the defence of righteousness and justice. The only difference between us lies in our methods of combating "the world rulers of this darkness." To be compelled at a period of national crisis such as none of us have ever had to face before to refrain from giving our whole-hearted encouragement to men of magnificent bravery, who are ready to lay down their lives for their country's honour, or to those who are helping to gather in recruits for the Army throughout the length and breadth of the land, must at times cause some of us acute mental distress. But it would involve us in far greater agony of mind if we were found disloyal to the essential teaching of Christ, as we understand it, when so much more

is at stake than even the safety of our country—if we were to lose faith in the spiritual forces which can alone end war, not by actual fighting in the physical sense, but by removing the causes which lead to war—if we were to take sides with such passion as to forget that God is neither a respecter of persons nor of nations, but the Father of the whole human race and the Maker of worlds beyond number. We, too, have received our "moral ultimatum," and though we may go down to the grave defeated, the ultimate triumph of the ideals for which we labour is assured. Moreover, we believe that if we are true to the voice of conscience at all costs, we no less than the patriot shall lay a not unworthy offering on the altar of freedom to which so many noble hearts are consecrated to-day.

The new Pope is said to have written at the end of August to the vicar of Bologna, where he was then Archbishop: "I would regret if any parish priest should take sides for one or the other belligerents. I have done my best to propose that we pray to God for the cessation of the war, without dictating to the Almighty the way in which the terrible scourge may cease." And, again, during a conversation before his election, when he repeatedly declared the necessity of the Pontiff intervening with an appeal for peace, he said: "The Pope must actually place himself amidst the combatants, instead of keeping away and preaching peace and concord from a distance." If for "parish priest" in the first paragraph and "the Pope" in the second we substitute the word "Christian," we shall have some indication of the attitude, by no means a negative one, which should, we humbly think, be taken by those who are true followers of Jesus. Can we, seeking to serve him who forgave his enemies even on the cross, possibly enter upon the hideous work of slaughtering our fellow-men—and to condone the slaughter is to share it though we never see the battlefield—with his words of love upon our lips? May I quote, if space will permit, the following passage from Origen written in answer to Celsus at a time when martyrs were perishing for their adherence to the Christian faith: "Then Celsus afterwards urges us to help the Prince with all our strength, to relieve him in his just quarrels, to fight with him, to bear arms under him, and, if he calls upon us, to assist him in the conduct of his armies. Now it may be said as to this, that we do as occasion requires assist our princes, taking up (if I may so say) divine assistance and the whole armour of God. And these things we do, obeying the voice of the apostle when he says, 'I exhort you therefore, first of all, that supplications, prayers, intercessions, and giving of thanks should be made for all men, for kings, and for all that are in authority.' And by how much any is the more godly, by so much the more efficient is he in helping princes than are those soldiers who go forth to their armies and slay whomsoever they can of their enemies. Besides which, we may say to those who are strangers to the faith, and who require us to fight for the common good, and to slay men: that even those

among yourselves who are priests of certain images, and have charge over the temples of those whom ye esteem gods, keep their right hand undefiled, and may on no account enlist in the army. . . . Yea, we rather fight manfully for the Prince whilst we do not engage as soldiers under him though he urge us to do so; but we fight for him, training our own camp in righteousness, through continual communion with God."—Yours, &c.,

LAURA G. ACKROYD.

London, September 7, 1914.

THEOLOGICAL COLLEGES AND THE WAR.

SIR,—I should like to have an opportunity of expressing a sense of the value and timeliness of your recent utterances on the moral and spiritual, as well as the national, significance of the struggle in which our country is now engaged. At the same time I ask your permission to speak of another, though a closely related, subject. The more I see the significance of this struggle, and the just claim of the country on the services of her sons, the more do I feel the utter unworthiness of some of the methods now being adopted to induce young men to enlist. I speak of this in a connection which closely concerns many of your readers. There are persons in what is sometimes called "our own household of faith" who think fit to fling taunts of undutifulness and cowardice at young men who, having sacrificed other callings to devote themselves to the work of the ministry, and being in full course of preparation for that work, do, in fact, think it right to go on in the pathway to the calling which they have chosen, and therefore do not enlist. I do not hesitate to say that such taunts are a disgrace to the men who utter them, and an insult to all our theological colleges and to the ministry as a whole. I honour the man, in whatever calling, who acts because he feels it to be his duty to give himself to a branch of national service if he can pass the tests; but—to put it on the lowest ground—is this the time to take a course calculated to make men of spirit feel that greater courage is required not to enlist?

Of the implied insult to the ministry I will only say this: In the common round of diffused strife and turmoil which we call "peace," it may be easy for many to live without God in the world; and the Church may seem a mere social convenience, if not a useless excrescence on civilisation. But in these world-upheavals which search the hearts of men and nations, crying human needs are felt far and wide, which the Gospel of the Living God alone can satisfy. The demand on the ministry for the highest type of service was never greater than it is now; and in the years which lie before us that demand will become more insistent and more searching.—Yours, &c.,

S. H. MELLONE,

Summerville, Victoria Park, Manchester,
Sept. 8, 1914.

GERMAN CULTURE AND THE WAR.

SIR,—As a lover of German philosophy and all the thought that has been stimulated by the great German students, may I suggest that there may be truths learnt in the war which will largely affect abstract reasoning? Philosophy means nothing unless it is a philosophy of life. The writings of the recent philosophers can be read only by a limited number of even intelligent people. The phraseology and the references are quite beyond any ordinary practical thinker. Is it not possible that under such conditions the thought itself loses its value, being out of relation with everything with which it proposes to deal? For instance, we must take now into account:—(1) The effect upon the brain centres of concerted action under one master mind, who, having a fixed aim of his own, leads other minds almost unconsciously in the same direction. (2) The effect upon character produced by the immediate physical response to a word of command or to some extraordinarily strong sense stimulus. (3) The conscious demand for some eternal refuge when sudden danger is apparent, showing the justification of many old-fashioned religious phrases which we had supposed the nation to have outgrown. (4) Eventually, the effect upon artistic production of a great national stirring of the blood-vessels of the brain as well as of the body. The analysis of causes by the individual thinker (while carrying us safely along the line of truth for a time) has always been subject in nature's history to tremendous upheavals from which it has emerged purified.—Yours, &c.,

ANNIE J. LAWRENCE.

Letchworth.

THE WOMEN'S LEAGUE AND THE WAR.

SIR,—In your issue of August 29 appeared a somewhat misleading notice under the heading of "Women's League" which has evidently produced misunderstanding, and has led to Miss Withall's criticism on League methods of help. On the same page, however, is a "Note from Essex Hall," in which it is stated clearly that material for garments is only sent from Essex Hall to those congregations in and near London that wish to help through their sewing societies, but who cannot possibly raise the money to pay for the necessary material. Miss Withall's letter, however, deals with a wide question much to the fore just now, namely, the rival claims of paid and voluntary work. I am not concerned now to argue the pros and cons as to the condition of splendid idleness which to many seems the only reasonable position for every woman who has a banking account on which she can draw a cheque, or has even a spare half-crown in her purse, but who has not as yet secured a footing on one of the numerous committees and organisations, new and old, now at work. There is, also, no need for me to press the claims of the unemployed seamstress, for I believe that there is far more help being given in this way quietly and privately than is perhaps realised by those who put all their faith

in organisation. But, between the woman who can pay wages and the one who must needs receive them, is a vast company, ranging from the woman who, although she may have servants for the housework, always from motives of economy does a great deal of her own sewing, and who certainly cannot now increase her wages bill, to the woman who, though not actually earning money, has to do herself all the work required for her home. These, too, are anxious to help in England's need, and they are skilled workers; are we to say this to them: "The nation needs this work that you wish to give, but it must only be done in return for money. The price that you can pay, the sacrifice of the scanty hour of leisure, or the effort by more strenuous labour to win a spare half-hour out of an always busy day, this is no fair offering. Money alone should be given, and you must stand aside." Again England is asking great sacrifices from the mothers now. When a woman has given of her best and is left, sick with anxiety for perhaps months to come, is she debarred from the natural relief to this heartache, the taking part herself, in however small and humble a way, in the struggle to which she has given her son? Are we to meet her yearnings for action with the cold statement: you are not dependent on your sewing, therefore you must pay someone else to do it or leave it alone? Surely it would be taking a wider view of the nation's needs and her people's hearts to say instead that the lack of money shall not stand in the way of their craving to give. The Women's League is proud to think there are many people of this sort throughout its branches, and the Committee, in following Mr. Bowie's lead, and offering them what help it can, has endeavoured to do a little to strengthen their hands.—Yours, &c.,

EMMA G. DRUMMOND,
Chairman of the Women's
League Committee.

12, Worsley-road, Hampstead.
September 8, 1914.

NONE of Mr. Kipling's poems is better known than the "Recessional." Written in 1897, its success was instantaneous; it has been used in churches throughout the world, but it is not to be found in the ordinary hymn-books. To meet a demand which has become greater at this time, Messrs. Methuen are issuing the poem in a separate form at one penny, and also on leaflets (for church use) at a low price. "Hymn before Action," by Mr. Kipling, is also being issued by Messrs. Methuen at one penny.

* *

THERE is such a demand for Mr. Charles Tower's book, "Germany of To-day," in the Home University Library, that it is impossible to satisfy it immediately, but Messrs. Williams & Norgate are preparing a new edition, which will be ready in a few days. Mr. Tower, who is at present acting as war correspondent, has had the advantage of many years' residence in Germany, and describes in his book the aims, constitution and government of the various States comprising the German Empire.

FOR THE CHILDREN.

"CULTIVATE YOUR GARDENS."

WHAT gardens? Not the little plots where we grow flowers and vegetables, and which, in this dry weather, we have to water every evening. These are very nice and very interesting, but just now our minds are full of bigger thoughts. And it was something much, much bigger and more important that the great French writer was thinking of when he said "We were all to 'cultiver nos jardins.'" There has never been a moment in history when it has been more necessary that our gardens should be found well cultivated than at present. For they are the gardens of our character; the gardens where, when we are young, we sow all kinds of seeds. The grown-ups help us all they can, and call it "education." They show us, when we are quite small, what will be the best things to put in (for every bit of soil is different, and wants its own special treatment); they tell us how we are to guard them against all that may destroy them, just as we have to protect our plants against slugs and snails and earwigs, and even the dear birds; and how we have to be always busy pulling up the weeds that will come up and try to choke the flowers. They tell us how careful we must be to get hold of them by the roots, else they will quickly grow again, and they tell us to be patient—especially the littlest ones—and not to go poking about in the earth a week or two after we have planted our bulbs or seeds to see if they are growing. They promise us that, if we will be content to wait without seeing anything for a long time, but go on diligently watching and watering and weeding, the time will come when our little garden will be a blaze of beautiful flowers, some of which will, perhaps, go and gladden sick-people's bedrooms, or—if we have planted humbler things—will put fresh, wholesome vegetables on someone's table. And, as we get older, we find out lots of things for ourselves, by experience, and try little experiments which the grown-ups don't always approve of, but which teach us a great deal, even when they turn out badly.

Now do you see how it all applies to our characters? It seems to me that this terrible war is like a general summons to all the men and women, not only of England, but of many other countries as well, to show how they have cultivated the gardens of their character. If they have spent years of care and toil upon them, they are amply repaid now. Everywhere we see beautiful flowers springing into life—flowers of heroism and self-sacrifice, of patience and endurance—and we may be very thankful that so many of our English people have sown and planted so carefully that now, when the time has come for the Master of the vineyard to demand the fruits, they are not found empty-handed. Every soldier and sailor who goes bravely and calmly to his post, every mother and wife and child who sends him with a smile and a glad word, are showing that they have cultivated their gardens.

But not everyone has fruit and flowers ready for gathering. Some are found with bare and desolate gardens, all overgrown with weeds. And it is too late for them to do anything now; that is the pity of it. If you did not put in your bulbs in the autumn, how can you expect a gay show of hyacinths and daffodils in the spring? And if people in childhood and youth—the seed-time of their lives—have never cultivated self-control or hardihood or courage, which require years to grow and ripen, how can they expect to display them when harvest-time comes?

So I want you to realise how supremely important it is for you girls and boys to be diligently cultivating your characters now. When the actual test comes it will be too late to begin. You will simply be cast aside as useless—a branch that bears no fruit, a mere cumberer of the ground. How any one of us behaves in the hour of sudden danger depends entirely on how we have behaved in the peaceful years that have gone before. You know, in a great crisis there is no time to think what you will do, to say to yourself, Now I must be brave, I must keep calm, and not lose my head. You can't calculate or plan, you must act on *instinct*, and if years of self-discipline have not made it your first instinct to think for other people, and help them, you will find yourself among those despicable cowards who, in shipwrecks, trample others' underfoot in order to get into the boats first, or, in war, moan and grumble at its privations, if they do not actually turn their backs on the enemy when under fire.

There is no lesson which God teaches us more plainly, whether in nature—which is His garment—or in our own lives and experience, than that nothing worth having ever comes into being suddenly, or without long and secret growth, often accompanied by struggle and pain. Think of the parables of Jesus—the sower, the leaven, the mustard seed. Think of his own life, thirty long years cultivating the garden of his character before he even began his work, and revealed to us the perfect life which is the pattern for us all.

The testing time has come for the men and women of England. It is for her boys and girls to see to it that they are so cultivating their gardens now that, when their turn comes, they will not be found wanting, but will be worthy successors of those who are now yielding generous fruit to be reaped by the awful sickle of war.

V. E. C.

CORRECTION.—The word "black" describing Giotto's canvas in last week's article "On Trial," should, of course, have been "blank."

We are requested to call attention to the facilities for communicating with friends in Germany or Hungary through the kind offices of the Dutch and Danish representatives of the International Union of Liberal Christian Women. Full information may be obtained from Miss Brooke Herford, Essex Hall, Essex-street, Strand, W.C.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton: Bank-street Chapel.—The congregation at Bank-street Chapel has received with much regret the communication from its minister, the Rev. J. H. Weatherall, M.A., intimating his desire to terminate his ministry on December 31 next, in consequence of his having accepted the pulpit of Essex Church, London. During Mr. Weatherall's stay at Bolton the happiest relations have prevailed between pastor and congregation, and both Church and Sunday school alike have continued to enjoy great activity. Mr. Weatherall has been in Bolton ten years, and in a message to the congregation has intimated that the change is due to a strong conviction on his part that long ministries are irreconcilable with the continued prosperity of any congregation. The resignation has been regretfully accepted, and the following resolution has been sent to him from the congregation:—"That this meeting of the Bank-street congregation, now hearing from its beloved minister of his acceptance of a ministerial appointment in London, desires to send to him, on behalf of the congregation, a message of affectionate regard and goodwill. For a period of over ten years this congregation has been privileged to enjoy the spiritual leadership of its present minister. In his care and under his guidance the church has grown in numbers and in religious strength, a sense of brotherhood throughout the congregation has been inspired, and the service of its members to religious and civic causes has been encouraged and stimulated. With so much accomplished, and in such happy relationship, this congregation would have desired for many years to co-operate with its minister and with Mrs. Weatherall in new activities. Recognising that the prospective change has been due to a high sense of duty, and believing that its minister is entering into larger opportunities for the service of the Christian Church, it accepts his message with affectionate regret, and conveys to him its earnest hope that in his new sphere of labour he and his family may be strengthened in courage by the memory of happy association with this church and congregation."

Clifton.—The members and friends of Oakfield-road Church are arranging to celebrate the fiftieth anniversary of the opening of the church for divine service in 1864 by a public meeting on October 3, when addresses will be delivered by Dr. J. Estlin Carpenter, the Rev. Herbert Morgan, the Rev. Lewis Johnson, the Rev. A. N. Blatchford, the Rev. R. H. U. Bloor, Dr. G. F. Beckh, Dr. W. Blake-Odgers, K.C., and others. On the following day Dr. J. Estlin Carpenter will conduct the services in the church where he was ordained and was the first appointed minister.

Kendal.—On Tuesday, September 1, the Rev. H. V. Mills was among the speakers, who included the High Sheriff, the local Member of Parliament, and the Mayor, at a largely attended meeting in the Market Hall, when addresses were given on the present duty of the public in reference to the war. Several members of the Unitarian Chapel and Sunday school have enlisted in the Army, and the women of the congregation are busy making articles for hospital use.

Liberal Christian League.—The Islington Branch will open its session on Thursday, September 17, at 8 p.m., at London College, 409, Holloway-road, opposite Nag's Head, when Dr. Lionel Tayler will speak on Industrial and National Efficiency. Friends invited.

Sheffield: Upper Chapel.—The following is taken from the Sheffield Unitarian *Monthly Record* for September:—"There was some slight question as to whether we ought to hold harvest thanksgiving services while Europe is being torn with fratricidal strife. But the ladies, at their meeting on the 18th ult., when consulted on this point, with one voice properly demanded that the services should be held as usual. What right have we to suspend them when the harvest is itself unailing? Rather is there special reason at this time for thanksgiving to God that the harvest is so abundant. God's work is good and reliable, however evil man's may be. He must not be held accountable for trampled corn fields and desolated homes. But there certainly is reason for less expenditure on the decorations than in an ordinary year." It is announced that the Rev. Dr. and Mrs. Crooker, of America, will be the preachers at the thanksgiving services on Sunday, September 13.

Tenterden.—The 252nd anniversary services were conducted at the Unitarian Chapel on August 23 by the Rev. Thos. Van Ness, of Boston, U.S.A., whose visit was very heartily appreciated.

Warrington.—The Rev. Irvine Lister, of Manchester, has received and accepted an invitation to Cairo-street Chapel, and began his ministry on September 6. Mr. Lister was trained for the Congregational ministry at the United College, Bradford, and was formerly in charge of a Congregational church in Yorkshire. He received the certificate of the Advisory Committee of the Lancashire and Cheshire Provincial Assembly early in the present year.

Woolwich.—The first religious service in connection with the reorganised Woolwich and Plumstead Unitarian congregation took place on Sunday evening, September 6, in the temporary meeting place, the Lecture Hall over the Royal Arsenal Society's Co-operative Stores in Herbert-street, Plumstead. The Rev. D. Delta Evans, who has been in charge of the congregation for nearly twelve months, was the preacher, and there was a good congregation.

NOTES AND JOTTINGS.

CHILDREN IN WAR TIME.

There are many victims of the war, the *Daily News and Leader* points out, among the children who are leaving or have recently left school. Usually their labour is much in demand, but this is no longer the case, and in one instance which is given, out of 260 children on the register only half are in work. Thousands are therefore left at the most critical time of their lives with no occupation, to amuse themselves in the streets and acquire there undesirable habits which may spoil their whole career. Something ought to be done to protect boys and girls from this danger, and it would be well if all who are on the point of leaving school could be kept there until those who have just left are in employment.

NORMAN ANGELL AND THE EUROPEAN CRISIS.

No one who has really penetrated to the central truth upon which Norman Angell's theories are based will share the opinion of many people at the present time that the movement which he represents has failed. On the contrary, it is more certain to be recognised in the future by thousands who have hitherto given no thought to it whatever than it would

have been had not the great conflagration which has set Europe in a blaze broken out. From the moment when war was proclaimed events have followed step by step the path which he has repeatedly foretold, and when this war is over the task of those who have adopted his ideas will be to drive home the lessons which are being learnt through such terrible suffering at the present time. One thing is certain, as he has pointed out in the *Daily Mail*, that civilisation, and the economic interdependence of nations, has rendered it impossible "to push home military force with the old ruthlessness for the purpose of destroying the nationalities of others."

* * *

"If all the preponderance of force," he goes on, "which men of small nationalities, like the Alsations or the Irish or the Finns, have had to face has failed in its object (as it has), it is certain that the destruction of France, for instance, is impossible of accomplishment. Whatever may be the future place of the Slavs, Teutons, French, or English in the world, this war is not going to settle it or seriously to affect it, except to render the condition of all more barbaric. We may inflict or bear atrocious suffering, but when it is all over we shall see that it is as futile to settle problems of nationality and racial culture by war as an earlier generation found it futile to settle religious rivalries by that means."

SALE OF ALCOHOL PROHIBITED IN RUSSIA.

According to a Petrograd correspondent the war will certainly give an enormous impetus to the temperance movement in Russia. The diminution of crime and rowdiness produced by the prohibition of the sale of alcohol, which has been provisionally prolonged till September 14, has been so obvious to everybody, it is declared, that the Government is being inundated with petitions from local representative bodies demanding that the interdiction shall remain in force till the end of the war, and even for all time. The women of the country are stated to be taking the leading part in this propaganda. Judging from statements by the Minister of Finance, it would appear that the extension of prohibition, at any rate till peace is concluded, has been practically decided upon, and that after that a comprehensive scheme of local option will be put into operation.

THE TEMPERANCE CAMPAIGN IN LONDON.

In spite of the counter-interest in the war, the open-air summer campaign conducted under the auspices of the United Kingdom Alliance in London in August has proved singularly successful. The seriousness which the war has engendered has tended rather to quicken and deepen interest in the temperance question. Forty meetings per week have been held, and the community and the Alliance owe a debt of gratitude for splendid devotion and unflagging zeal in carrying them through in all parts of the Metropolis. The points driven home were the great benefits of total abstinence, restriction of hours, and prohibition, which the action

of the nations at war has brought into prominence. Hundreds of pledges were taken, and at a most successful week's open-air mission at Hammersmith about thirty men took the "War Pledge," which was binding only so long as the war lasted. It is hoped that the result of their experience will be so satisfactory as to induce them to keep on with their pledge in time of peace. At two great meetings of working men in Fulham resolutions in favour of restricting the hours of sale of intoxicants during the war were passed unanimously.

THE WORK OF THE HUMANITARIAN.

"Has all the work of love and mercy been of no avail?" asks Dr. Hadwen, reviewing the present situation in the *Abolitionist*. "Has the progressive work of humanitarian feeling, of which we have boasted so frequently, come to a tragic end? . . . Or, after all, is not the God who rides above the war-cloud working out the destinies of the nations, and fashioning His own purposes out of the reckless madness of ambitious War Lords? Such temporary aberrations of mind and reason have resulted ere now in gigantic, far-reaching issues of good and blessing in the world's great battle fields. The very fierceness of the passions let loose in armed conflict is apt to recoil upon itself, and to lay the foundation for a fresh start along the path of peace, and a call to tread it with chastened and subdued souls. . . . History will doubtless repeat itself in the present campaign, and humanitarians must wait in calmness and patience until the thunders of battle are over, and the reckoning day of the aggressor has come and gone. Our own particular work, so far as its aggressive character is concerned, must be delayed, and it will be for us to consolidate our forces against the day when peace is declared in the councils of political state-craft."

THE FABIAN SOCIETY AND UNEMPLOYMENT.

The Fabian Society has issued a new tract by Sidney Webb, entitled, "The War and the Workers: Handbook of some Immediate Measures to Prevent Unemployment and Relieve Distress." It contains a series of detailed proposals for carrying out the declared policy of the Government with regard to the prevention and relief of distress which is arising through the war. A large number of suggestions are put forward with regard to the kinds of work that could be put in hand at once, together with a statement of the powers and duties of the authorities, central and local, which should undertake such work. Amongst other useful information is included a full list of the various central committees appointed by the Cabinet Emergency Committee to deal with unemployment and distress. Advice is also given as to the various activities in which voluntary workers can usefully take part. This tract will be of special value to members of the local committees for the prevention and relief of distress, trade unionists, co-operators, and members of social organisations. Copies are to be had from 3, Clement's Inn, Strand, W.C.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 20.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. G. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. COPELAND BOWIE.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. P. CHALK; 6.30, Mr. F. COTTIER.
 Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no morning service; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. WALTER WALSH, D.D.
 Leytonstone, 632, High-road, 6.30, Mr. STANLEY MOSSOP.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Mr. F. BARRETT AYRES; 6.30, Mr. A. J. HEALE.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Rev. J. A. PEARSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. STANLEY MOSSOP; 6.30, Mr. P. CHALK.
 University Hall, Gordon-square, W.C., 11.15, Rev. L. P. JACKS, D.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. W. E. GEORGE, M.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODWELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. GEO. LANSDOWN.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. J. M. BISHOP.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. GEO. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45.
 {STYAL, and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISGARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11, Rev. WALTER SHORT, B.A.; 6.30, Mr. W. H. JACOBSEN.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. EWART JENKINS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. THOMAS PAXTON.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
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MARRIAGE.

RUSSELL — FOSTER.—On September 3, at Rosslyn Hill Chapel, Hampstead, by the Rev. F. Hankinson, Arthur John Godfrey Russell, eldest son of the late Hon. Rollo Russell, to Hilda, youngest daughter of the late William Foster.

DEATH.

NORBURY.—On September 10, at Chingford, Essex, Agnes Eliza, wife of Clarence Norbury, aged 40 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

SIR EDWARD GREY'S vigorous answer to the charge of the German Chancellor that England would never have interfered to defend Belgian freedom against France will be a salutary rebuke to people—there are some of them still in our own country—who believe that our plea of honour was only a stalking-horse for ulterior designs. No doubt there are foreign men of affairs who are so incapable of understanding our sentiment on matters of this kind that they either denounce it as hypocrisy or dismiss it as quixotic and unreal. But it is still one of the moving forces of our public life. It is the determining moral factor in the present war. It is just this element of sacrifice for the sake of principle which has raised the whole contest to a noble level, and given the sanction of religious faith to the effort and the terrible suffering which are demanded of us.

* * *

THE answer to which we refer seems to us so important that we reproduce it here. It is contained in a statement issued this week with the authority of the Foreign Secretary :—

“ ‘ Does anyone believe,’ asks the German Chancellor, ‘ that England would have interfered to protect Belgian freedom against France ? ’ The answer is that she would unquestionably have done so. Sir Edward Grey, as recorded in the White Paper, asked the French Government ‘ whether it was prepared to engage to respect the neutrality of Belgium so long as no other Power violates it.’ The French Government replied that they were resolved to respect it. The assurance, it was added,

had been given several times, and had formed the subject of conversation between President Poincaré and the King of the Belgians.

“ The German Chancellor entirely ignores the fact that England took the same line about Belgian neutrality in 1870 that she has taken now. In 1870 Prince Bismarck, when approached by England on the subject, admitted and respected the treaty obligations in relation to Belgium. The British Government stands in 1914 as it stood in 1870 ; it is Herr von Bethmann Hollweg who refused to meet us in 1914 as Prince Bismarck met us in 1870.”

* * *

As we feared, the circumstantial stories of atrocities are increasing rapidly. The things that are undoubtedly true are so horrible that most people have little difficulty in believing everything else. Once again we must warn our readers against the dangers of credulity, and the subtle aggression of the state of mind which almost demands lurid tales of cruelty for its daily food. We must be careful to discriminate between charges which are clearly based upon evidence or vouched for by persons of repute, and sensational paragraphs in the newspapers. At the same time, we cannot deny that the whole situation has become painful and disquieting in a high degree. The official document of charges which has just been issued by the Belgian Government is terrible reading, and cannot, we fear, be dismissed simply as the product of an over-wrought imagination.

* * *

IN all the circumstances we think that there is urgent need for careful inquiry into these sporadic stories of atrocities, apart from the larger and more public crimes like the sack of Louvain which are generally admitted. Of course, such an inquiry would be all the better if it were completely free from the suspicion of

national bias. Lord Selborne's suggestion in a letter to the *Times* is an admirable one. Would it not be possible, he asks, for trained lawyers or judges belonging to a neutral nation like the Netherlands or the United States to conduct a sworn inquiry into such cases as are already open to investigation ?

* * *

AN article “ After Victory ” by Maurice Maeterlinck appeared in the *Daily Mail* on Monday. None of us can remain unmoved as we see how the iron has entered into the soul of the gentle writer who gave us “ The Treasure of the Humble ” and “ The Blue-Bird.” He pleads that we must not flinch from realising the horror of what is going on while we are in the midst of it. “ We are face to face with reality now ; let us look at it well, and pronounce our sentence ; for this is the moment when we hold the proofs in our hands, when the elements of crime are hot before us, and shout out the truth that soon will fade from our memory.” He also pleads that blame attaches to Germany as a whole, and rejects the plea that the unfortunate German people are “ merely the victims of their monarch and their feudal caste.” But running all through the article there is a cry for vengeance—“ let us know how to be pitiless that we may have no more need for pity ”—which is terrifying and must in the last resort be self-destructive. Some of our readers have thought our words about the treatment of Belgium a little too stern and unrelenting, and we have even been accused of needless exaggeration. Let them try to realise the hideous terror of this thing which has turned Maeterlinck into an avenger who will smite and spare not, as he sees his country violated and crushed into the dust, the innocent victim of inhuman ambition.

BUT while we should have despised M. Maeterlinck if his heart had not been hot within him, and while we believe that indignation such as few of us have ever known before is necessary and right, we must set our faces as flint against any policy of ruthless revenge. Acts of reprisal on the part of the Allied Armies will only increase the wrong. Heidelberg must not be sacrificed to atone for Louvain. We do not believe that such things are likely, and if the danger should arise the English troops with their finely disciplined strength will act as a steadying influence. We associate ourselves with every word of the appeal for self-control which Sir Edward Fry has published in the *Times*. It is a restrained and forcible warning against the moral disasters of retaliation. This is one of the forms of evil against which the Christian conscience must always declare itself as inflexible and intolerant.

* * *

SIR EDWARD FRY writes as follows :—

"The official adoption by the German Army in Belgium of the methods of barbarism has raised a sincere outcry of horror throughout the civilised world. The people of England as a whole have, I think, shown a praiseworthy absence of anything like lust for revenge, and will applaud Mr. Churchill's admirable plea that we should fight like gentlemen; but there is already evidence that in some quarters a clamour for reprisals may arise. From Russia comes the utterance 'God help them when we get into Berlin,' and from a learned English historian the hope that 'shrieking professors . . . will intercede in vain for their beloved Germans when the facts are published to the world.' If we are to make good our claim of fighting in defence of civilisation against a militarism to which nothing is sacred it is essential that the people and the Press of England, of France, and of Russia should alike show stern self-control in the repression of any desire to 'get even' with our adversaries by adopting their practices. It would be well if public expression could be given to this resolve on the part of the allied nations; it would be still better if their Governments would unite in instructions to their troops, expressly forbidding acts of initiative vengeance, and so leave, in the smouldering and desecrated towns of Belgium, an isolated monument of the ethics of Prussian militarism."

* * *

CARDINAL MERCIER, the Archbishop of Malines, has paid a brief visit to London on his way from Rome to Belgium. His gracious reception by the King, and the moving demonstration of the Irish in London in his honour last Sunday, will touch the hearts of his people and nerve them for further endurance. In the form

of a conversation with a friend he has sent a message to us all, which will add fresh energy to our work on behalf of the Belgian refugees.

"During my visit to England," he said, "I have been overwhelmed by a sense of the unanimous determination of all classes of the community to see this war through. The word 'enthusiasm' fails to express the firmness of their set resolve. On the Continent it is often said that Englishmen are cold. What I have seen and heard during these two days has convinced me more profoundly than ever that this view is utterly false. The English people are full of heart. On Saturday I went to Edmon-ton to see the refugees from Malines. The quiet, undemonstrative fashion in which everything is being done for them, the trouble that is being taken to make these poor people feel that they are surrounded by thoughtful friends whose only wish is to help, can hardly be described. It must be seen to be realised. It is enough that I should say that my fellow-citizens feel not only consoled for the losses they have suffered, and for the trials they have gone through, but that they are almost glad that their misfortunes should have given them an opportunity of knowing the depth and warmth of English feeling."

* * *

WE should like to call special attention to the interesting letter by Professor Dawes Hicks which we publish to-day. His long residence in Germany gives special weight to his words. It will be observed that his view of the deterioration of German character and its lapse from high ideals is similar to our own. "Only in the relatively small circles of university life and activity," he writes, "are the old ideals still honoured and cherished." "It is only too true," he adds, "that the philosophers and theologians of Germany do not now represent the nation as a whole." This is not the opinion of prejudiced pessimists, who take a delight in vilifying a whole people. It is a judgment based on a good deal of careful observation, and many of the most competent students of the industrial and political life of modern Germany feel themselves compelled to agree with it. One of the most depressing accounts to which the present writer ever listened of the enslaving influence of the spirit of materialism upon the life of a people was given to him by an eminent German thinker. Of course, this does not mean that there are not numerous and delightful exceptions; that is always the case, whatever the general tendency and colour of national character may happen to be at any given period.

* * *

It is quite possible that Professor Hicks and ourselves and many other observers are entirely wrong in their con-

clusions, though we think that there is a mass of evidence in support of them. Social observation is extraordinarily difficult, if it is to be accurate and unprejudiced. But people who still look at modern Germany through the literature of a rather far-off past or in the light of a few pleasant private friendships, would do well to remember that we are dealing with forces which are operating over a wide field at the present moment. Even if the conclusions which we are compelled to draw are depressing, it is foolish to try to brush them aside or to stigmatise them as anti-Christian, as some of our correspondents are inclined to do. Christianity has to face facts just as they are. There are occasions when, instead of talking in general terms about brotherhood, it must try to make a cool estimate of the strength of the forces which are arrayed against it.

* * *

ON one matter in Professor Hicks' letter we should like to enter a caveat of our own. He seems anxious—perhaps we fail quite to apprehend his meaning—to withdraw the quiet circles of the philosopher and the theologian from any share of responsibility for national character and national tone. "What has German philosophy and culture to do," he asks, "with the unspeakable atrocities to which you refer? What had English philosophy and culture to do with the burning of villages and the devastation of homes in South Africa in the Boer War? The reply in each case is, absolutely nothing." For ourselves we are quite unable to accept this notion of little pools of culture far withdrawn from the great tides of the national life. Must not philosophy in the last resort bring its speculative vision to bear upon the practical affairs of the world? Ought not theology to be concerned chiefly with deepening the currents and enriching the ideals of the faith by which men live? Just in so far as philosophers and theologians are content to isolate themselves from intimate concern with the world around them, and refuse to accept a large share of responsibility for the aims and ideals of the community in which they live, they will have to bear the reproach of moral ineffectiveness and they will forfeit much of the respect of good men. Through a long period of comfort and peace the academic mind has found it fairly easy simply to live its own life and pursue its own aims. But its day of trial has come. Much will be changed by the war. It will be all to the good if the philosopher learns to pay more heed to the real stuff of human life and thought, and the theologian has the grace to remember that he must draw much of his richest material from the actual working of the Christian spirit in the life of the common people.

FACING THE FACTS.

-8-3-

WE care very little for pleas of consistency or self-justification at a time like the present. We felt it to be our duty to speak sternly and without respect of persons a fortnight ago, and the interest, in some cases the vehement dislike, which our words have aroused is good evidence that they were at least vital and timely. We fear, however, that controversial blindness has fallen upon some of our correspondents, who are in a hurry to attribute to us opinions, and an attitude of mind, which we can only describe as an amazing perversion. When, for instance, Mr. G. G. ARMSTRONG accuses THE INQUIRER of making it a test of patriotism that "we should accept every story against our enemy of atrocities in the field," we can only suppose that he is hurling words about at random, without taking the trouble even to read what THE INQUIRER has said. More than once we have warned our readers in explicit terms of the dangers of credulity in the matter of atrocities, and we explained how our own reluctance to believe some of these terrible facts had been overcome by the public avowal of German military policy and an accumulating weight of evidence, which it is impossible to dismiss as lying rumour. Mr. ARMSTRONG himself admits that it is beyond dispute "that atrocities have been committed even graver than the atrocities which report invariably attributes to both sides in every war." The real difference between us seems to be that he wishes to obliterate the distinction between "legalised and illegal atrocities in war," in other words, if we understand him rightly, to put the battle of Mons and the sack of Louvain on the same moral level, and we absolutely refuse to do anything of the kind. We are content to leave the moral common-sense of mankind to decide the question. But in view of this and other strange lines of criticism we cannot refrain from a few more words of explanation. We hope that they will be clear. We intend them to be final.

In treating the violation of the neutrality of Belgium as a crime against civilisation, and in using words of stern reprobation of the horrors which have been committed, THE INQUIRER is only doing what it has always done. It is not joining in a hot fit of popular passion and simply shouting with the crowd. On these matters we have a clear record of which we are justly

proud. We have always pleaded for the rights of small nationalities. Over and over again we have written in words of burning indignation of crimes of lust and cruelty, and we hope that sometimes our pen has been as sharp as a sword. Do our critics forget Armenia, Persia, the Congo, the Putumayo? Have they no memory of our pleadings for the miseries of the Balkan States and our recent fund for the relief of the Albanian peasants? Is it only when the great country with which we are at war is concerned that we must keep silent about things at least as bad as any of these and refrain from judging? We know that easy policy of non-committal. We too have explored in thought the safe retreats of silence. We respect in its proper place the desire not to hurt anybody's feelings. But in the circumstances in which we found ourselves silence from strong words would have meant dishonour and the abandonment of a splendid tradition, of which the present Editor is only the temporary guardian. For him it is a matter of intimate and proud concern that posterity should be able to say of THE INQUIRER, long after his own name is forgotten, that it never showed any respect of persons or of nations in the judgment of public wickedness or failed in its defence of the rights of oppressed peoples.

We fear that our readers, like ourselves, must be tired of the word culture, but here again some strange conclusions have been drawn by a few people, who seem to have small understanding either of the meaning or the motive of our words. Let it be remembered that we did not introduce the word. The war has been defended in Germany as a war in defence of culture. Certain leaders of cultivated thought have accepted this plea and at the same time have brushed aside the immoral violation of Belgian neutrality as a matter of small importance, accepting without protest the "scrap of paper" theory of treaties. At the very time when the newspapers were full of the sack of Louvain by the German troops we were bidden by people in our own country to remember the claims of German culture. We felt that a plain and stern word must be spoken, if respect for culture was not to be entered as a plea for the suspense of moral judgment, and some of us were to be saved from allowing the pleasant memories of German universities to make us a little soft, indulgent, or hesitating in presence of one of the colossal crimes of history. And so we said with all the decision at our com-

mand that culture must go into the second place, and that considerations of national decency made it unsuitable at the moment to talk about culture at all. We tried to look the facts in the face, and we felt with an intensity of conviction which had to find expression, that our own love of scholarship and literature and art—and does any attentive reader of our pages think that these things have little attraction for us?—was as nothing compared with the ultimate things of the soul, love and honour and justice and the difference between right and wrong, which we share with the great mass of men to whom culture is a thing unknown. We are not obscurantists. We shall never decry the noble interests of the cultivated life. But we know Christian men can only serve these interests worthily when they recognise their inferiority, and bid the scholar take an obscure seat in presence of the moral hero and the saint. At the bar of conscience no respect is due to the academic mind. Righteousness is our sovereign lord, culture only one of our humble servants.

Having thus explained in part how we tried to face the facts, may we venture to turn to some of the critics who have been kind enough to rebuke us, and bid them have a little more confidence in the strong forces of the soul. We have received several homilies about the dangers of moral indignation. Is it not written, "Be ye angry and sin not"? To refuse to be openly indignant in presence of meanness or cruelty or foul oppression of the weak because we may be betrayed into racial hatred or revenge seems to us the act of a coward. If a man feels that he cannot trust himself let him retire from the fighting line altogether. But if in our anger we keep the Holy Spirit in our hearts, we are the allies and not the enemies of CHRIST. It is the men who have condemned the crimes in Belgium most severely, who have dared to say that they are not likely to be forgotten for generations because they believe it to be the literal truth, who will have the most effective influence in checking racial hatred and rebuking the ignoble spirit of revenge. The people who love best and longest are those who realise the enormous difficulties of loving at all. This is all in accord with the moral structure of the world. It is part of the divine sternness in the midst of which we have to live.

Some of our correspondents seem to be full of crippling doubt about the future; and their fear of evil is making them blind

to the splendour of the good. The very word patriotism conjures up for them a terrifying vision of a nation drunk with military pride. War means to them simply a scene of brutality where the finer virtues have no room to play. Is that an adequate facing of the facts? We do not think so. We pity the man whose heart does not glow with admiration of the fine traits of human character which danger has revealed. Some of us have learned more from the faces of the young men who are going to the war than from many books. Their modesty, their quiet good manners, their anxiety to go just where they are wanted, the complete absence of any trace of boastfulness or brag, have been an unexampled revelation of personal character and national greatness. We are not going to reduce our admiration for these things into a minor key, lest some misunderstanding should arise about our attitude or a timid friend accuse us of forsaking the paths of peace. When we face the facts resolutely there are divine compensations in the darkest tragedy, for God never forgets or forsakes us. In any case it is at once more Christian and more patriotic to praise what is good in our own country even in time of war than to anticipate evil and to surrender to sorrow and dismay before they have arrived. Without this high and kindling joy we can do little to guard our people from ignoble passions. It is the secret of true courage. We believe that it is also the secret of a confident trust in God.

Good Thoughts for Evil Times.



WHEN I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.—*Psalm lxxiii. 6, 7.*

"WITH malice toward none; with charity for all; with firmness in the right as God gives us to see the right—let us strive on to finish the work we are in; to bind up this nation's wounds; to care for him who shall have borne the battle, and for his widow and orphan; to do all which may achieve and cherish a just and lasting peace."—ABRAHAM LINCOLN.

WHEREFORE DIDST THOU DOUBT?

O GRACIOUS Lord, thy help I crave,
And in each grievous failure still would cling
To that blest hand held down to me to save,
And, sinking in doubt's sea, I yet would bring
Tears as an offering.

Yes, I would pray, and never faint,
And lay before thee all my poignant need,
That, raised once more from bitter sin's constraint,
I may to thy rebuke give patient heed,
And on thy goodness feed.

Yea, I have doubted and have strayed,
And mournful cry, help thou mine unbelief.
Thou who dost freely give, and not upbraid,
Thy pity moves to penitential grief,
That, loving, finds relief.

Remove the frailty of my will,
And dissipate through faith my shrinking fears,
That I may walk no more in ways of ill,
But offer songs of gladness, and not tears,
Throughout the coming years.

ANON.

It has grown upon me more and more to feel that though belief, in the doctrinal sense of the word, becomes yearly more impossible, more obviously human in all its innumerable manifestations, on the other hand Love—a clinging to something outside ourselves and not liable to accidents—becomes yearly more possible, and seems to me to be the one supreme truth that will some day emerge clearly above all the fog and the jar and tangle of disputing creeds. I do not know what I should do if I had the sole directing of a young ardent nature in such matters, but I feel that what I should do would be to try and get that capacity for love developed, and then let everything else take its chance. At the lowest the Being that she had learnt to love would be the noblest and tenderest in all history, and as for miracles, the miracle of His turning the bitter waters sweet, and pulling wrecked lives straight, and that not by ones and two, but by millions upon millions, is quite miracle enough for me. Of course, the *advocatus diaboli* will whisper that one is adoring a myth, but one must just let him whisper, and once the root of love is well grounded I do not think such whispers matter. The heart is a far more tenacious organ than the head, and not nearly so much at the mercy of those loud winds of doubt.

EMILY LAWLESS.

O GOD, our heavenly Father, lift our hearts, we beseech thee, into the communion of thy perfect love. May we bring all our burdens into thy presence, and find our strength in thee. Grant us patience to endure, and the love that conquers hate. Be near to those who suffer in this time of war, on the field of battle and in darkened homes, in the privations and anxieties which are laid upon all our hearts. Give to us some ministry of helpfulness, of pity and of healing. Make us wise in judgment and generous in the giving of our best. Unite us all, through the suffering and the endeavour of this time, in the bonds of a true brotherhood, in the love of goodness and the spirit of Jesus Christ. Amen.

O LORD, make us, we implore Thee, so to love Thee that Thou mayest be to us a Fire of Love, purifying and not destroying. Amen.

CHRISTIAN MORALITY AND THE WAR.

THE Manichæans may have been bad philosophers, and I think they were; but at least their philosophy and their ethics held together. Faustus, their most persuasive oracle in Augustine's day, bluntly affirmed that it could not have been the good God, who was therefore also the true God, who enjoined upon Moses the waging of cruel and relentless wars. Had not the true God, revealed in Jesus Christ, enjoined instead the turning of the other cheek when one had been smitten? Clearly the same God could not have had different minds.

The problem was knotty, and it need not be wondered at if Augustine's answer was, ethically, somewhat involved and unsatisfying. But at least there was a wholesome vigour and directness about it which faced the facts. If the Old Testament and the New contradicted each other, so too Jesus had contradicted Himself. "He said unto them, When I sent you forth without purse and wallet and shoes, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloke, and buy a sword." Augustine felt that religion lay in facing the universe as God's; and that the universe was full of contradictions. The price that had to be paid for religious optimism was heavy, and it has been paid ever since. It was the price of a hopeless ethical confusion in great corporate issues. The most contradictory phases of experience have been in turn justified, and even glorified, in the name of religion.

That is the most tragic thing about this war. Christianity has nothing to say to the contending nations which have all alike issued from her womb. Christianity cannot speak with authority to Christendom. The Catholic religion has no catholic message. In the Papal Conclave itself, Rumour announces with a probability which is not always hers, fierce and heated division declares itself. Cardinal Mercier protests on behalf of an outraged and tortured nation. He is supported by the French and English Cardinals. The Austrians and Germans vigorously impugn this "undue interference of politics in the highest spiritual functions of the Church." And an American and an Italian, apparently, endeavour to keep the peace—i.e., to refrain from taking sides, as it is the duty and the privilege of neutrals to do. That is indeed high comedy. But it is also terrible, appalling tragedy. Infallible authority in the sphere of morals, being in temporary commission, when challenged by the most momentous of moral issues, goes just one better than Janus. It presents three faces to the world and utters itself through them all, passionately proclaiming its yes and no, and with the smooth politeness of the neutral deprecating both. And while religious authority is in this spirit preparing its new infallible voice, prayers go up from the Catholic altar, which, we know, wherever it may be set up is one, for the triumph of each of two contending causes and for the confusion of its opposite.

The fiction of Catholic unity is self-refuted, self-dispelled. Faith and morals are indissolubly bound together, as Catholic instinct has always felt and Catholic dogma has definitely asserted. And what is the meaning of unity of faith if it cannot translate itself, I will not say into a definitely righteous action, but into a definite conviction as to what action, in a given crisis of decision, is righteous? The fiery furnace through which human history is passing will burn up every shred of the pious pretence in which it has delighted to clothe itself. There will be left nothing but the facts, or rather the naked fact, of history; and that fact is that morality, the very knowledge of what morality is, is not an original and secure possession, but the dubious conquest of a truceless struggle. The nerve of that struggle has been knit by the spirit of Christ. That is our faith, and that faith itself grows out of the growing experience that no other spirit gives us such satisfying success in the predestined conflict. Only the knowledge of fuller right wrung from the fierce wrestle with circumstance in what we now see of the Spirit of Christ can lead us into a deeper knowledge of what that Spirit is for us. The content of faith itself is not fixed, but progressive. Like the content of righteousness, it is not a fixed sum to be jealously preserved, but the growing result of a courageous venture in the world of action. If we are to bury our talent in the earth, let it be in the fertile earth of opportunity, where it can strike root and grow.

Our idealism has been weak and futile, because it has been blind to the plainest fact. We have talked sentimentally about the unity of Christendom. We have made an appeal against the horrors of

war, in favour of international arbitration and universal peace, to the universal Christian conscience. But the fact is, and always has been, that the universal Christian conscience does not exist. The Christian conscience of Eastern Europe is not the Christian conscience of the West. The Christian conscience of Western Europe in the seventeenth and eighteenth centuries was not what it is to-day. The Christian conscience is not at unity with itself in any country, in any Church, of Christendom at this present hour. We may not clearly see or acutely feel the division in times of quiet, while life moves in its customary grooves. It is when the earthquakes of history shake every established fact to its foundations that we discover the rents which have been there all the time, now enlarged and fearfully gaping. We have, I think, in Western Europe moved on, however hesitatingly and fitfully, towards a higher, a more moral, conception of international relations. We have grown, at any rate within our own circle, to think of and to treat nationhood as a sacred thing. We have learned that a nation, however small, however weak, has a right to its soul, to the same opportunities as ourselves of concentrating and expanding its inner force derived from the spiritual tradition which has made it a nation. We have learned to treat, no longer with a contemptuous toleration, but with a high-hearted and sincere respect, as indeed the fair and exquisite garden-grounds of European culture, little nationalities like Holland, Belgium, Denmark, Switzerland, and the Scandinavian kingdoms. France and England represent that forward movement towards international right—the France that has grown out of the Revolution, the England of ordered growth from precedent to precedent of liberty. But facing us in appalling strength is the eighteenth century, the spirit of Frederick, incarnate in a Prussia which frankly despises a sentimental world-politic as the last of impossibilities, in a Prussia which has converted even sentimental Germany into the efficient body of her own iron soul. There ought to be no doubt, in such a world-crisis, as to what the claim of the Christ-spirit is. But we are suddenly brought up against the fact that Christianity in its most highly organised and authoritative form has no word to say to which all its own children will hearken. If through its new infallible voice it ventures to speak at all, it will be only to indulge in a futile "Peace, peace!" just at the moment when there is and ought to be no peace.

It is well that this fiction as to the nature of authority in the sphere of morals should be exploded once again. For the truth is that the Christ-spirit makes its ultimately effectual appeal to the individual conscience, that it calls upon the individual conscience to make the venture in action through which alone its decrees can be interpreted and put to the proof. Christian morality may have, and undoubtedly has, its clear standards of right. But in the crises of circumstance which demand the translation of those standards into concrete action, the decision as to what the appro-

priate action is to be rests with the individual conscience and with the various corporate units of conscience in which individual consciences tend to concentrate. To-day those units prove to be nations, not Churches.

A. L. LILLEY.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

GERMAN CULTURE AND THE WAR.

SIR,—I would not lessen by a single phrase the force of your stirring protest against the barbarous crimes that have made one almost despair of humankind. I am ready, if you press me, to admit that the men and women in Germany who, in the midst of a hateful political régime, have been striving to maintain the ideals of a great past, are woefully to blame for not having made long ago a combined and determined stand against Prussian militarism, which, as Maeterlinck says, "it is essential the modern world should stamp out as it would stamp out a poisonous fungus that for half-a-century has disturbed and polluted its days." But, in the name of justice and common honesty, let wrath and indignation be expended upon the things that merit them, and not upon those features—already, alas! in imminent danger of being choked and smothered under the dire tyranny that prevails—in which the hope of a liberated and regenerated Germany mainly lies. It is only too true that the philosophers and theologians of Germany do not now represent the nation as a whole. If they did, even to an appreciable extent, it is very certain that neither Belgium nor France would have been invaded. In like manner, Oxford teachers were not representative of England as a whole on the occasion of the wild excesses of Mafeking night. Had they been, we should have been saved from that discreditable episode of our history. Would it not be ridiculous, for example, to speak as though the Principal of Manchester College and his colleagues shared in the responsibility for scenes of debauchery which they loathed and detested? So again, if a man stayed to talk about philosophy, even with M. Bergson, while a ruffian was outraging his wife and murdering his children, "we should," as you say, "be filled with intolerable moral disgust." But surely such moral disgust would be averted by the man hastening to attack the ruffian and not by his reviling M. Bergson. And though it should chance that the ruffian were of the same nationality as the latter, that would not in the smallest degree be a reason for denouncing the author of "Creative Evolution."

What has German philosophy and culture to do with the unspeakable atrocities to which you refer? What had English philosophy and culture to do with

the burning of villages and the devastation of homes in South Africa during the Boer War? The reply in each case is, absolutely nothing. It may be said, it has been said, that the German leaders of science and thought might at least make their voices heard, and give expression in unmistakable terms of their abomination of the brutal deeds of a frenzied soldiery. For aught we know, they may be doing so, by every means that is open to them. I remember how, when the Jingo fever was here at its height, it was well-nigh impossible in any town in the country for those who disapproved of what was going on either to get a hearing on a public platform or to obtain the smallest space for stating their case in the columns of the local press. Is it surprising, then, that in Germany at the present moment, when the popular madness can scarcely restrain itself, when martial law is everywhere in force, and when the entire press is under the strictest supervision, we hear nothing of the opinion of those who may be as wrathful as we are over the ghastly horrors which are staining the name of Germany in the eyes of the civilised world.

Is it objected that Harnack and Eucken have given utterance to their conviction that the policy of England has been self-interested and insincere? I believe they have done so under a misapprehension prevalent on the Continent of the motives of English diplomacy. But the essential point is that neither of them is entitled to speak for the whole body of German teachers. In England also, at the period to which I have alluded, there were not wanting Professors of Divinity who approved of Mr. Chamberlain's mode of dealing with the Dutch Republics, and a foreign critic might well have imagined that they represented the attitude of English divines generally. And yet how erroneous that surmise would have been.

Let us, at any rate, withhold judgment of this kind until we are acquainted with the actual facts. The truth is, it is an illusion to suppose, as Maeterlinck appears to do, that the eighty millions who inhabit the Fatherland are a highly intellectual people. The vast majority are totally destitute of any real culture. It is precisely intelligence, in the proper sense of that term, that Germany *does* lack at the present time, so far as nine-tenths of her population is concerned. The rapid rise and spread of industrialism, of commercial enterprise, and of the rush for wealth, has simply changed and transformed the aspect of German society as compared with what it was in the days of Goethe and Schiller. Only in the relatively small circles of university life and activity are the old ideals still honoured and cherished. Blame, therefore, if you will, and with unsparing severity, the true perpetrators of this wickedness. But do not cover in one universal condemnation those who are as guiltless of it as any one of ourselves. There are yet seven thousand men in Germany who have not bowed the knee to Baal.—Yours, &c.,

G. DAWES HICKS.

Cambridge,

September 15, 1914.

[We have not made a special point of any criticism which German professors have passed upon English policy. There they are

clearly within their rights. What we have condemned is their defence of the violation of the neutrality of Belgium, and their acceptance of the "scrap of paper" theory of treaties. That is a matter for stern moral judgment. Professor Hicks has rather missed the point of our criticism last week. It was directed against the people in our own country who seem inclined to talk about German philosophy and culture and to emphasise their immense debt of gratitude to it at the very time that the mind of the world is filled with horror at the crimes in Belgium. We still think that it is unseasonable and mischievous to do so, and likely to do more harm than good to our respect for German culture.—ED. OF INQ.]

SIR,—May I help to swell the chorus of appreciation which will now be reaching your ears with regard to your lead in the crisis? I cannot speak from the wide knowledge of German territory possessed by some of your hostile critics, but I am a keen student of international politics, and, being an ex-teacher of German language and literature, I have had scores of German friends. These have not been students or professors of philosophy, but mainly business men—just average German citizens; and the impression which, against my will, I have received from them has been that war with Britain was regarded by them as inevitable, and, indeed, necessary to the expansion—the fated expansion—of the German Empire. My impression has been confirmed by a talk which I have just enjoyed with an Englishman who escaped last week from Prussia. He tells me that Germany is absolutely united in favour of the war. Dr. Mellor looks forward to a revolt of the German people. It is a dream which some of us long cherished as of a possible check upon the aggressive attitude of German statesmen. Should the revolt occur now there would be practical value in such a rising, but no moral value. It would be due, not to the pacific intentions of the rebels, not to their disgust with the war policy; it would obviously be due to disappointment that matters had been bungled, and that success had not come. Of course, in Germany, as in every country, there must be thousands of peace-loving citizens; but to regard the people as being mere passive sheep led to the slaughter by a few fire-eating Prussian statesmen is to blink many obvious facts. The atrocities proved against the Germans and committed, as you well remind us, by average citizens, "the fathers, the sons, and the brothers from nice German homes," go to show that the nation has, as perhaps all the great nations now have, the form of Government which, as yet, she deserves. And, too, *Invisa nunquam imperia retinentur diu*. Kaiserism has been rampant in Germany for 25 years.—Yours, &c.,

A. GOLLAND.

Bell-street, London, N.W.,

Sept. 15, 1914.

IS GOD WITH US IN WAR?

SIR,—Some of the ideas now being expressed by the correspondents in your paper and elsewhere about the relation between God and man in connection with

the war seem to show considerable confusion of thought. I refer to such expressions as "Is God with us?" "Does God withdraw Himself from us in the war?" and the doubts which some seem to be feeling about God Himself because such a terrible state of things can exist.

We have been taught that "in Him we live and move and have our being." Surely this means that if He were not with us, if He did withdraw Himself from us, we should cease to be at all. And the doubt about His goodness, grounded on His permission of the present state of things, leading to a doubt even of His existence, is the outcome of an attempt to transfer to Him man's responsibilities for the use made of that freedom of thought and action which He has given to us, and without which we could do neither good nor ill, nor be moral beings at all.

God does not withdraw Himself from the sinner any more than from the saint—from the devastators of Louvain any more than from the servants of the Red Cross. The difference in the relation arises on the side of man, and because some men ignore the Divine presence or misconceive its nature and significance. We are born in the sanctuary and cannot escape from it, but we may and often do forget where we are and pollute it by our actions. What the present crisis ought to drive home to us is not doubt about God, but the awful responsibility for the right use of human freedom.

To draw the sword, as we have done, is of course a terrible thing involving immense responsibility. There is no sign that our leaders have thought otherwise. But it is not necessarily a wrong thing, nor one that need make us ashamed to remember the Divine presence or think of ourselves as polluters of the sanctuary. Whether we are that or not depends upon the objects for which the sword has been drawn and the temper in which it is wielded. So long as our objects are such as have been defined by Mr. Asquith, and the temper such as breathes through Lord Kitchener's address to the troops, and is echoed in Mr. Churchill's last speech, why should we feel that our action is separating us from God? The danger, and it is a real one, is that as the war goes on we should degenerate and become brutalised. But war has not always had that effect, and it need not be so with us now.

When some Eastern fanatic "runs amok," wounding or killing all who come in his way, we do not blame those who seek to restrain him by force, and death if need be. To-day we have to deal with a nation gone mad and ruthless under the influence of false ideals, inordinate ambition, and overweening pride. The scale makes no difference in the principle.

May I thank you for the stand you are taking in this matter. It seems to me idle to talk about things being the same after the war as they were before between the Germans and ourselves. When a neighbour has broken his solemn obligations to us, and has violently ravaged the home of another and a wholly unoffending neighbour, we cannot easily or quickly return to the same friendly relations with him as we tried to cultivate before he did

these things. Time only and some sufficient evidence of a changed mind can restore these. And it is equally idle to throw the whole blame on the Kaiser and the military caste. They could not have done what they have done if they had not been supported by a great body of opinion in their country. Whatever line individuals here and there may have taken, the Germans as a people have acquiesced in the preaching of ideals and the establishment of a system which has culminated in this war. They are brave men; and if they had really disapproved of what has been done they would have freely risked their lives if need be to stop it. It will not be possible to forget all this as soon as the war is over. It would not be right, if it can possibly be prevented, to leave them in such a position that they may hope to renew in a few years' time their attempts upon the peace and civilisation of Europe. If any one is in doubt as to the significance of the German problem, let him read Bernhardt's book. Before we can hope to convince the people who have embraced such doctrines as his that those doctrines are wrong, we must prove to them conclusively that they do not pay, and that "the day" is not merely postponed.—Yours, &c.,

JOHN DENDY.

Swinton, Manchester, Sept. 13.

SIR,—The unprovoked attack on Belgium, with the barbarous punishment of its resistance, is a wicked thing, and we are bound to fight it. If that were the whole matter we might, indeed, hope that God was on our side. But who will dare to say it is the whole matter? We have no right to forget or ignore or be "impatient" about its antecedents. Autocracies, Slav and Teuton, eaten alternately by covetousness and fear, have armed themselves in the alternate hope and dread of a territorial war. France and Britain have successively become involved in the feud, not because they believed one side was right and the other wrong, but because they believed their material interests lay in this particular "balance of power." The White Paper makes it plain that we were committed to war *before*, and independently of, the Belgian emergency. It is on that fact that we must judge whether or not God is with us. Germany found herself confronted by overwhelming odds, and attempted to "hack her way through" the line of supposed least resistance. It was a wicked thing to do, and it must be punished. But the situation which made the emergency will surely be remembered by history, and by the Ruler of nations, not in justification of Germany, but in condemnation of her opponents side by side with herself.

In face of these facts, the certitude as to our rightness in every possible respect, and the wrongness in every respect of Germany seems to me childish in the extreme—self-righteousness which it is hard, indeed, to stomach. One would have hoped that at least THE INQUIRER and its writers would have a worthier contribution to make to the thought of our country in this moment of mental and moral anguish than to make it a test of patriotism that we should accept every story against

our enemy of atrocities in the field, that we should believe that a whole nation has deserted Christ for Treitschke, and that we should elevate "intolerance" into a virtue to be practised not only against our enemies abroad, but against our brethren at home, to the breaking of the ties of family and of friendship. It is beyond dispute, I fear, that atrocities have been committed even graver than the atrocities which report invariably attributes to both sides in every war. But I doubt whether God, whose name we are all invoking so freely, makes the same precise distinctions that we do between legalised and illegal atrocities in war. War is itself the supreme atrocity, and it is amazing to me how easily good men find reasons for viewing with enthusiasm the wholesale slaughter of men by their brothers at the behest of Governments and Kings.

It should surely be a sobering thought—and I would urge, if a little timidly, that sobriety of thought is even at this crisis not necessarily unpatriotic—that sincere and high-minded Germans believe that Britons, too, have been guilty of atrocities, that Britons, too, have evolved a philosophy which upholds them in a desire for world domination by fair means or foul, and that because of these things God—Professor Jacks' and the Kaiser's God, who "is a man of war"—is fighting on the side of Germany. I have cut out and filed from the last two issues of THE INQUIRER the letters of Professor Jacks and Mr. Cyril Flower, and I hope to read them again in ten years' time. Which, I wonder, will seem to us then the more pleasing representation of the thoughts of God on the war of 1914?—Yours, &c.,

GEO. G. ARMSTRONG.

Victoria Park, Manchester, Sept. 14.

SIR,—I am genuinely sorry to cause Dr. Jacks pain, but I cannot help it. My difference from my old teacher, for whom I have the profoundest respect, is that while he believes that the "Lord is a man of war," I do not. In the vision of faith I can struggle to see the God who is Love at the end of the whole tragic process: I can hope for "the day of the Lord" and work for it. But my God is still "Our Father, which art in Heaven"—i.e., in Ideal. When the Fatherhood of God is real on earth there can be no international murdering. All the nations have been more or less parties in promoting the militarist curse. It is, of course, very nice for us to think that Germany is the worst—as she may be—because we are at war with her. But I am inevitably reminded of the saying, "He that is without sin among you, let him first cast a stone at her," I do not believe that God (i.e., Love) has any errand to entrust to a nation which goes out to kill men.

I recognise a "necessity" in this war, and in England's part in it; but it is a necessity which arises from the very fact that the errand of the God of Love has never yet succeeded. That errand will require "that a man lay down his life for his friends," but not that a man take the life of his "foes" for his friends. Self-sacrifice in the service of Love is not taking equal chances of killing and being

killed, but is, as I understand it, the way of Jesus. I am optimist enough to believe that there are still some who are willing to lay down their lives for their friends who are not willing to slaughter their "foes." I am not one of these. I am willing even to try to slaughter our "foes" if the last need arise; but I know only too well that in that my God cannot be with me. The "man of war" of the bellicose old Jews might be with me stimulating in me the frenzy of battle, but not the God who is Love. A nation is better nowadays, in my opinion, with no God, than with a "man of war," a "God of battles," or a "Lord of hosts."—Yours, &c.,

J. CYRIL FLOWER.

Salé, Manchester, September 16, 1914.

A JUST AND LASTING PEACE?

SIR,—Human distress is sure at this moment to find access to the human heart. The need of enlightenment as to the profound issues involved in this war will neither be so widely nor so acutely felt. And in this direction, especially, our own group of churches might render signal service.

A passage in the recent Message of the Society of Friends states the case as well probably as it can be stated:—

"It is not too soon to begin to think out the new situation which will arise at the close of the war. . . we shall be faced with a stupendous task of reconstruction. . . we shall be able to make a new start. . . Is it too much to hope for that we shall, when this time comes, be able as brethren together to lay down far-reaching principles for the future of mankind such as will ensure us for ever against a repetition of this gigantic folly? . . . (We) must begin to think and plan for such a future. . . in time of peace all the nations have been preparing for war. In the time of war let all men of goodwill prepare for peace. Now is the time to speak of this thing, to work for it, to pray for it."

I would suggest that the special question for the earnest study and discussion of our churches at this hour of crisis should be, in the words of Abraham Lincoln:

How to "achieve and cherish a just and lasting peace" in Europe.

That is the first statement of the question that occurs to me, but a far more pointed and pregnant statement of it could doubtless be found. This would involve the consideration of such questions as the following:—(1) The significance of racial sentiment; the taking full account of this in the re-drawing of the map of Europe, and in determining future national boundaries. The avoidance of such territorial aggression and national abasement as would tend to pave the way for fresh wars. (2) The absolute prohibition throughout the world of the manufacture of guns, warships, &c., for private gain. (3) The practicability of national disarmament. (4) The neutralisation of the sea. (5) The practicability of establishing an International Court of Justice with power to settle all disputes between European countries. (6) The creation of a spirit that shall make war in the future an impossibility. Whether merely secular reforms and a merely secular education can ever create such a spirit. Whether we can ever expect such a spirit to be

created apart from religion and the influence of a vital Christianity. (7) Christian ethics and war. (8) The press and war. (9) The balance of power and secret diplomacy. (10) The future of Russia, of China and Japan.

Such questions as the above should be dealt with in a comprehensive course in study circles and classes in connection with our churches, extending, say, from October to March, inclusive, to be followed, if this could be arranged, by a full day devoted to this question at the next Triennial Conference at Leeds. Our churches might also arrange, apart from the Sunday sermons of their ministers, for a series of lectures on various aspects of this question by competent authorities.

The Committee of the National Conference Union for Social Service is now engaged in mapping out such a course, and in order that this may prove as comprehensive and effective as possible, I should be grateful if any interested reader would send me along suggestions, especially as regards suitable books of reference, articles, &c. I should also be glad if they would forward to me the names and addresses of competent lecturers who might prove available for dealing with these matters. I should also be exceedingly obliged if really suggestive articles appearing in the daily and periodical press could be forwarded to me, such, *e.g.*, as those of H. G. Wells, the Message of the Society of Friends, the Bishop of Winchester's *Pastoral*, the Collegium's "Call to Prayer," the I.L.P. Manifesto, &c., all of which I already possess. It is difficult to get just what one wants from a press cuttings agency.—Yours, &c.,

H. H. JOHNSON,
Secretary, National Conference
Union for Social Service.

Evesham, September 14, 1914.

A PLEA FOR WIDER PATRIOTISM.

SIR,—Should we not take heed lest, in our eagerness to overthrow the Power which seems to-day the incarnation of the spirit of war, we foster in ourselves or in other peoples something of the same temper? It so easily gains strength and runs riot in the minds of men. Are any of the nations now at strife quite secure from the delusion that armaments are the bulwark of a people's strength? In yielding to panic and demanding more, and ever more destructive munitions of war, have not all these nations, for years, been cherishing the spirit and increasing the possibilities of such a conflict as now is devastating the fair plains and cities of Europe? And when the conflict is over, and the power of the war demon is crushed at his headquarters, is it so sure that neither of the nations now engaged in crushing him will be in danger of offering him a refuge in its midst?

Reading the strong language of THE INQUIRER against Germany—and I do not say it is too strong, being unable to judge how far one nation is in a position to apportion blame against another—and seeing that in a letter which appeared in your columns last week conscription has already found support from a minister of religion, I would plead for the advocacy,

even while the conflict rages, of that spirit of goodwill, of international good fellowship, which alone can stay the hand of the oppressor. No nation is clean and blameless in this matter. Our sin has found us all out. Yet, in every nation, there is a mighty spirit of love and of generous good feeling, and of large-hearted sympathy towards the people of every other nation. Is it not to this that now, if ever, we need to appeal?

In the time of the French Revolution a great Englishman returned from Paris, not long after the September massacres, to declare himself a "Patriot of the World." If we really wish to overthrow this domination of militarism, is there any other way than this of *widening our patriotism* till it includes all nations that share with us the civilisation of to-day? And now that we have seen what a narrower patriotism and its dependence on armaments has brought us to, is not this the hour and this the opportunity for throwing ourselves out, in fearless goodwill, towards all the peoples of Europe, by cherishing among ourselves that loftier Nationalism which, while leaving us free to keep alive the national spirit that makes each people one, lifts us into a larger fellowship such as needs not armaments, because its interests are common, and its brotherhood is strong?—Yours, &c.,

W. J. JUPP.

Leitchworth, September 9, 1914.

THE WOMEN'S LEAGUE AND THE WAR.

SIR,—The Chairman's defence of the League's action in calling upon women to sew, leaves out of account altogether the economic question involved in its policy. Is this sewing doing more good than harm, or more harm than good, to the community? If the committee has considered that question, well and good. But Mrs. Drummond has, I think, adduced no strong argument in favour of voluntary work. To suggest, as she does, that a woman should be encouraged to ply her needle because she has "yearnings for action" and a "craving to give" which need satisfying, is to suggest treating us after the manner of children, who are sometimes allowed to hinder the business of the household under the fond illusion that they are helping it. Women want to be of some real use, and if I can best help by not sewing, then, unless I deliberately choose to be selfish, I must not sew. And this holds good, whether I am rich or poor, a very idle or a very busy person.

I quite agree with Mrs. Drummond that it is very unfair that so many women should have no money to spare, but we are living at present under a social system which secures the pleasures of such giving for a minority only, and demands unjust sacrifices from the great majority.—Yours, &c.,

AMY WITALL.

15, Highbury New Park,
September 15, 1914.

PUBLICATIONS RECEIVED.

MESSRS. CHATTO & WINDUS:—Poems of the Great War. 1s. net.

MESSRS. CONSTABLE & Co.:—Pan-Germanism: Roland G. Usher. 2s. net.

OXFORD UNIVERSITY PRESS:—Why we are at War: By Members of the Oxford Faculty of Modern History. 2s. net. The Deeper Causes of the War: Dr. Sanday. 3d. net.

MR. T. FISHER UNWIN:—A Theory and Civilisation: Sholto O. G. Douglas. 5s. net.

FOR THE CHILDREN.

OUR OWN BUSINESS.

THERE is a story I want to tell you this week. It is about a little shepherd boy of the Tyrol, named Findelkind; he was nine years old. Three times a week he used to go to school in the nearest town, with his two little brothers, and the rest of the time he used to guard the sheep or cows for his father. He was a dreamy, fanciful little boy, and he loved stories. One story above all, which the old priest, who kept the school told them, seized upon his mind; it was about a boy who had lived in those parts five hundred years before, who had left a famous memory, and who, strangest of things, had been named Findelkind, like himself. This earlier Findelkind of Arlberg had been so grieved for all the poor souls who, travelling over the wild mountain passes, perished of cold or hunger, or were killed by bears and wolves, that he had left his home and journeyed up and down the world begging alms, in the name of Christ and of St. Christopher; and many gave to him, so that at last he was able to return and to found a church, and a house where he and six others lived as a brotherhood of St. Christopher, going forth every evening, when the Angelus sounded, to seek the lost and weary.

Findelkind used to think and dream over this story day and night. He felt *he*, with the same name and living in the same place, must somehow go and do likewise. Although there was now a good road over the pass, and travellers hardly ever were lost or perished in these days, he did not think of that at all, he only wanted to go out, too, and beg for the poor as the other Findelkind had done. Day after day he brooded over it in secret; he let the cow stray, he forgot his lessons, he left the loaves to burn, even Katte, his favourite ewe, and her two little lambs no longer interested him; his brothers and sisters teased him, and his mother cried because she thought he was going out of his mind; but nothing made any difference to his one great thought. At last he could bear it no longer; one autumn morning he rose before anyone else, stole out, and started on his strange pilgrimage, barefooted, with his school satchel slung empty behind him, and a little staff in his hand.

There is no room to tell here of all his adventures that day; enough to say that he soon found that begging alms for the poor was no easy or pleasant task. People laughed at him for a silly little boy, or drove him roughly away; when he told them he was only copying Findelkind of Arlberg they did not know what he

meant. He wandered at last into the beautiful town of Innsbrück; he found no more sympathy there than on the country roads, and he was nearly killed by the horses of a cavalry troop, which shied as he ran in front begging for money. The officers laughed loudly when he told his story, and whispered together, "He is crazed." Findelkind heard them, and, frightened and tired and miserable, he ran for shelter into the great church of the Franciscans, and there sank down and fainted. When he came to himself he found his father standing over him, half angry, half tender. The poor man had spent the whole day hunting for his son, following up this clue and that, and now he took him off home in a cart, grieved most of all because he thought the boy must really be mad. When they reached home, out ran his mother and brothers and sisters, glad, indeed, to see him safely back. They put him to bed tenderly enough, saying he should wait till tomorrow for his punishment; but he had it that night nevertheless, for, as his mother bade him good-night, she told him "Little Stefan had care of the sheep in your place, and he has lost Katte's lambs—the beautiful twin lambs! Do you hear the poor thing mourning for them? Do not go afield from your duty again."

Findelkind was cut to the very heart then. He could not sleep for listening to poor Katte as she bleated for her babies, and thinking of the two little things out in the cold on the great mountain-side. A second time he crept downstairs and out of the house, and began a weary search for the little lambs. And, at last, as the snow was falling on the grey dawn beginning to break, he found them—but they were dead. He had come too late, and the tiny woolly bodies were cold and stiff, and Findelkind gathered them up in his arms and went sadly home, murmuring as he went, "I killed them." He fell ill with the grief of it, and nearly died; but in the springtime he recovered, and then he began to go about his daily work again, and do the little tasks that were given him, sad always at heart because nothing could bring back the little lives that were gone, but humbly trying not to fail his duty again.

It is a sad little story; but it helps us to remember what we sometimes, all of us, forget. It is just as true for you and me as it was for little Findelkind that, if we "go afield from our duty," our duty may never get done at all. There is one piece of work in the world that we have to do now, and if someone else has to take it up instead of us, or if it is put off while we run away after some other fancy, it cannot be quite the same in the end. We may be sure that we shall best help the world if we first "do the work that's nearest," and then, but not before, begin to take up fresh tasks if we have time and strength.

Just now we do all want to help the world; so many things around us are sad and wrong, and we wish so much that we could have a hand in putting them right. Now a great and wise thinker said long ago, "Justice" (that is, fairness or rightness) "is doing one's own business." Yes, if everyone began by

doing that we should soon have far more rightness and fair play on every hand. But the point for us to remember is that we, at least, must not shirk "our own business," but must do it faithfully whatever it is, even "though it's dull at times." You and I have each a post of duty, just as much as the soldier on the field; there is only One who knows the whole plan, and our part is to do the work He gives us, wherever we may be stationed.

And what is your own business? I cannot tell you; but, generally, you will find it quite easy to tell yourself. School or home is there for you to take your place and do your duty, and you know well what that duty is. But if ever it seems not so easy to be sure, and two or three different kinds of duty seem to be conflicting, I know of only one way, yet it is a never-failing way, of finding out which to do. Ask of the great Captain who has set you on the field of life, whose love for all of us, His soldiers, makes us call Him Our Father; and He will tell you clearly, in your own heart, your place and your task. Here is a little prayer; I do not know who wrote it, but it says just what we all need to say, "Lord, teach me to feel my need of help from Thee, and to seek it; find my place, and keep it; know my duty, and do it."

D. T.

MEETINGS AND GENERAL NEWS.

THE VILLAGES AND THE WAR.

A CORRESPONDENT writes:—My life here is passed in the society of village labourers. They are a very silent people. They have almost no language of their feelings. At first they could not understand the war. It was incomprehensible. They said nothing about it, until tale upon tale of frightful barbarity reached us, and then they said, "These Germans be a cruel people," and one by one the boys began to enlist, and the parents who were averse to their sons joining the army say nothing against it now. And the lads come round to say good-bye. "I thought I should like to serve my country. I can't do no more, can I? They're doing terrible things out there." So says one, and so say all. The boys are moved beyond all fear to go and help where help is sorely needed. "God bless you, lads; be good soldiers. We would fain come with you too," we say. They pack their kits, mount their bicycles, and ride off to town to join their company without a drink or a cheer. The carrier brings the bicycles home again.

When I think of the hosts of young Americans who fought and died for freedom for the black race, or when I think of my old friend Emanuel, who asks eagerly how the war is going on; he who, when a youth of twenty fought at the side of Garibaldi, was one of the thousand who landed in Sicily and captured Palermo, and wears the red shirt still, I know that the deeds and the sufferings of those brave men are rightly

hallowed and blessed for ever, for they were moved by God and have exalted the human race. Then, too, I think of these sturdy village boys in Wiltshire asking to be taken to France to fight in defence of the villages there and in Belgium; and it seems to me we shall come to honour them for a priceless sacrifice and service to humanity, even as those others.

THE LIBERAL CHRISTIAN LEAGUE.

OWING to the indirect effects of the war there is an increasing demand upon the social centres and mothers' kitchens established in connection with the Liberal-Christian League. The chief objects of these institutions, which are located in poverty-stricken districts, both in London and country, are to provide cheap dinners at 2d. and 1d. per head to expectant and nursing mothers, and to look after the needs of the children. With the assistance of the National Relief Fund emergency dinners for the destitute are also being provided. But this supplementary work is necessarily dependent upon the ordinary activities being fully maintained. For this purpose increasing funds are necessary. About £700 was raised last year. Subscriptions and donations will be thankfully received and acknowledged by the Hon. Treasurer, L.C.L. Social Service Dept., 28, Red Lion-square, W.C.

WE are requested to call attention to the facilities for communicating with friends in Germany or Hungary through the kind offices of the Dutch and Danish representatives of the International Union of Liberal Christian Women. Full information may be obtained from Miss Brooke Herford, Essex Hall, Essex-street, Strand, W.C.

THE October number of *The Hibbert Journal* will be largely devoted to the moral issues involved in the war and its deeper causes, and will open with an article by Field-Marshal Lord Roberts on "The Supreme Duty of the Citizen in the Present Crisis." There will be further articles by Sir Henry Jones, the Bishop of Carlisle, Professor Gilbert Murray, and the Editor. Contributions will also appear dealing with the relations of the war to German literature and German philosophy, and there will be a special study of the teaching of Nietzsche as partly responsible for Prussian militarism.

NEWS OF THE CHURCHES

Diss.—G. A. Birks, son of the Rev. W. Birks, has secured one of the five Senior County Scholarships awarded by the Norfolk County Council, obtaining First Class Honours with three distinctions.

Leeds: Holbeck.—The church at Holbeck, Leeds, has suffered a serious loss by the death of the wife of Mr. J. T. Kitchen in her 58th year. The funeral took place at the Lawnswood Cemetery, Leeds, on September 7, in the presence of a large assemblage, including the members of the family, relatives, and repre-

representatives of the Holbeck and Mill Hill churches, the Yorkshire Unitarian Union, and employees at the works of which Mr. Kitchen is the head. The Rev. J. McDowell, a former minister at Holbeck, conducted a service at the home, and the Rev. W. R. Shanks read the committal service at the grave. Last Sunday evening a memorial service was held in the church conducted by the Rev. W. R. Shanks.

London.—The Committee of the Provincial Assembly of London and the South Eastern Counties has decided to alter the arrangements for its annual meeting. Instead of the visit to the church at Ilford, with the usual programme extending over the whole day, there will be a meeting for the necessary annual business in the Schoolroom of Essex Church on the afternoon of Tuesday, October 6. In the evening, at 7 o'clock, there will be a united service in the church conducted by the Rev. A. Farquharson, of Maidstone. The preacher will be the Rev. W. H. Drummond, Minister of the Assembly.

Manchester: Moss Side.—The Rev. T. M. Salmon, of the Unitarian Home Missionary College and Owens College, Manchester, has accepted a unanimous call to the pastorate of the Unitarian Free Church. He will begin his duties in October, conducting the harvest thanksgiving services on October 4.

Newport, I.W.—Harvest thanksgiving, with special service of intercession, was held last Sunday. Prayers were offered for our country, for our soldiers and sailors, for our King, for the triumph of justice, truth, and mercy. The collections, altogether amounting to about £10, will be sent to the Prince of Wales's fund.

Tenterden.—At the close of the service on Sunday evening, September 13, Mr. James Rowlands, M.P., delivered a vigorous address on the war in the Old Meeting House.

York.—On Saturday, September 12, the congregation of St. Saviourgate Chapel was invited by Mr. and Mrs. Manning to a garden party at their home in Acomb. An interesting programme was carried out. The party had originally been intended for the purpose of helping the new organ fund, as well as social intercourse, but under present circumstances it was thought better to devote the proceeds to the War Relief Fund. Several of the members have relatives at the front. The minister is giving a series of addresses on Sunday evenings on "Great Warriors," in historical order, as follows:—"Arjuna Refuses to Fight," "Marcus Aurelius in his Tents," "Attila, the Scourge of God," "King Alfred in Success and Defeat," "Akbar, the Humane Conqueror." Though a congregation of peace lovers it is felt that the war must now be prosecuted vigorously in the hope that militarism will sustain a final and irretrievable blow.

NOTES AND JOTTINGS.

WOMEN'S WORK IN THE CRISIS.

Miss Margaret Macmillan points out in an article in the *Daily News and Leader* that to the educated well-to-do women it falls, or may fall, to envisage the whole problem of social distress, and apply remedies that are in some degree, at least, equal to its partial solution. Among other things, she thinks it is the moment to ask for and obtain the use of large free spaces. There are 14,000 acres of unused space in London alone. In crowded areas, more especially, a group of women should look for sites. On these

cleared sites large, well-ventilated canvas or corrugated iron buildings could be run up, and the surrounding space cleared and dug up to make a good vegetable and flower garden. The cost of a building to hold 50 children would be £100. In one of these camps a large number of children—from 40 to 200 children—could find a healthy, happy home and refuge till these calamities be overpast. If they are close to the parents' homes, so much the better. The camp will improve the whole neighbourhood. In a quarter where excitements run high and riots are apt to break out, this children's camp would be a more softening reminder than a church even to the whole populace.

THE NATIVE STATES OF INDIA.

International lawyers, we learn from Mr. Nevinson in the *Manchester Guardian*, have not yet made up their minds whether the Native States of India ought to be called allied, vassal, tributary, dependent, or semi-sovereign, and, although their rulers have enormous wealth and kingly honour, their rights are strictly limited. They number about 680 (693 if Nepaul, Baluchistan and the Shan States are included) "and their population, excluding those extraneous countries, amounts to about one-fifth of the whole of India (roughly 63,000,000, as against the 232,000,000 of British India proper). The largest and most important may be divided into the five groups of the Hyderabad, Rajput, Maratha, Mysore, and Baroda States, in order of population. Like most things in our history, they have grown up haphazard, their regulation being suited to the occasion and based on no theory or principle."

THE CHRISTIAN ARMY.

In a leading article in the *Challenge* the editor draws a comparison between the British soldier and the Christian warrior which is not without a note of warning. The former, he says, unconsciously and without subtleties of words, "proves the Christian paradox, 'Whoso loveth his life shall lose it.' No longer is it the little spark entrusted to his own body which is the real life; to feed a life far greater he will sacrifice his own with cheerfulness. England is immortal because Englishmen die. Before this example the Christian Church should pause with a burning self-reproach and a new resolve. The issues to which we, as Christians, are committed are not smaller than the soldier's, but far more great. The dedication of self to which we are called is not less but far more complete. If we fail it is because we do not believe passionately in the Christian conflict or intend to make our obedience uncompromising. We have lost the simple sense of duty, which is the unfailing secret of gladness. We are not certain of our hope. Saving our own life we lose the larger life. We are not happy because we are not unselfish. As the bands of young recruits march past our office windows in this wonderful year, shouting the songs of light inconsequence, we have a kind of vision of the Christian army facing its task with the same aggressive joy."

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The 26th Annual Meeting of the Assembly will be held at Essex Church, Kensington, on Tuesday, October 6, 1914, when the proceedings will be as follows:—

3.0 Annual Business Meeting in Lindsey Hall. Mr. Edgar Worthington, President of the Assembly, in the Chair.

5.0 Tea. For all Members of the Assembly, Ministers and Delegates, at 1, St. John's Gardens, W., by kind invitation of the President and Mrs. Worthington.

7.0 Service at Essex Church. Preacher, the Rev. W. H. Drummond, Minister of the Assembly; Supporter, the Rev. A. Farquharson, of Maidstone.

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Sept. 27.—Rev. L. P. JACKS, D.D.

The Evening Services will not be resumed for the present.

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Opening of Session, 1914-15.

The Opening Address, entitled "U. H. M. C. First Decade, 1854-64," will be delivered by the Warden, the Rev. H. McLachlan, M.A., B.D., at the College, on Tuesday, October 6, 1914, at 4 o'clock.

The attendance of all friends of the Institution is invited.

Manchester. P. J. WINNER, } *Hon.*
G. A. PAYNE, } *Secs.*

LONDON DISTRICT UNITARIAN SOCIETY.

The United Service of the London Churches

WILL BE HELD IN

**The Dutch Church, Austin Friars,
Sunday, October 18, at 7 p.m.**

PREACHER:

REV. E. SAVELL HICKS, M.A., of Dublin.

The presence of all friends is most cordially welcomed. RONALD BARTRAM, *Hon. Sec.*

The Inquirer.

Among recent Articles are the following:—

Christian Morality and the War. By Archdeacon LILLEY. *September 19.*

The Summons. By Dr. L. P. JACKS. *September 12.*

War against War. By Rev. H. GOW. *August 29.*

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 27.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Barmsey, Fort-road, 7, Mr. H. N. CALVEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. G. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. P. H. WICKSTEED, M.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 3.15, Rev. FRANK K. FREESTON; 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A. Harvest Thanksgiving Services.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSEN, D.C.L.
 Forest Gate, Upton-lane, 11 and 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11, Dr. STRONGE, of Melbourne, Australia; 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no morning service; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Miss AMY WITTHALL.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. A. J. HEALE.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. R. W. SORESENSEN.
 University Hall, Gordon-square, W.C., 11.15, Rev. L. P. JACKS, D.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. A. ARUNDEL.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDLE SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. STANLEY P. PENWARDEN.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. ALBERT WHITFORD. Harvest Festival.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and 3, Rev. W. G. PRICE.
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLZ, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOOKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11, Rev. H. W. HAWKES; 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A. Harvest Festival.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. E. D. PRIESTLEY EVANS.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Supply.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE. Closed. Services resumed October 4.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.
 CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.
 ADELAIDE, S. AUSTRALIA.
 Unitarian Christian Church, Wakefield-street 11 and 7, Rev. WILFRED HARRIS, M.A.
 MELBOURNE, AUSTRALIA.
 Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.
 VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

ODGERS—CLEGHORN.—On September 17, very quietly, at St. Augustine's Presbyterian Church, New Barnet, Walter Blake Odgers, barrister-at-law, second son of Dr. and Mrs. Blake Odgers, of The Garth, N. Finchley, to Janet Fortune, only daughter of the late John Cleghorn and of Mrs. Cleghorn, of St. Andrews, New Barnet.

DEATHS.

TYSEN.—On September 17, of enteritis, in her 60th year, Cassandra Mary Amelia, née Madden, the beloved wife of Amherst D. Tyssen, D.C.L. Memorial service at the Hall of the Picture Palace near the Midland Railway, 158, Finchley-road, next Sunday at 11 a.m.

SWANWICK.—Reported killed in action, September 18, Russell Kenneth Swanwick, Lieutenant 1st Gloucestershires, and third surviving son of Mr. and Mrs. Russell Swanwick, R.A., College Farm, Cirencester.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE crowning event of this week for all who care for noble and beautiful things has been the bombardment and partial destruction of the Cathedral of Rheims. We use the words partial destruction intentionally, because there can be no reliable estimate of the extent of the damage until the wave of battle has receded from the district and a thorough architectural examination has been made. But there is no mitigation in this bald statement either of the horror of the deed or of the intensity of irreparable loss. We know what it looked like in its incomparable splendour in the middle of July. We can dimly imagine its roofless nave, its shattered windows, its scarred and splintered statues at the present moment.

* * *

OUR first word must be one of deep and respectful homage to the French nation in a loss which neither time nor money can ever make good to them. The cathedral embodied some of the most glorious memories of France. It was the traditional site of the baptism of Clovis. It was rich in associations with Joan of Arc. It was the crowning place of her kings. The spirit of her religion lived in its stones. In the matchless statues which long ago sprang into life beneath the sculptor's hand the heroes of her own race took their place with the prophets and kings of the old dispensation, and

the humble worshipper was lifted into fellowship with the mysteries of the religion of redemption, as he lifted his eyes to the figure of Christ throned in judgment, or felt a touch of intimate kinship with his own common days in the more than earthly beauty of the groups of the Annunciation and the Visitation.

* * *

WE are only using the language of modesty and truth when we speak of Rheims Cathedral as one of the greatest buildings of the world. It was the supreme effort of the Gothic architects of the thirteenth century. No wise man will wish to draw up a list of the great churches of France in order of merit and to decide whether Chartres or Rheims must come first. There is more of the spirit of quietness and retirement at Chartres, but Rheims had a regal splendour all its own. The massive strength of its design bore with ease the lavish richness of its adornment. It was at Rheims that Christian sculpture reached its highest expression both in technical skill and spiritual beauty. Nowhere else in the world were so many sublime figures of the Church militant and triumphant gathered together in one place. And everywhere amid prophets and saints and kings and the humbler symbols of human virtue and toil were angels with outstretched wings, radiant beings of fire and air, though wrought out of common stone, who seemed to bear the souls of mortal men into the heaven of light from which they came. How much of all this is left to us now?

* * *

LET no one accuse us of exaggeration, because we speak in this way of the spoiling of one church amid all the grosser

horrors and miseries of war. We are not growing sentimental about the loss of a building when all our thought ought to be given to the destruction of human life. The Cathedral of Rheims was something much greater than an object of beauty. It was a shrine of the human spirit, one of the highest expressions that the world has ever known of Christian worship and adoration. Generations of men have found shelter and consolation within its walls. It belonged to the common people, and in language which all could understand it taught the scholar and the unlettered peasant of the things of God. To many of us in its soaring appeal to the religious imagination and its intimate witness to the reality of faith, it meant more than a whole library of books. Its loss—a loss which the hand of the most skilful restorer can never make good—is comparable to the blotting out of great literature from human memory, as though Plato or Shakespeare should be read and remembered no more. Great books can be reprinted so long as one copy remains, but Rheims Cathedral can never be repeated to the end of time. The whole world is poorer because one of its noblest and most inspiring possessions has fallen a prey to the hand of the spoiler.

* * *

WE believe that this sense of religious bereavement will be so poignant as to check any feeling of harsh vindictiveness. Some crimes against humanity cut so deep as to make us incapable of the tawdry satisfactions of revenge. It is a true human heart that speaks in the words of the French Socialist, Gustave Hervé:

"How shall we retaliate?" he asks, "When we enter Germany I

hope General Joffre will issue a proclamation reminding everybody concerned that to the soldiers of the Allies the lives of women, children, and non-combatants are sacred. When we are before Cologne our 75 (the deadly 3½-in. French field gun) must be told—our soldiers do not need the reminder—that Cologne contains one of the Seven Wonders of the World, which must not be touched. And at Munich, Dresden, and Berlin a guard of honour must be placed before every library, museum, and art gallery.

"Our conduct in Germany must be so different from that of the Germans in Belgium and France that the very stones will recognise that our victory is the victory of civilisation.

"I would not send the masterpieces of German art to Louvain, but I would rebuild her University out of funds contributed by every country but Germany, and stock it with treasures from every land but Germany, and found a Chair of International Law, to be filled by a Belgian or English jurist, who would each year deliver a lecture on International Law and Respect for Treaty Rights!"

* * *

It is impossible for men who are Christians first and denominationalists afterwards not to sympathise with the expressions of regret that the organised religion of the country has been incapable of any common action during the present crisis. There have been numerous appeals issued in the name of different sections of the Church, but so far there has been no attempt to unite them in a common effort to educate and guide the faith and conscience of the nation. Churchmen and Nonconformists in large numbers are aware that their traditional differences have become unimportant in face of a common danger and a common need. Under the stress of a searching experience religion has become more vital and has thrown itself back upon its fundamentals, where men are far more at one than they often imagine in the days of argumentative peace. But so far there is no sign of common action or of heartfelt union in worship. At a time when a truce has been called in all other controversies, why does not the Archbishop of Canterbury cut himself adrift from the cramping proprieties of Lambeth and do the great and sensible thing which the occasion demands? If it is right in politics that the party platform should become national, is there any reason except in the punctilious minds of theologians why Dr. Clifford should not speak to Christian England from the pulpit of St. Paul's?

* * *

WHILE, however, we are in hearty agreement with the discontent that in religion alone our divisions are maintained, we must remember that the

Christian conscience has spoken and the claims of righteousness have been vindicated in the speeches of our political leaders. And this seems to us in the highest degree natural and right. Mr. Asquith and Mr. Lloyd George have struck the note of confident faith in the unseen forces which mould the lives of men. They have spoken as religious men to the religious instincts of the people. Instead of appealing to prudence or expediency they have inspired us with moral vision. It is not in the messages of its professional teachers that we find the highest witness of the Christian Church to the things of the Spirit, but in the mastery of honour and righteousness over the lives of our public men, and in the response which is made by the nation to claims upon its loyalty and endurance. In this wide field of the common life the Christian conscience has spoken with power, and religion has been justified of her children.

* * *

INDEED, few things have been more impressive at the present time than the witness to the reality of the things of the Spirit which has come from the lay mind, in spite of its ingrained habit of reticence where the deeper motives and affections of life are concerned. Here, for instance, is a passage from a letter to *The Times* by Professor J. A. Fleming, the eminent electrical engineer. Many people will feel that his words could hardly have gained in force and impressiveness if they had been spoken in Westminster Abbey.

"No one familiar with the achievements of scientific thought would refuse to admit the indebtedness of the world to such thinkers and workers as Jacobi, Gauss, Bessel, Riemann, H. F. Weber, von Helmholtz, Kirchhoff, Hertz, and Röntgen, but the fact is quite as astonishing as it is painful that a nation which has made such contributions to the upbuilding of natural philosophy should have permitted itself also to be dominated by an immoral militarism by whose votaries sheer brute force is worshipped as the highest virtue and the only source of national advancement. Side by side with immense ability in creating and applying scientific knowledge we have an almost complete failure to recognise truth, honour, faith-keeping, and justice as the foundations of national greatness. Germany has no greater need at the present moment than some inspired prophet to enforce on her the truths of which Thomas Carlyle was so eloquent an exponent—namely, that physical force is in the long run impotent unless backed by those spiritual forces which spring only from loyalty to the everlasting difference between right and wrong."

* * *

THE same quality of living faith is present in the Declaration issued by an important group of British authors. "The undersigned writers," it begins, "com-

prising amongst them men and women of the most divergent political and social views, some of them having been for years ardent champions of goodwill towards Germany, and many of them extreme advocates of peace, are nevertheless agreed that Great Britain could not without dishonour have refused to take part in the present War." "Many of us," the Declaration continues, "have dear friends in Germany, many of us regard German culture with the highest respect and gratitude; but we cannot admit that any nation has the right by brute force to impose its culture upon other nations, nor that the iron military bureaucracy of Prussia represents a higher form of human society than the free constitutions of Western Europe. Whatever the world-d destiny of Germany may be, we in Great Britain are ourselves conscious of a destiny and a duty. That destiny and duty, alike for us and for all the English-speaking race, call upon us to uphold the rule of common justice between civilised peoples, to defend the rights of small nations, and to maintain the free and law-abiding ideals of Western Europe against the rule of 'Blood and Iron,' and the domination of the whole Continent by a military caste." Among the signatures attached to this impressive declaration are those of William Archer, Granville Barker, Robert Bridges, G. K. Chesterton, John Galsworthy, Thomas Hardy, Maurice Hewlett, J. W. Mackail, John Masefield, Gilbert Murray, George Macaulay Trevelyan, George Otto Trevelyan, Mary A. Ward, Margaret L. Woods, and Israel Zangwill.

* * *

ONLY the inexorable limitations of space prevented us from calling attention last week to the highly important letter on Russia by Professor Paul Vinogradoff, which appeared in the *Times* on September 14. Its value does not consist chiefly in its wealth of information, but in its power of suggesting to the reader the existence of a vast national life, rich in possibilities of good, which it is his business to explore before he jumps to hasty and often hostile conclusions. We are most of us too ready to think chiefly of the menace of the Slav. We imagine that Western culture has nothing to gain and much to fear from contact with the Russian spirit. Let us at least ask ourselves whether this opinion is based upon accurate information. Is it seriously contended that the civilisation of Russia and that of Western Europe can go on indefinitely in closed compartments? We are conscious that we on our side have much to give in the love of freedom and respect for representative institutions. Have the cultivated minds of Russia and the faith of its dim populations so little to offer us in return that our attitude towards them must be dictated chiefly by the civilised man's dread of barbarism?

PATRIOTISM.

—*—*—

IN the speech which Mr. Lloyd George made to the Welshmen of London last week he touched the heights of great prophecy, when he spoke of the emergence of a new patriotism as the crowning blessing of the war.

"The people of all lands," he said, "will gain more by this struggle than they comprehend at the present moment. They will be rid of the greatest menace to their freedom. That is not all. There is another blessing, infinitely greater and more enduring, which is emerging already out of this great contest—a new patriotism, richer, nobler, more exalted than the old. I see a new recognition amongst all classes high and low, shedding themselves of selfishness—a new recognition that the honour of a country does not depend merely upon the maintenance of its glory in the stricken field, but in protecting its homes from distress as well. It is a new patriotism which is bringing a new outlook over all classes. The great flood of luxury and of sloth which had submerged the land is receding, and a new Britain is appearing. We can see for the first time the fundamental things that matter in life, and that had been obscured from our vision by the tropical growth of prosperity."

It is this new patriotism which is coming to the birth in the exalted emotions of the present moment. The reality of danger, the sense of the significance of every day, the challenge to turn our dreams into action, the rapture which is born of stern sacrifice—these things are destroying all the familiar lines of division and making us conscious that first and last we are sons and daughters of the one Motherland, who has the pearl of great price in her keeping. We should despise ourselves if we thought much of our own comfort and safety; these are the mean cares of less eventful days. What can we do? What can we give? How can we acquit ourselves worthily as patriotic children of the British race? These are the only questions worthy of the hour.

But when we speak of patriotism we are aware that all good men have not an equally strong affection for the word. For some of us it glows with a splendour which no ignoble use can ever dim. For others it is a word of doubtful omen, the badge of a limited affection which shuts us off from the rest of mankind. On one side is the ineffaceable glory of it, in spite of all the ill deeds which have been done in its name. On the other is the cramping fear that patriotic feeling may be simply a prelude to the hatred of our enemies

and the praise of ourselves. It is on this matter that we wish to offer a few plain words this week, not as judging others, but as defining the spiritual core of our own position.

We hope that we shall always be grateful to those who warn us of the existence of hidden snares. We know only too well that the loftiest virtue, when it is plucked out of the symmetry of Christian character and set up for solitary devotion, may give us a false sense of security. But it is an unworthy inference from the existence of danger that the virtue itself should be regarded as doubtful or commonplace, never to be practised with a resolute will or to be praised without some undercurrent of fearfulness. We judge from letters which have reached us, and from our own limited opportunities of observation, that this is exactly the way in which some people whose hearts have been long set upon peace and social reform are disposed to meet the patriotic feeling of the present moment. They find their peaceable neighbour transfigured by the consciousness that he belongs to a great nation, and at once they warn him that if he loves England too much he may love Germany too little. They listen to the praise of the temper of resolution and sacrifice in which the country has met an unexpected crisis, and they wonder whether our national sin of self-righteousness ought to be encouraged in this way. They read the speech of the Prime Minister, which crystallises the actual moral situation into a few terse sentences, and they are unmoved by its glowing appeal to our common love of honour and freedom because they imagine that with the use of an abler diplomacy we might have escaped from the miseries of war. And so they keep themselves in hand, calm and collected in their persistent sadness, ready to tone down all highly coloured language and to pierce with the shafts of their criticism every cordial expression of admiration and praise.

We have no wish to say a single word in disparagement of the high conscientiousness of this attitude of mind. We know something of the suspicion of the crowd, which is bred in the bone of people who are compelled to wander for years in the wilderness of opposition. We confess, too, to some native slowness of mind in adjusting familiar habits of thought to problems which we have never had to face in the same way before. But we believe that this policy of keeping patriotism on low diet, lest Jeshurun should

wax fat and kick, is a capital moral blunder at the present time. It is an impoverishment of the individual life which is beyond all calculation, if we find ourselves in the midst of great happenings and are unable to discern the signs of the times. These days in which we live are days of exultations and of agonies, and our hearts must be large enough to receive them. The man who can only think of the physical horror of a battle, and is never uplifted by the awful joy of the redemption which is won by the consecration of death, walks blindfold through the world. As a moral agent he is weak just where he thinks he is strong, for he knows only a narrow segment of experience and is more skilful in denouncing the evil than in praising the good. In these searching hours God is trying to kill this critical and hesitating spirit in us. Already men by the hundred and the thousand are losing their own lives to find them again in the larger life of their country. If we miss the splendour of this experience and resign ourselves to a mood of fear and depression, because the days are evil, we may escape some danger of boastfulness or vain-glory, but it will be at a price which no good man ought to be willing to pay.

And who will listen to us if we do? If there is some real danger of a deterioration of national sentiment; if in the glow of their patriotism men are likely to forget the rights of other nations or the just claims of pity; if the hot passion of war or the temper of a relentless foe may engender the spirit of revenge; who will be equal to the patriotic duty of restraining these things and keeping Christian ideals of self-control and compassion in the ascendant? And when the war is over and the tasks of the new patriotism, the larger sense of equality among men and nations, the new vision of the fundamental things that matter in life, demand all the consecrated service which we can give to them; who will be able to meet the need of the hour with deep understanding of its significance for ourselves and the world and with unshaken confidence in the purposes of God? To these questions there can be only one answer. The salvation of the world, and national salvation at the moment, depend upon positive and not negative virtues. Christianity loses its power of virile moral guidance whenever it hesitates to put its strength into praising the good because it fears the approach of evil. And the same is true of patriotism, which in its highest form is Christianity applied to national

duties and affections. Like everything else that concerns the deepest issues of our moral life, it must take the risks of great and decisive action. At this sublime crisis of our history it should breed in us strong and clear emotions, admiration for the noble and enduring qualities of our national life, blazing anger against baseness and cruelty and the oppression of the weak by the strong, compassion for the helpless, justice and honourable dealing towards our foes. The Christian has no use for patriotism in a minor key. He loves his country for its excellent greatness; and his love for his country gives a richer content to his love of God.

Good Thoughts for Evil Times.



COUNT not of great importance who is for thee, or against thee; but let this be thy aim and care, that God be with thee in every thing thou doest. Have a good conscience, and God shall well defend thee. For whom God willeth to help, no man's perverseness shall be able to hurt. If thou knowest how to be silent and suffer, without doubt thou shalt see the help of the Lord. Himself knoweth the time and manner of delivering thee, and therefore thou oughtest to resign thyself to Him. It belongeth to God to help, and to deliver from all confusion.—THOMAS À KEMPIS.

CHRISTIAN ART.

THE highest element of truth and beauty, the Spiritual, was beyond the soar of Phidias and Praxiteles; it is true, they felt a want—they yearned for it, and this yearning, stamped on their works, constitutes their undying charm. But they yearned in vain—Faith, Hope and Charity, those wings of immortality, as yet were not. Herein lies our vantage: not in our merit, not our genius, but in that we are Christians, that we start from a loftier platform, that we are raised by communion with God to a purer atmosphere, in which we see things in the light of Eternity, not simply as they are, but with their ulterior meanings, as shadows of deeper truths—an atmosphere which invests creation with the glow of love, and its human denizens with a beauty and expression of its own, a ray of heaven beaming on the countenance, especially of woman, which mere beauty of intellect or feeling, the highest charm attainable

by Greece, can never rival. It is not, in a word, symmetry of form or beauty of colouring, apart or conjoined, that is required of us and that constitutes our prerogative, but the conception by the artist and expression to the spectator of the highest and holiest spiritual truths and emotions—and in this the vantage of the Bible over the Iliad is not more decided than that of Christian over Classic Art—than the depth, intensity, grandeur, and sweetness of the emotions at the command of Christian artists, as compared with those elicited by the ancients. Few will dispute this who have ever soared into the symbolic heaven of a Lombard or Gothic cathedral; renewed their vows of chivalry before the St. George of Donatello; or shared the cross and the palm, the warfare and the triumph of the Church of all ages in the sympathy of the Spirit, while contemplating the old Byzantine heads of Christ, the martyrdoms of the Lombard Giotteschi, the Paradises of Fra Angelico, the Madonnas of Perugino, Leonardo and Bellini, the "Dispute" of Raphael, and the Last Judgments of Orcagna and Michael Angelo. And yet these too are but aspirations after the Ideal, glimpses of that truth and beauty which the soul seeks after, and of which the prototype exists but in heaven. The Ideal is to us as a bright particular star which we fancy we shall grasp if we reach the top of the mountain, and so we still toil on, up and still upwards for ever; love, if it be true love, supplying the motive to persist, even though the higher we ascend the more distant it appears, the more hopeless our pursuit. Such is the Ideal, such its influence on the Artist.—from "*Sketches of the History of Christian Art*," by Lord Lindsay.

WE say that repose has fled
For ever the course of the river of Time;
That cities will crowd to its edge
In a blacker incessanter line;
That the din will be more on its banks,
Denser the trade on its stream,
Flatter the plain where it flows,
Fiercer the sun overhead.
That never will those on its breast
See an ennobling sight,
Drink of the feeling of quiet again.

But what was before us we know not,
And we know not what shall succeed.

Haply, the river of Time—
As it grows, as the towns on its marge
Fling their wavering lights
On a wider statelier stream—
May acquire, if not the calm
Of its early mountainous shore,
Yet a solemn peace of its own.

MATTHEW ARNOLD.

O LORD, who callest thine own sheep by name, grant, we entreat thee, that all whom thou callest by the voice of conscience may straightway arise to do thy most compassionate will, or abide patiently to suffer it. Amen.

MAKE us of quick and tender conscience, O Lord; that understanding we may obey every word of thine, and discerning may follow every suggestion of thine indwelling spirit. Speak, Lord, for thy servant heareth. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE ATTITUDE OF "THE INQUIRER."

SIR,—I have been asked to try and express the gratitude of some of your readers for the noble tone THE INQUIRER has taken since the war began, especially for the articles on National Responsibility and The Moral Ultimatum. These are indeed inspiring. We wish also to thank Mr. Jacks for his manly letter of September 12 and Mr. Gow for his article on War against War. It seems to us "childish"—to use the expression of one of your correspondents—to talk of war as "the supreme atrocity." Can anyone fail to see that it is a consequence and not a cause; that it is, in fact, the result of many apparently trifling and obscure phenomena—that, combining, render it inevitable? We do not talk of the "atrocity" of a tempest or an avalanche, or even of a disease. Given the causes, a war is inevitable; and the only thing to do is to face it with generous courage. It is a pity some of your correspondents remind us of their attitude during the Boer War. Do you not think it time to cease using the word *Mafeking* as a term of contempt? To some of us it brings memories of long and anxious suspense, followed by one day of wild excitement in London. I was in the City on that day, and saw grey-haired men dancing for joy like little children. Joy not for a victory—only because one little insignificant town had been relieved and a few brave people had not died of starvation. The excitement showed how great the suspense had been. There may have been regrettable incidents. I saw none. Vulgar people will express their feelings in a vulgar way. But is that worse than having no feelings to express? I wonder. At any rate, I am glad that once I saw a city mad with joy.—Yours, &c.,

LUCY E. ROBERTS.

27, Nassington-road, N.W.,
September 20, 1914.

SIR,—At the risk of being thought to be "a little soft" and lacking in the sternness you commend, I venture to suggest that we are in no little danger in our would-be struggle against a frightful evil in Europe, for which all the great Powers are equally responsible, of assuming a spirit of over self-righteousness, and in our eagerness to escape all blame for a war resulting from a Europe organised in hostile camps, from huge weapons of war, from secret foreign policies and a crushing industrialism, of trying "to indict a nation" and to rivet on the Common Man of Germany a spirit primarily belonging to, and rampant in, the dominant classes of all Europe. Let us not forget our own Prussians. "Germany's policy, gentlemen," said Lord Roberts not so many months ago at Manchester, "is an excellent policy. It is, or should be, the policy of every nation prepared to play a great part in history." And, again, in *The Times* of October 9, 1911, "My country right or wrong, and right or wrong my country, is the sentiment most treasured in the breast of any one worthy of the name of man." This "Prussian" spirit is not the peculiar possession of Germany, nor would it be more intelligible to German common people than to English or to French. Mr. John Dendy cannot seriously suppose that the German millions are all disciples of Bernhardt. Indeed, at this moment, thanks to a deft, commercial smartness, probably more English than Germans have read the famous author and his inhuman book. To destroy the evil which is eating the heart out of Europe it may be necessary now to carry this war we have all been busily preparing for to a point which shall prevent its renewal. But if in the process we are going to lose all trace of the "international mind," and see ourselves with the poet laureate as the champions of Christ against the devil, we run the risk of suffering not merely the fate which overtakes all pharisees, but of being possessed by the very devil we suppose ourselves to be combating.—Yours, &c.,

CARL HEATH.

National Peace Council, 167, St. Stephen's House, S.W., September 21, 1914.

[We have received many other letters on the same subject. Many of them are written in terms of strong gratitude for religious help received from THE INQUIRER during the past few weeks. We desire to thank the writers for their understanding and encouragement.—ED. OF INQ.]

"TEN YEARS HENCE."

SIR,—In these critical times it is reassuring to find a cautious and thoughtful man who has enough confidence in the future to announce what he is going to do ten years hence. At the expiration of that period Mr. George Armstrong tells us that he hopes to compare two cuttings from THE INQUIRER of last week, containing respectively Mr. Flower's contribution and mine. I too hope he will be able to do so. Whether he will or not depends very largely on the issue of the present conflict. If the town where Mr. Armstrong lives should happen to share the fate of Louvain he may have

some difficulty in finding his newspaper-cuttings ten years hence. At any rate, I would suggest his keeping them in some place where they cannot be easily found by another person. I tremble to think of what Mr. Armstrong's fate would be if a German officer quartered in his house should discover my contribution to THE INQUIRER among his archives. In that event it is pretty certain that the comparison with Mr. Flower's contribution will never be made. But let us suppose the contrary, and imagine Mr. Armstrong, ten years hence, quietly comparing the two contributions in the peace of his study with a view to communicating the result to THE INQUIRER of that date. Then I hope he will remember to whom he owes the security which enables him to make the comparison, the liberty to express it, and a free newspaper in which it can be published. He will owe it to the men who, when most of us—myself, alas! among them—were blind and deaf to every warning, knew what was coming, and did their best to prepare England for this war. He will owe it to those who, when the war came, believed in the righteousness of their cause, and fought with the valour which that belief alone can inspire. "Had those men not believed in the righteousness of their cause," he may then say to himself, "these newspaper cuttings from THE INQUIRER of 1914 would probably have perished. But for those men I should not be able to publish the results of this my present comparison in THE INQUIRER of 1924—for there would be no INQUIRER to publish them in. But for them, democratic principles, and civil and religious liberty, would have been crushed long ago under the heel of the military despot." If Mr. Armstrong remembers this I have little to fear from the results of his comparison ten years hence. I suppose that he would find no profanity in the belief that God has a part in the strife for civil and religious liberty. Well, it is civil and religious liberty for which our young men are shedding their blood, which Sir Edward Grey is defending by his foreign policy, and Lord Kitchener upholding by force of arms.

The same thought is suggested by the letter of Mr. Flower. He, too, would place a watertight door between his religion, which he loves, and the war, which he hates. But the two cannot be separated. The fortunes of the one are interbound with the fortunes of the other. Believing, as I do, that "God is with" Mr. Flower in the preaching of so lofty and beneficent a faith, I cannot, at the same time, believe that God is indifferent to a war the results of which will exercise a vital influence on all the conditions under which that faith is delivered and received. If God is on the side of Mr. Flower, as a Christian teacher, must He not also be on the side of those who are giving their lives in order that Mr. Flower may have freedom to deliver his message, and leisure to reflect upon it, and an audience of free minds to receive and accept his teaching? If Germany wins, Mr. Flower will have the same kind of difficulty about his message that Mr. Armstrong will have about his newspaper-cuttings. He will have to submit his teaching to the approval of the Prussian police. What they will say to him may be

gathered from the two following passages from the work of Dr. Emil Reich:—

(1) "Friedrich Lange, erstwhile editor of the *Tägliche Rundschau*, has gone so far as to invent and preach a species of 'German Religion,' and from many pulpits it has been announced that 'the German people is the elect of God, and its enemies are the enemies of the Lord.'"

(2) "The *Vorwärts* records that to a numerous and sympathetic audience of professors and students of Protestant Theology the theologian Lezius made a speech, which was loudly applauded, in which he said: 'The Polish press should be simply annihilated. All Polish societies should be suppressed without the slightest apology being made for such a measure. This summary procedure should be likewise applied to the French and Danish press, as well as to the societies of Alsace, Lorraine and Schleswig-Holstein. Especially should no consideration whatever be shown to anything relating to the Poles. The Poles should be looked upon as helots. They should be allowed but three privileges: to pay taxes, to serve in the army, and to shut their jaws.'"

I would earnestly appeal to Mr. Flower to reconsider the whole question in the light of this quotation. Can we conceive that God has no relation to a war which, if it ends in a certain way, will leave Mr. Flower, his ministry, and his congregation at the mercy of men inspired by the ideas of the amiable theologian Lezius? If the war ends as we desire, will not Mr. Flower also remember those to whom he is indebted for so great a deliverance? Will he not join me in believing that God was with them?

We need not be in the least disconcerted by the fact that the Kaiser also believes that God is with him. As we defy the Kaiser in other things, let us defy him in this also. Was Luther's faith in God upset by the knowledge that the Catholic princes and prelates who confronted him at Worms also claimed the Divine support? Does the martyr at the stake forswear God because the inquisitor lights the fire in God's name?

I fully admit that great theoretical difficulties attend the assertion that "God is with us in the war." But vastly greater difficulties will have to be encountered by those who affirm that God is *not* with us. And to this may be added a consideration of some practical importance. If the whole British nation were to adopt the view of Mr. Armstrong and Mr. Flower, that God is *not* with us, it is certain that Germany would win; in which event Mr. Flower would be ordered (in the delicate phraseology of the theologian Lezius) to content himself with the three privileges accorded to the Poles; while Mr. Armstrong's plans for ten years hence would never be carried into effect.—Yours, &c.,

L. P. JACKS,

Oxford, September 22, 1914.

IS GOD WITH US IN WAR?

SIR,—Is it not true that God is always with us when we cleave unto the right, as near as we can see it? Could he be God except it were so? If this be granted,

it is manifest, God will be equally with either of the opponents, who, taking different views, cleave equally as nearly as each may to what seems right to each. The good which God effects is not the resultant triumph of the mightier; but first, the ennoblement of those who had been worthy of their first nobility, and secondly, a benefit which both partake of though unconceived beforehand by either of the twain. Those who owe much thought to the religious influence of a Prince of Peace and to the older thought from which his was descended, have learned to cherish visions of a blissful age when wars shall be no more. But it is folly, and impiety as well, to forget the real present in visions of the ideal future. The necessity for war is ideal, but present. The alternative is martyr-non-resistance. Who can doubt that many a victim before *ignorant* power has been divinely called to suffer martyrdom? Who can believe that every victim of an *unjust* power is called to suffer it? The latter is the position of a people innocent and unprovoked threatened with damage or destruction by a people bellicose. Yet the very fact that visions of the blissful age when wars shall be no more are sent from God, teaching that war is unideal, gives us our mission to scatter, by warfare, peoples that delight in war. "There was war in heaven." Yet the same fact teaches the harder lesson, in profiting by which there lies the proof of true fidelity, the conduct of the mission must be, not vengeful, but judicial. In proportion as we defend ourselves, and other peoples in the same plight with us, with justice, mercy and humility, God will be with us. And if the contention of some of us is true, that we have indeed that mission to scatter the people that delight in war, God will be with us more; but only if we fulfil it on that same principle of justice, mercy and humility.—Yours, &c.,

EUSTACE THOMPSON.

Cairncastle, Co. Antrim,
September 21, 1914.

COMPULSORY MILITARY SERVICE.

SIR,—I agree in one point, and in one point only, with your correspondent Mr. Short, namely, that in this unprecedented stress of war we have to "take short views," in the sense of concentrating attention on the problem of getting the required number of men in time to be of use, and that some of the general arguments for and against compulsory military training in time of peace are for the moment out of place. But the particular arguments urged by him in favour of compulsion are rather weakened than strengthened by this change of standpoint. His complaint is that under the present voluntary system the burden of defence is not equally shared. He is thus taking his stand on the very principle which happens to be the foundation of the case *against* conscription. If he had thrown over that principle on the plea of extreme urgency, and insisted that we must commandeered men, as we have already commandeered horses and vans, wherever we can find them, leaving the adjustment

of unequal sacrifices to be made after the war, if at all, he would have been rather more difficult to answer. One could only have argued that, upon the facts, the stage at which necessity has no law had not yet been reached. But to talk of equalising burdens by a law of (so-called) universal compulsion is as though one were to equalise the burden of transport by strapping packages of equal weight on to an elephant, a cart horse, and a Shetland pony. Equality of sacrifice, if it is to be real, must be measured in terms of capacity and sensibility, and there are few more cruel forms of inequality than the lumping together, for the business of killing or being killed, of human beings who may have nothing whatever in common beyond the fact of being physically sound males within certain age limits. The other day two French priests, who had been assisting the incumbent of the Catholic Church at Richmond, were suddenly recalled to join the ranks of their countrymen as private soldiers. What comparison can there be between the feelings of such men and those of the peasant conscript who told the Tsar of Russia that the greatest favour he could ask was to be sent again to the front in spite of his wounds, because "it was so dull at home, and so interesting to march through a new town every day."?

This kind of inequality is inherent in the very nature of compulsory service, and there is no possible way of redressing it. On the other hand, under the system of voluntary enlistment, the equalisation of the burden of defence is capable of being (I am far from saying that it actually is) carried to a very high degree of precision, through the agency of the Chancellor of the Exchequer. Tax-paying, or rather the drudgery of earning the wherewithal to pay taxes, and military service in a bloody war, are both more or less distasteful to most men, but in very different degrees; and if it is left to each individual of military age to choose whether he will be a taxpayer or a tax-receiver, the taxes being raised up to the figure which will suffice to buy the required number of fit recruits in the open market, the choice will be determined largely by relative aptitude for civil or military employment, and thus we get the nearest practicable approximation to your correspondent's ideal: "the maximum of efficiency with the minimum of unpleasantness."

As to efficiency, the official record of the performances of our voluntarily enlisted army, just published at the time of writing, is surely significant. "There is no doubt whatever," we are told, "that our men have established a personal ascendancy over the Germans"—that is, over the model conscript army of Europe—"and that they are conscious of the fact that with anything like even numbers the result would not be doubtful." No similar superiority has so far been shown by, or claimed for, the conscript army of our brave allies. Unless we are arrogant enough to assert that Germans and Frenchmen, taken in the mass, are intrinsically inferior for fighting purposes to the British, the simplest explanation is that Sir John French's troops are picked, in a sense in which the enormous forced levies of the

other belligerents are not, and cannot be. Compulsion cannot be applied selectively without flagrant injustice, nor can discipline be enforced by threat of dismissal, where it is likely to be the very thing that the offender desires. In every mass of conscripts there is almost certain to be a percentage, sufficient to lower the tone of the whole, of men whose heart is not in their work. Similar dry rot may no doubt appear among voluntary troops, but is much more easily preventable, provided that we do not insist on cheapness and quantity at the expense of quality.

Mr. Short writes as though our voluntary system were a sham, because "compulsion of many sorts drives men into the army and navy." This is neither more nor less true than to say that compulsion drives men into the factory or the counting-house, into the medical or the scholastic profession, or (so far as it is paid) into the ministry of religion. Except the comparatively few who have inherited wealth or are maintained out of charity, or live by robbery, every man has to live by rendering some service for which some fellow man, or some collection of his fellow men, thinks it worth while to pay. If a youth chooses one of the fighting services, it may be because there is no other career open to him, or it may be because it affords more scope than civil employment for the kind of effort that he least dislikes or most enjoys. To assume that the motive for enlisting must be either sheer economic necessity or such "mere love of fighting" as would deserve the epithet "horrible," is surely to confound the spirit of the shepherd's dog with that of the wolf. The fair and charitable presumption is that the recruit, whether commissioned officer or private, without proposing to go into the merits of each particular quarrel in which his country may be engaged, joins with a vague but fairly well founded notion that the Union Jack stands generally for freedom and justice, and therefore that soldiering is, for an Englishman, here and now, quite as honest and useful a trade as any other.

That the rank and file of the regular army should be drawn mainly from the poorer classes was natural and right when the mode of fighting was such as to demand nothing from the private soldier but brute courage and mechanical obedience, qualities that are purchaseable at a low price because the demand for them in other employments is small. It is less natural now that the weapons used, and the prevalent tactics, necessitate greater individual intelligence and self-reliance. It does seem as though there were room for further improvement in the rate of pay and other conditions of service, especially when such a sudden and unprecedented demand has to be met. We who are not fighting ourselves ought to insist on paying the full value of the services of those who can and do fight, and not to squeeze out of them by taunts and entreaties, presenting white feathers, and so forth, more than their fair share of the common effort. Reform in this direction would be far more truly democratic than the sham equality of so-called universal compulsion. In conclusion, I must respectfully protest against the false antithesis of "national" and "voluntary."

Every service is national which is paid for and controlled by the State. Our present army is both national and voluntary.—Yours, &c.,

ROLAND K. WILSON.

London, September 10, 1914.

[Mr. Short's plea for Compulsory Service appeared on September 5. We regret that pressure on our space has compelled us to hold over Sir Roland K. Wilson's important reply till our present issue.—ED. of INQ.]

REFUGEES AND WAR DISTRESS.

SIR,—During the last ten days or more a number of letters and messages have reached me at Essex Hall inquiring about Belgian Refugees, with offers of hospitality and in some cases of work. Nearly all my correspondents would prefer Protestants or persons not connected with any organised religious community. I have made their desires known to those in charge of the work of finding homes for women and children, but there does not seem to be much prospect of obtaining any Belgian refugees other than Roman Catholics. I have asked the Rev. James Hocart, of Brussels, to make it known that any refugees associated with the Liberal religious movement in Belgium should report themselves at Essex Hall. Some Austrian, Hungarian, and German people, innocent as any of us of responsibility for this terrible war, have had their anxiety and suffering relieved through the hospitality and kindness of Unitarians. It is humiliating to find so many people ready to accept and to make the most sweeping statements and hasty generalisations respecting every "alien enemy" in our midst. That our souls may be kept free from the stain of such cruel intolerance and blind passion should surely be the daily prayer of all religious people.

There is now at Essex Hall a good supply of material cut out and ready for making up into useful garments. Any congregation, mission, or Sunday school in the metropolitan area in need of such material should make application to Mrs. Bowie or to Mrs. Spedding. This work may be done by the members of the sewing society, or paid for as those locally concerned deem wise and good. Several groups and individuals have done some work; and it is hoped that as the winter approaches, a stock will be accumulated for the use of men, women, and children in distress owing to the war, who are in need of clothing. Parcels have already been forwarded from Essex Hall for Belgian refugees and others in distress. The Unitarian vans will probably be used by the Red Cross Society, or in some other helpful way which opportunity may present.—Yours, &c.,

W. COPELAND BOWIE.

Essex Hall, London, September 23, 1914.

THE WOMEN'S LEAGUE AND THE WAR.

SIR,—Since Miss Withall thinks that Mrs. Drummond's excellent letter leaves the "economic question" of the League's policy out of account, may I be allowed a few words on this side of the subject. Apparently Miss Withall and many

others think voluntary work harmful, as involving the taking of work, and therefore wages, from those who are in need. Let us, then, be quite consistent. Let all those who happen to have an income in excess of their own personal needs see to it, that they do nothing themselves which others could perform for money. They must not dress themselves, for a lady's maid or a valet may be needing a situation, nor must they walk when cabmen and taxi-drivers find it hard to get fares. All typewriting and letter writing must be done by a secretary, and it would be far better for them to pay some one else to teach in the Sunday school than attempt the task themselves. They should not attempt the work of organising societies, for this should be done by paid officials. This appears to me the logical conclusion of much we read to-day. Is it really the better way? All work for which we cannot pay should be left undone, and if anyone possess enough money to pay for all personal and other service, they are apparently condemned to die of absolute inaction!—Yours, &c.,

CAROLINE ASPLAND JONES.

Endsleigh Palace Hotel, N.W.,

September 23.

Mr. G. G. Armstrong asks us to state that he sent us a correction of one sentence in his letter last week, which unfortunately came into our hands too late for insertion. The sentence, "It is beyond dispute, I fear, that atrocities have been committed even graver than the atrocities which report invariably attributes to both sides in a war," should read as follows: "I fear that some of the atrocity charges against Germans are true, though it has to be remembered that atrocities as grave are invariably attributed to both sides in every war."

FOR THE CHILDREN.

RECRUITS WANTED.

ALL England is talking of patriotism now, and I am sure every boy and girl wants to be a "patriot." We just love to hear of fine heroic deeds, don't we?—and of the courage and endurance of our soldiers and seamen. It is fine to hear of men willingly facing suffering and death to protect their own land, and to be every bit as willing to give up their lives for others who have been cruelly down-trodden. Day by day you will be reading or hearing stories which will make you thrill with pride because you are English. But *why* are you feeling so proud? You are not fighting, you are not giving up your life to protect your country. Perhaps your fathers, uncles, and brothers are at the front, and, of course, you can't help being awfully pleased when you hear how brave they are, because you love them, and it is so nice to feel we can make heroes of members of our family. On the other hand, you would feel sad and ashamed if you heard them spoken of as cowards. But even if no one you know is fighting for England's honour and liberty, you've still got that same pride

in being English. I wonder if you can dimly see what it means. If you can't, never mind; but try to understand as you grow older that we are all linked together in such a strange way that no one can do any wrong or good without its affecting every one of us. And so, you see, that must make us very, very careful as to what we say and do.

Is it right to go to war, and, if not, why are we fighting? Well, the strange and horrible thing is that at the *present moment* we find it is the *only* way we can save England's honour, as I daresay your parents or friends will explain to you, but all the time we know it is a bad way. Indeed, not only in England, but in other countries too, grown-up people who love and believe in God as the Father of *all* his children on earth, and who want to become like Jesus, are feeling more and more what a wicked thing war is, how cruel it is to kill each other in the way we are doing, and what misery it means to everybody. It is not only very wrong, but it is so stupid too, for we plunge our own country as well as that of others into so much suffering. And think of all the mothers and children—not only in our own country, but in Germany, France, Russia, and Belgium—whose hearts at the present moment are terribly sad and anxious as they think of their dear ones at the war, and miss them so much in their homes. Those of you who read THE INQUIRER, and are in comfortable surroundings, are not likely to know what a very hard time thousands of poor children—especially in parts of Lancashire—are having now.

Most of the soldiers' and seamen's families have very little to live on, and in addition to these there are also many fathers now, who are not sailors or soldiers, who are worse off, and there are mothers, too, who have been thrown out of work, and these cannot earn enough money to give their children proper food and clothing. Already little ones with white pinched faces are pulling at their anxious mothers' skirts, begging for "bitties" (bread and butter), for they are hungry, and have had so little to eat. And things will grow worse as the winter creeps on, for they will be short of fire and clothing too.

Now, as long as we live, we must never stop fighting for our countries' honour and freedom, but in the future we hope to fight for it in quite a different way to what we are doing at present. And we must begin at once to form battalions for this new army. It ought to be a tremendous one, because we are going to ask boys and girls, men and women, *all* to join. We are going to enlist as soldiers of Jesus Christ, and on one of our banners we will have these words:—

And may the nation see
That men should brothers be,
And form one family
The wide world o'er.

We must get into training at once, because the fight is going to be a difficult one. We can try and copy all that is fine in the conduct and spirit of our brave soldiers on the field, but we shall no longer be allowed under Christ's banner to go forth to kill and destroy people. As young recruits in his service we must begin by learning perfect obedience to his commands, to restrain our

tempers, and think of others before ourselves, and, remembering that we are all God's family, try our best to love those whom we now call our enemies. That will be the hardest of all, but it is Christ's command to us. And he has plenty of work for us to do. He wants to make us all fine strong men and women, and then he will ask us to give our lives to him in helping to turn the ugly and wicked things out of the world, in bringing comfort to the sick and sad, in helping the poor, and in trying to make God's kingdom upon earth more like his glorious kingdom in Heaven. Don't you think that's a grand thing to try for? Perhaps you will say to me: But if people fight us, we *must* fight them, if only in self-defence. We won't go into that now, but there is one thing certain, and that is that, in both private and national quarrels, we should not be the first to fight, or allow ourselves to be easily provoked. If we check a quarrelsome spirit in ourselves, we can do an enormous amount to bring about peace in the world. I should like to tell you a little fable I came across the other day, which is worth remembering. This is it: Two foxes lived together in the depth of a forest. They never had a cross word with each other. At last one of them said in very polite fox language, "Let us try to get up a quarrel." "Very well," said the other. "Just as you please; but how shall we do it?" "Oh, it's easy enough," said the first, "two-legged people quarrel, and I don't see why we should not too." So they tried all sorts of ways, but could not get up a quarrel, because they were so used to gentle, peaceful words that one or other of them was always giving way, and the quarrel never came off. Finally, the fox that had first spoken about the matter brought two stones into their little den. Laying them down before his companion, he said: "There, now, you say that these stones are yours, and I'll say they are mine; then we can get up a quarrel, and scratch and fight each other just as the two-legged people do. All ready now. I'll begin. These stones are mine!" "Very well," answered the other fox, very gently, "you are quite welcome to them." "But we shall never get up a quarrel at all, at this rate," said the first fox, jumping up and licking his lips. "You old simpleton, don't you know that it takes two to make a quarrel?"

E. M.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Cambridge History of English Literature. Vol. xi. 9s. net.

MESSRS. CONSTABLE & Co.:—George Meredith's Works: Vittoria, Rhoda Fleming. 6s. per vol.

MESSRS. LONGMANS & Co.:—A Sower Went Forth: The Rev. T. W. M. Lund. Right of War: James Martineau. 2d. net.

MESSRS. MACMILLAN & Co.:—Political and Literary Essays (second series): Earl of Cromer. 10s. 6d. net. With Poor Immigrants to America: Stephen Graham. 8s. 6d. net.

MEETINGS AND GENERAL NEWS.

WHAT SOME LEADING AMERICANS THINK ABOUT THE WAR.

THE following extracts from private correspondence with Americans has been sent us by a contributor whose name is well known to the readers of THE INQUIRER. The names of the writers are necessarily withheld. We have seen the originals from which the extracts are taken:—

(1) (From a great thinker):—"I write this brief and wholly unworthy and inefficient word to tell you how much I sympathise, as friend, as colleague, as father, and as brother, with you and yours, with your country, and with all whom you love, at this troubled moment, when the bandit of Berlin is cursing the human race with his long-prepared and now suddenly outbursting diabolism. Of him I have no right to predict the fortune. My views about the problem of evil permit no such predictions. I can only hope that the devil will soon fly away with him, and deliver his land (which I love) from the disgrace of him (and thus "interpret" him). But of you all who must just now meet this sad problem, I have indeed a right to hope that the deliverance from this spoiler, the victory over this unspeakable wretch, may come soon, and gloriously, and as we your brethren, and as all who love the truth, the community of mankind, and the unity and triumph of the spirit desire it to come. We are with you in this trouble, we who are, as I trust, true Americans. For myself, I think of your beautiful family, of your house that is so dear to me, of all the hearts in — and in your family and in that of Mrs. —, and I remember how a sword must pierce so many such hearts ere long. My own heart aches for you; but I also hope that you may all be strengthened and victorious."

(2) (From a leading New Testament scholar):—"When I last wrote I had not received your letter with its reference to England's firm and conscientious stand. I want now to add a line—perhaps needlessly—to say how unanimous is the sentiment here of approval of your course as laid before the world in Grey's White Paper. For Germany, too, no less than for all Christendom, the hour of the downfall of the oligarchy of 'blood and iron' peace (!) by domination and desolation, the 'gospel of the mailed fist,' and the doctrine that Might makes Right, will be an hour of deliverance. England's cost in securing it will probably not be the greatest, but great enough to be heroic, and undertaken by deliberate free choice, because honour and good faith meant something to her."

(3) (From the editor of a well-known magazine):—"How infinitely I feel for you and your people at this time. The unanimity of opinion here is very striking. I cannot recall any time when the minds of all men were so unanimous and so fixed in one idea that England is fighting a good fight, and that her cool heroism

cannot be in vain. The only discordant notes are the natural outcries of various German professors and Congressmen from German districts. The vast bulk of the population believes that France and England represent the forces which alone make for lasting peace, and, if the hideous war must be fought, we feel it is a grievous misfortune that the Slav should find the Saxon his natural ally, and that those millions of painstaking, hard-working, civilised Germans should be dragged to war by the Kaiser's chariot."

(4) (From the ex-President of a great University):—"All educated Americans feel the profoundest sympathy with the high purpose and the present sacrifices of the British people, and anticipate for the Allies ultimate success in their defence of liberty and law."

THE UNITED STATES AND PEACE.

A NATIONAL DAY OF PRAYER.

PRESIDENT WILSON has issued a proclamation calling for a day of prayer, Sunday, October 4, to Almighty God that He overrule the counsel of men and vouchsafe peace to the warring nations of Europe.

The proclamation, written by the President himself, the first and only one of its kind ever issued from the White House, is as follows:—

By the President of the United States of America

A PROCLAMATION.

WHEREAS great nations of the world have taken up arms against one another, and war now draws millions of men into battle whom the counsel of statesmen have not been able to save from the terrible sacrifice,

AND WHEREAS in this, as in all things, it is our privilege and duty to seek counsel and succour of Almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things,

AND WHEREAS it is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

THEREFORE, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the 4th day of October next, a day of prayer and supplication and do request all God-fearing persons to repair on that day to their places of worship there to unite their petitions to Almighty God that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again, and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this eighth day of September, in the year of our Lord one thousand nine hundred and fourteen, and of the independence of the United States of America the one hundredth and thirty-ninth.

WOODROW WILSON.

WE are requested to state that the Rev. H. H. Johnson, secretary of the National Conference Union for Social Service, is now residing in Evesham. All correspondence in answer to the letter which appeared in our columns last week, or on other business connected with the Union, should be sent to him at 29, Greenhill, Evesham.

SIR. H. GREENWAY HOWSE.

SIR H. G. HOWSE, late President of the Royal College of Surgeons, died on the 16th inst., at his residence, Tower House, Cudham, Kent. The second son of Mr. H. E. Howse, of Bath, Sir Henry was born at Lyncombe Hall, Bath, in 1841, and was educated at University College School, London, and Guy's Hospital. He became a Fellow of the Royal College of Surgeons in 1868, was appointed assistant surgeon at Guy's Hospital in 1870, and surgeon three years later. He was lecturer on anatomy at Guy's Hospital in 1871, and on surgery in 1888, and was elected to the Council of the Royal College of Surgeons in 1889. Sir Henry was author of many scientific and professional papers, which were published in the medical journals, and in the Guy's Hospital reports. He married in 1881 the youngest daughter of the Rev. T. L. Marshall, of Exeter. His knighthood was conferred upon him in 1902, after he had served two years as President of the Royal College of Surgeons.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton: Bank-street Chapel.—At the services on Sunday last the following officers and men connected with the school or chapel, at present engaged with His Majesty's forces on active service, were commended to the thoughts and prayers of the congregation:—Lieut. Lovell C. Haslam (18th Hussars); Major Algernon C. Haslam, Capt. Percy C. Pilling, Harry Taylor, Edmund Naylor, Harry Bromley, Edgar Bromley (5th Battalion Loyal North Lancashires); Tom Sefton, Wilnot B. Walsh (8th Battalion Loyal North Lancashires); Major Roger G. Higgin (3rd East Lancashire Field Artillery); Lieut. Philip Crook, Fred. Habgood, Harry Bickerstaffe (Duke of Lancaster's Own Yeomanry); Edward Crook (Royal Army Medical Corps); Arthur Roberts, James Ratcliffe, Wm. Broughton, A. W. Fletcher (Public Schools' and Old Boys' Corps); Tom Broughton (King's Own Lancasters); Henry Warburton (13th Cavalry Reserves); Ernest Kay (Royal Engineers). Twenty-one names in all.

Cullompton.—The Sunday-school anniversary, united with the harvest festival, was celebrated last Sunday in delightful weather.

The new chapel lends itself excellently to suitable decoration, and the musical services were greatly enjoyed, though a permanent organ has not yet been provided. The Rev. Jeffery Worthington, who will celebrate his ministerial jubilee on October 5, preached in the morning and evening, and Mr. C. H. Morgan gave an address at a service for young people in the afternoon.

Heywood.—In consequence of the war it has been decided not to hold the proposed bazaar in connection with the Unitarian Church at present, and the donors have been informed that it is postponed indefinitely. The scheme will come up for consideration again as soon as an opportunity presents itself.

Jamaica: Kingston.—The Rev. E. Ethelred Brown writes that there is now an organised Unitarian Church in the city of Kingston, holding regular Sunday services in a fine and suitably furnished hall, situate at No. 16, Smith-lane.

Lewes.—The quiet country town of Lewes has suddenly become the centre of considerable activity owing to the fact that between 10,000 and 11,000 recruits are quartered there for the purpose of training at Seaford. Every facility has been given to the authorities in providing accommodation for such a large body of men, and special services are being held, or entertainments given in connection with the various churches and religious institutions. At Westgate Chapel Lecture Hall a concert has been given every evening, the hall being invariably crowded. Those responsible for the entertainment have been the Rev. J. M. Connell, Miss Funnell, Mrs. Worthington, Miss M. Beck, Miss Packwood, Miss Burstow, and other ladies, while Mr. C. Severs has been a very popular contributor. A reading-room has been arranged in the schoolroom (entrance in Bull-lane).

Liscard.—A very successful vocal recital in aid of the funds of the British Red Cross Society was given in the Memorial Church Hall on Wednesday, September 16, by Miss Rossetta Key, of Boston, U.S.A., assisted by Miss Ruth L. Pearson, Mr. Sydney H. Lunt, and Mr. H. Talbot Pearson, on the violin, 'cello, and piano.

Liverpool.—The Revs. Charles Craddock, Stanley A. Mellor, J. Collins Odgers, and Robert F. Rattray have addressed the following letter to the congregations of the Ancient Chapel, Hope-street Church, and Ullet-road Church:—"At a time when nations are engaged in war, it is surely felt that peculiar demands are made on everyone. In such an hour the faith and fervour of religion have to be turned directly into channels of service and sacrifice. There are calls for service at home as well as in the actual fighting line, and to such calls, with admirable promptness in the present emergency, response is being made. But, in such a crisis, eager practical activity does not constitute the whole task of religion. It is of the first importance, of most urgent need that the faith and inward power of the spiritual life should be maintained, and lifted to the highest possible level—in prayer, devotion, worship, and the cultivation of all spiritual gifts. In these days of trial, our service of prayer and devotion is surely as necessary as our practical activity, our endeavour to lift up our souls to God as important as our offer of help wherever help is needed. We feel, indeed, that the finest service we can render for our country and the world is to cherish and to make manifest in rich, abundant life the fruits of the spirit. For this supreme service we cannot too soon or too often seek preparation. Therefore, as ministers of the Gospel to whose charge has been committed the care of a portion of the religious life of this city, we appeal to our people to be, with us, instant in prayer, fervent in supplication, that in all things we, and all our fellows, may preserve, in the time of trial and in the time of victory,

a lofty, generous, and noble spirit of idealism. As a humble means to this end, we propose to increase our religious exercises by holding a weekly united service of prayer and supplication in our three city churches in turn, and we earnestly hope that you will do your utmost to participate with us in this endeavour." The first service was held on Thursday, September 24, at 8 p.m., in Hope-street Church.

Manchester: Moss Side.—We are asked to state that owing to the unsettlement caused by the war the appointment of the Rev. T. M. Salmon to the Unitarian Free Church is in the first instance to be only for three months.

Nottingham.—We have received an excellent little pamphlet "How to Save in War Time," by M. B., which has been prepared for free distribution among the poorer members of the High Pavement Chapel and Sunday school. It contains directions for the preparation of inexpensive and nourishing meals and hints on household economies. Copies may be had, price one penny, for distribution among poor friends and neighbours elsewhere. Apply to the Rev. J. C. Ballantyne, Elmhurst, Thorncliffe-road, Nottingham.

Sheffield.—The Rev. John W. Lee, of Whitley Bay, formerly Baptist minister, and for the past four years secretary of the North Eastern district branch of the Workers' Educational Association, having received a certificate of recognition from the Northern Advisory Board, has been unanimously appointed assistant minister to the Rev. C. J. Street, of Upper Chapel, Sheffield, and minister-in-charge of the Attercliffe Unitarian Church. He begins his new duties on October 18.

Sidmouth.—The Rev. T. Bowen Evans, M.A., who is spending the winter at Sidmouth, has accepted a unanimous invitation to become the minister of the Old Meeting, Sidmouth, during the next six months.

Stockport.—After being closed eight weeks to enable the vestry to have the Stockport Unitarian Church, the schoolroom, and subsidiary rooms thoroughly overhauled and decorated, special services were held on the occasion of the re-opening of the church on Sunday last. The Rev. H. E. Perry preached to large congregations. The organ has been thoroughly overhauled and renovated. The appearance of the interior of the church has undergone a notable change and improvement. The central block of pews, which formerly extended across the front half of the church, has been bisected, so that the centre aisle now extends uninterruptedly from the entrance to the church to the chancel. Electric light has also been installed.

NOTES AND JOTTINGS.

PENAL REFORM IN WAR TIME.

The Penal Reform League publishes its quarterly Record later than usual, and, it is admitted, not without anxious thought and some misgiving. Lord Sydenham, writing to the *Times* on August 7, said: "All associations and leagues formed to advance causes which, for the time, have ceased to exist as practical objects must abandon their activities, and seek so far as possible to utilise their organisations to meet national needs." We are reminded, however, in the manifesto issued by the Society of Friends that in time of war all men of goodwill may prepare for peace, and the Penal Reform League believes

that as it is working for a cause which truly expresses a national need, its activities ought to be continued. "Probably few recognise," says the *Record*, "how deep down the intelligent propaganda of penal reform reaches towards the foundations of true peace, which can have no firm basis save in the bedrock of justice which we seek. It strikes at the roots both of the war that is called war, and of the war that is called peace. It is well known that part of the aftermath of war is an increase of crime. Is it not, therefore, a public duty to prepare for that aftermath by working for the minimising of the causes of crime, and for better ways of dealing with crime? Penal reform is not quite out of place in war time. It is not quite one of the 'causes which—for the time—have ceased to exist.' We must not entirely banish it from our minds."

"WHAT THEY FOUGHT EACH OTHER FOR."

"As a humble follower of Mr. Norman Angell," Mr. G. M. Trevelyan writes in a recent essay, "I regret that the well-meaning poet who sang long ago of 'old Kaspar' was not historically better informed. To choose Blenheim as an example of a useless waste of blood and treasure was unfortunate, for it was one of the few battles thoroughly worth fighting. 'What they fought each other for!' Why, to save us all from belonging to the French king, who had at that moment got Spain, Italy, Belgium, and half Germany in his pocket. To prevent Western Europe from sinking under a Czarism inspired by the Jesuits. To make the 'Sun King's' system of despotism and religious persecution look so weak and silly beside English freedom that all the philosophers and wits of the new century would make mock of it. Who would have listened to Voltaire and Rousseau, or even to Montesquieu, if Blenheim had gone the other way, and the Grand Monarch had been gathered in glory to the grave? We are always telling ourselves 'How England saved Europe' from Napoleon—truly enough, though incidentally we handed her over to taskmasters only a degree less abominable. But we hear very little of 'how England saved Europe' from Louis XIV. How many Englishmen have ever visited Blenheim? It is as good a field as Waterloo, though a little further off in time and space, and it still lies undisfigured by monuments, its villages and fields still as old Kaspar knew them, between the wooded hills above and the reedy islands of the slow-moving Danube, into which Tallard's horse were driven headlong on that day of deliverance to mankind."

INTERNATIONAL CONGRESS ON SOCIAL WORK AND SERVICE.

At an Executive Committee of the Congress, held on August 19, 1914, the following resolution was passed:—"That the Executive Committee of the sixth International Congress on Social Work and Service, which was to assemble in London on May 31, 1915, regret that in view of the European war they are compelled to announce that it is impossible

that the Congress will be held on that date. That an intimation be sent to the press, the Comité International, the foreign Governments and Government Departments which were to have been represented, to subscribers and members, to reporters and contributors of papers so far as may be practicable, announcing the above decision, and adding that the arrangements of the Congress, which were in a forward state of preparation, will be suspended at the stage which they have now reached and will be resumed if, and when, opportunity for such resumption presents itself, and that due intimation will be given of any further decision at which the Executive Committee may arrive."

INDIAN SOLDIERS AND THEIR FOOD.

We are reminded of the difficulties which Indian soldiers must sometimes experience in the matter of diet when fighting with Western armies by a letter which Mr. S. M. Mitra has sent to the press. "According to both the Hindu and Moslem religions," he says, "certain animal foods are prohibited; so to be absolutely on the safe side the delicacies which kind-hearted people here at home might like to send to the Hindu and Moslem soldiers should be those to which no objection could be taken on religious grounds. I have no doubt that the British commissariat officer in charge is supplying them with the two articles which are indispensable to make their food palatable, i.e., ghee (clarified butter) and curry powder. But in addition to these the Indian native soldier would greatly value sugar candy (if possible the Indian misri), candied cocoanut, areca nut (supari) cut in thin slices, cinnamon, and cloves."

DIET IN WAR TIME.

It is just as well to know, on the authority of Dr. M. Hindhede, Director of the Danish State Laboratory for Nutritive Research, that we could easily and well live on bread and butter alone, but the varied menus set out in his book, "What to Eat and Why," show that he realises how monotonous and unsatisfying such a diet would be. A "vegetarian tendency" he recommends because it is such a vast saving in expense, and the homely potato he regards as the best article of food he is acquainted with. "Nobody," says Dr. Hindhede, "has so thoroughly tested the value of potatoes as I have. For ten months I have had human test subjects living entirely on potatoes and margarine. Their health and strength during this period was not only maintained, but improved. . . . Other roots are closely allied to potatoes. Carrots can provide a good many tasty dishes which I strongly recommend." As to the supply of potatoes, "Home Counties" reminds us in the *World's Work* that we have about a million and a half hundredweights from Holland and from France, a million from the Channel Islands, half a million from Germany, and a million from the rest of the world. But these are all early potatoes. Our main supply is a home product.

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Morning, at 11.15.

October

4. Rev. CHARLES HARGROVE, M.A.

11. Rev. NEANDER ANDERTON, B.A. (of Monton, Manchester).

18. Rev. H. D. ROBERTS (of Liverpool).

25. Rev. S. H. MELLONE, D.Sc. M.A. (of Manchester).

The Evening Services will not be resumed for the present.

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Opening of New Organ

in memory of the late Rev. JAMES C. STREET,
Thursday, October 8.

Dedicatory Service at 3 p.m. Conducted by Rev. C. J. Street, M.A., LL.B., of Sheffield, and the Rev. W. Stephens. The Console of the Organ will be unlocked by J. F. L. Brunner, Esq., M.P.

Public Meeting at 6.15. Chairman: W. Vickery, Esq., J.P. Speakers: J. F. L. Brunner, Esq., M.P., President of the British & Foreign Unitarian Association; Sir William Bowring, Bart., Liverpool; W. Byng Kenrick, Esq., Birmingham, President Midland Christian Union; Rev. H. Enfield Dowson, B.A.

Grand Organ Recital at 7.45. By C. W. Perkins, Esq., Organist, Town Hall and University, Birmingham.

Friends are cordially invited to be present.

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OF
"THE RELIGIOUS FREEMAN"**

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Editor: Rev. H. D. ROBERTS,
123, Bedford-street, Liverpool.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 4.

LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALVEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. H. S. TAYLER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Communion, Rev. FRANK K. FREESTON; 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. BASIL MARTIN, M.A.; 6.30, Rev. DR. TUDOR JONES.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L.
 Forest Gate, Upton-lane, 11, Mr. J. BEGG; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. R. T. HERFORD, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Hford, High-road, 11, Rev. F. HANKINSON; 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, Rev. D. TUDOR JONES; 7, Rev. BASIL MARTIN, M.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. A. H. BIGGS, M.A.; 3, Mr. CARL LOOP; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Miss M. FRANCIS.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. P. CHALK.
 University Hall, Gordon-square, W.C., 11.15, Rev. CHARLES HARGROVE, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Co-operative Hall, Herbert-road, Plumstead, 6.30, Mr. S. P. PENWARDEN.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. JAMES HARWOOD, B.A. Communion after morning service.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. ARNOLD H. LEWIS.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKE.
 {DEAN ROW, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11, Rev. WALTER SHORT, B.A.; 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Hope-street Church, 11, Rev. S. A. MELLOR, Ph.D.; 6.30, Rev. J. W. SAUNDERS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. H. GOW, B.A. 75th anniversary of opening of present building and 125th anniversary of the foundation of the congregation. A good reunion of old members and friends is earnestly desired.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. THOMAS MANNING.
 SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN; 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPTOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH
 ADELAIDE, S. AUSTRALIA.
 Unitarian Christian Church, Wakefield-street 11 and 7, Rev. WILFRED HARRIS, M.A.
 MELBOURNE, AUSTRALIA.
 Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.
 VICTORIA, BRITISH COLUMBIA.
 First Unitarian Church, corner of Fernwood-road and Figgard-street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGE.

JONES—OWEN.—On September 28, at Capel-bryn Unitarian Church, Cardiganshire, by the Rev. John Davies, assisted by the Rev. E. O. Jenkins, the Rev. Herbert Hugh Ceiron Jones, The Great Meeting, Hinckley, only son of Mr. and Mrs. David Jones, Pantstreimon, Llandyssul, to Megan Myfanwy Owen, B.A., second daughter of Mr. and Mrs. Abel Owen, Cwrtnewydd, Cardiganshire.

DEATHS.

CROSSKEY.—On September 25, at St. Anne's-terrace, Lewes, Albert Ward Crosskey, formerly of Wellingham Ringmer, aged 77. Friends will please accept this intimation.
 MACDOUGALL.—On Sept. 27, at Gorsefield, Walton, Felixstowe, the Rev. Alexander Macdougall, in his 84th year.
 PETO.—On September 25, at Leigh-on-Sea, Florence Gertrude, beloved wife of Ernest Peto and fifth daughter of Mr. and Mrs. Joseph Harding.
 WINSER.—On September 21, at Inglewood, Monton, in her 81st year, Sarah Whitfield, widow of Edwin Winsor, late of Manchester and Knutsford.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THERE are still some people even in our own country who think that too much has been made of the violation of the neutrality of Belgium. We have even heard it maintained, though not a shred of evidence is offered for the statement, that we should have regarded any action on the part of France which involved the invasion of Belgian territory with equanimity if not with approval. There is also the allegation of the German Press that French and British troops were in Belgium before the declaration of war. All this tissue of suspicion and untruth is torn to bits by an official statement by the Belgian Minister of War. He denies that a single French or English soldier had set foot on Belgian territory before the outbreak of the war, and adds the following significant remark :—

“For long past Great Britain knew that the Belgian Army would oppose by force a ‘preventive’ disembarkation of British troops in Belgium. The Belgian Government did not hesitate at the time of the Agadir crisis to warn foreign Ambassadors, in terms which could not be misunderstood, of its formal intention to compel respect for the neutrality of Belgium by every means at its disposal, and against attempts upon it from any and every quarter.”

* * *

It is most satisfactory to learn that the problem of the Belgian refugees has been dealt with in a practical and generous

spirit. Hostels, large and small, have been opened where the people can live in friendly groups, and a great deal of private hospitality has been provided for those who will be happy and comfortable by themselves among new friends in a strange land. But there is an immense problem in Belgium itself which demands all the practical thought and generous help which we can give to it. Far and wide the country has been laid waste, and thousands of people are living in homeless poverty amid scenes of horror, for which we must go back to the worst days of the Thirty Years’ War to find a parallel. The whole of the productive industry has been stopped, and the winter is at hand. We must be roused to help on a scale which will be really effective before hunger and cold claim their victims by the thousand.

* * *

OUR attempt last week to describe what the Cathedral of Rheims means to the French nation has received eloquent confirmation from the pen of M. Emile Hovelacque, Inspecteur-Général de l’Instruction Publique. In a letter which appeared in the *Times* on Tuesday, he writes as follows :—

“You in England at all times have loved the noblest of our cathedrals. Yet I do not think that even you can realise all it means to us Frenchmen, all we lose beyond the common loss. It was the cradle of our kings, the high altar of our race, a sanctuary and a shrine dear from every memory, sacred in every thought, loved as our own flesh and blood, a link with our remotest past, the ever-speaking witness of the permanence through change of the ideals, aspirations, dreams of our country; the very face and presentment

of our land, whose smile, high in courage, tender in kindness, in all human gentleness most lovingly shone down on us from the kindred lips and eyes of knights and kings and saints and angels carved by our forefathers 700 years ago in the semblance of the men and women around them.”

* * *

“The race,” he continues, “is unchanged, and the spirit that raised that pile, that wrought the miracle of our cathedrals and the soul of Joan of Arc, is living yet. . . But what that incarnation was to us! The very symbol of that spirit, its visible presence, an inspiration and a light before our feet. Our loss is not a loss of beauty alone, though in all our wide possessions of beauty that medieval poem of stone rose supreme; it is the loss of the master testimony to the nobility of our race. And that is why no lover of beauty alone can fathom the depth of our bereavement. The whole world thrills with horror and indignation at the wanton destruction of one of the holy places of the earth; but our pain who shall measure? What healing is there for our wounds?”

* * *

THE battle of the theologians on the subject of the war has been continued this week by the issue of a declaration by a body of British divines including the Archbishops of Canterbury and York, Professor Burkitt, Dean Henson, Canon Scott Holland, the Dean of St. Paul’s, Dr. Forsyth, the Rev. R. J. Campbell, the Rev. F. B. Meyer, Sir W. Robertson Nicoll, Dr. Selbie and Dr. George Adam Smith. It is intended to be a formal reply to the recent appeal by German theologians “to the Evangelical Christians abroad.” After setting forth the British

case largely in the language of the White Book, the declaration comes to the following emphatic conclusion:—

"There must be no mistake about our own position. Eagerly desirous of peace, foremost to the best of our power in furthering it, keen especially to promote the close fellowship of Germany and England, we have nevertheless been driven to declare that, dear to us as peace is, the principles of truth and honour are yet more dear.

"To have acted otherwise than we have acted would have meant deliberate unfaithfulness to an engagement by which we had solemnly bound ourselves, and a refusal of our responsibilities and duties in regard to the maintenance of the public law of Europe. We have taken our stand for international good faith, for the safeguarding of smaller nationalities, and for the upholding of the essential conditions of brotherhood among the nations of the world."

* * *

THERE is one sentence in the Declaration which calls for a few words of comment. "We can only suppose," it says, "incredible as it seems, that those honourable and gifted men who signed the German appeal were unaware of the obligations by which we were bound." Our British theologians evidently want to suggest that the misunderstanding is due chiefly to lack of information. They assume the possession of the same moral standards in national affairs, and a reverence similar to our own for the public conscience. But in taking that for granted they are misconceiving the whole situation. It is a sensitive public conscience over the whole field of its foreign and colonial policy which has to be created in Germany, and not least in the minds of its cultivated men, and until it exists there must be a deep cleavage between us upon many of the things which matter most in life. Common intellectual pursuits are a poor basis for friendship unless the foundation has first of all been well and truly laid in common standards of righteousness and high ideals of public service. Anglo-German friendship will have to make a fresh start after the war. It will be a stronger and better thing than it has been in the past if there is less pious sentiment about it, and more attention to the need of a policy of unselfish action. Let us meet together to do something, and above all to bring the fearless witness of an enlightened Christian conscience to bear upon the defence of small nations and the protection of native races. Let us vie with one another in our vigilance against the exploitation of the weak by the strong, and our support of noble causes which do not concern our own interests. Without that we may continue to pay one another compliments, but there can be no strong union of soul.

WE are only strengthened in this conviction by reading a letter from Professor Eucken to Dr. C. W. Wendte, which has appeared in the *Christian Register*. National friendship must be based upon something much deeper than "intellectual work together." As the letter will be of deep and painful interest to many of our readers we venture to transfer it to our own columns. It was written from Jena on August 17:—

"Our plans for travel have been destroyed by the world war. We had arranged for our journey to Japan, and had secured passage on the Siberian Railway for the beginning of September, but now comes suddenly the great overturn and transforms Europe into an armed camp. But there is something great and uplifting in the unity, firmness, and assurance of victory which Germany displays in this state of affairs. Certainly never in its history was Germany so united and so great. Our two sons also have gone to the war, and the youngest is probably already in the midst of battle. All men competent for military service present themselves. Everyone presses forward to take up arms. The feeling of embitterment is strongest against England. It will hereafter always be counted our worst enemy, and our intellectual work together will be ended for an incalculable time. The more, however, do we hope for a close and friendly relation with America."

* * *

PROFESSOR EUCKEN has been a valued contributor to our columns. We may also speak of him as an old friend, for it is 28 years since the present writer was first welcomed in his home at Jena. At the present moment the difference between us is deep and radical, and admits of no compromise. We believe that the fatal aloofness from public affairs which he shares with most of the scholars of Germany has led him into a rash defence of official wrong-doing, when he ought to have kept silence if he could not condemn. We must also plead guilty to rather less deference to the opinions of philosophers in matters of practical religion and moral judgment than is customary in some circles. We are a little amused sometimes at the seriousness with which the philosopher takes himself, and the atmosphere of exaggerated homage from small coteries of admirers in which he seems content to live. But all this does not mean that we are going to indulge in any bitterness of spirit, or to dishonour the warm human ties of the past. We feel deeply for our old friend in his family anxieties. We know how he will suffer in the dark days which seem to be so near at hand, and we shall not forget. But on the matter which divides us our judgment is clear, and we cannot allow any sentiment of human friendship to weaken it. If these words should ever reach him we hope that he will have enough philosophical detach-

ment to try to understand them, and will at any rate accept them as sincere.

* * *

AMID the havoc of war there has been an unearthly beauty about the behaviour of the religious orders in Belgium and Northern France. There are numerous testimonies to the calmness and the disciplined strength of these men and women. Their freedom from temporal cares and their sure and certain hope of the life everlasting make them the tenderest and most constant servants of human need in circumstances where all other help seems to fail. Here is one story of womanly faithfulness. The special correspondent of the *Times*, writing from Nancy on September 26, tells how on August 22 the town of Gerbéville was defended all day by a small company of *chasseurs à pied* against a German attack. "Little by little they were driven back, and at 8 in the evening the Germans entered the town, which was evacuated by all the *chasseurs* but five or six, who got separated from the rest and took refuge in a cellar with some of the inhabitants. Before they left their commanding officer begged Sœur Julie, a *religieuse* of the Order of S. Joseph, who was in the town, to go with them, but she refused to leave her wounded, about 20 French soldiers and villagers. She stayed at her post to the end, and was still there when I visited the town this week. Twice she saw it burnt, and twice bombarded, and for part of the fortnight after it was taken helped to nurse the German wounded who were brought into it."

* * *

WE cannot refrain from giving another story of heroism, which the Press Bureau has recovered from a German source. It must be remembered that the language of studied insult is due to the blundering hand of German officialdom, but it cannot conceal the moral splendour of the tale.

"A traitor has just been shot, a little French lad (Ein Französling) belonging to one of those gymnastic societies which wear tricolour ribbons (*i.e.*, the *Eclaireurs* or Boy-Scouts), a poor young fellow who, in his infatuation, wanted to be a hero. The German column was passing along a wooded defile and he was caught and asked whether the French were about. He refused to give information. Fifty yards further on there was fire from the cover of a wood. The prisoner was asked in French if he had known that the enemy was in the forest, and did not deny it. He went with firm step to a telegraph post and stood up against it, with the green vineyard at his back, and received the volley of the firing party with a proud smile on his face."

This story is worthy of a place in a new Book of Golden Deeds. Let it be told to every company of Boy-Scouts in the land, and then let them thank God for their noble French comrade.

THE BONDS OF EMPIRE.

—3—

THE British Empire at the present moment is a pattern of brotherhood unexampled in the history of the world. What is it that has brought this strange thing to pass? For strange it is in the sight of many people. It was part of the calculation of the German politicians and publicists that this little group of islands in the North Sea would not only be rent by internal dissensions, but would also be left isolated and without help in the hour of need. It was a very natural inference from their belief that the only things which count in politics are force and self-interest. What could be more natural in their eyes than that South Africa should welcome a day of revenge, and India rise in rebellion against the accursed yoke, and the daughter lands of Canada, Australia and New Zealand disown the puny and degenerate mother who bore them? And it might all have happened except for one small reason which had been forgotten. It is God and not the KAISER who rules as King for ever. This means that we live in a spiritual universe, and that even in political allegiance there is something stronger than self-interest. Many people have marvelled at the fragile ties which bind the British Empire into one. They have discussed in days of peace the course of its inevitable decay. The whole system was so defenceless, so weakened by local independence, so lacking in central control. But deep in our hearts we knew that no other kind of Empire was possible for free men; and so we staked everything upon the conviction that trust must inspire affection and even-handed justice create the firmest ties of loyalty. Never before has moral idealism in public affairs been justified on such an ample and splendid scale. Before a word of appeal had been sent across the seas, the word came from every part of the Empire, with an ardour of generous feeling that has astonished the world, "It is a common cause. We will give lavishly of our help." If we have ever been foolish enough to doubt it, we know now that our civilisation rests upon spiritual foundations, for the fact has been proved before our very eyes.

We had no doubt some right to expect that Canada, Australia, and New Zealand would behave in this way. There are the ties of race and history. There is the

affection which is born anew in every generation of children for the Motherland. In spite of their independence and our own respect for their liberties we can think of them as still part of ourselves. But these instincts of a common patriotism are shared equally by the Boer farmers of South Africa and the native States of India. Just where the shrewd observer would expect us to be spoiled and betrayed our confidence has been most fully justified. At this moment we shall not forget the upright and far-seeing statesman who gave South Africa her constitution, or the brave soldiers and able administrators who have represented our character and ideals so worthily in India. We have reason to be proud of the fruit of their labours.

Every human life in the triumphs and disasters of its own experience bears witness to the reality of moral forces and the folly of ignoring them. There is hardly a page of history which does not convey the same lesson. But it has seldom been taught so impressively before. All over the world these millions of men are banded together, not for purposes of aggression or because their material possessions are in danger, but first and last to defend the riches of the soul. It is the complete justification of our trust in liberty, of our belief in honourable dealing even when it is to our own hurt, of our lofty pride in the spirit and tradition of the British race. Even people who are hostile to us and suspicious of our designs would not deny us some gift for governing. But they seldom understand the reason for the large measure of success which we achieve in this difficult task. They accuse us of Machiavellian designs and political finesse which are quite alien to our nature. Our strength, such as it is, lies not in the intellect but in the conscience. We have made many and grievous blunders. We have often been indifferent where we should have been keen and alert. But on the whole, and over a wide area of the world's surface, British civilisation has stood for belief in the sanctity of the pledged word, for hatred of cruelty, for even-handed justice and a genuine desire to protect the weak. Perhaps we have been slow of understanding or intolerant of opposition, but we have not set ourselves to cow or to exploit men for our own purposes. We have lived our lives and done our work in the conviction that if we, on our side, treat them decently they will behave decently in return. And now the answer which has come to us

is not only strength to our arms, it is also a glowing confirmation of our deepest moral convictions.

All this has come home to a multitude of people with the force of a divine revelation. The voice of God has spoken to them in this rally of the Colonies and Dependencies to the Motherland. They believe in the reality of the spiritual bonds of Empire as they never did before. And they are conscious at the same time that their own citizenship has gained in value and dignity. They know that the world possesses few things so well worth defending as this type of civilisation, of which they are the heirs and the trustees. This is not the language of grandiloquence or vain-glory. We are using the words of truth and soberness in the attempt to describe an experience which confirms, with overwhelming force, many things which we understood dimly or held with placid indifference in more tranquil days. We are aware that there is a form of cosmopolitan sentiment which regards all religions and all civilisations as almost equally desirable or equally cursed with imperfection, as though the world were a chaotic jumble of experiments in living, without higher or lower standards of behaviour or any distinctive element of divine election and control. But we have never been of that opinion, which is condemned by history and the plainest facts of our own moral experience. The British Empire is not only the most significant experiment in civilisation of which we have any record; in spite of the worst faults which its critics can lay to its charge, it is also by far the noblest. If it were weakened or submerged the sum of evil and unhappiness in the world would be largely increased. We hold this to be literally true, because we are not thinking of the vastness of its territory or the wealth of its commerce, but of the moral treasure which it carries in its heart and of the spiritual bonds which are the secret of its strength.

It is hard for us to realise the bigness of this upheaval of our customary ways of thinking and living. Day by day the brave deeds are being done which will thrill the hearts of remote generations. Hour by hour we live amid the fiery emotions, devastating and creative, from which religion and poetry and all the pieties and loyalties of our common days will arise in newness of life. In this answer of soul to soul, which has come to us from the ends of the earth, God himself is making a moral revelation, such

as once and again in the course of centuries he flashes upon the lives of men from the dark pages of history. If we are worthy to receive it, it will purge us of the dross of selfishness and make us simple and great enough to give ourselves in joyful surrender, to fight or to serve in the common cause.

Good Thoughts for Evil Times.

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THOU camest to serve, not to rule. Know that thou wast called to suffer and to labour, not to be idle, and spend thy time in talk. Here therefore men are proved as gold in the furnace. Here no man can stand, unless he be willing to humble himself with his whole heart for the love of God.—THOMAS À KEMPIS.

FLORENCE NIGHTINGALE TO HER NURSES.

My every-day thought is, "How will God provide for the introduction of real Christianity among all of us nurses and among our patients?" My every-day prayer (and I know that the prayer of many of you is the same) is that He will give us the means and show us how to use them. We ask you to pray for us, who have to arrange for you, as we pray for you, who have to nurse the patients; and I know you do. The very vastness of the work raises one's thoughts to God, as the only One by whom it can be done. That is the solid comfort—*He knows*. He loves us all and our patients infinitely more than we can. He is, we trust, sending us to them; He will bless honest endeavours to do His work among them. Without *this* belief and support, it seems to me, when we look at the greatness of the work, and how far, far we fall short of it, instead of being conceited, we should not have courage to work at all.

We think of the Pharisees, when we read the terrible denunciation of them by our Master, as a small, peculiar, antiquated sect of 2,000 years ago. Are they not rather the least peculiar, the most widely-spread of every time? I am sure I often ask myself, sadly enough, "Am I a Pharisee?" In this sense: Am I, or am I not, doing this with a single eye to God's work, to serving Him and my neighbour, even though my "neighbour" is as hostile

to me as the Jew was to the Samaritan? Or am I doing it because I identify my selfish self with the work, and in so doing serve myself and not God? If so, then I am a Pharisee. . . . Zeal by itself does not make a good nurse: it makes a Pharisee. Christ is so strong upon this point of not being conceited, of not nursing to show what "fine fellows" we are as nurses, that he actually says it is conceited of us to let one of our hands know what the other does. What will he say if He sees one of us doing all her work to let not only her other hand but other people know she does it? . . . Keep the usefulness, and let the conceit go.

THOU, O Spirit, that dost prefer, before all temples, the upright heart and pure, instruct me; for Thou knowest. What in me is dark, illumine; what is low, raise and support. Look down, O Lord, from thy heavenly throne, illuminate the darkness of our night with thy celestial brightness, and from the sons of Light banish the deeds of darkness. Amen.

O GOD, give us grace and strength to forbear and persevere. Give us courage and gaiety and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavours; if it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving one to another. Amen.

THE ATTITUDE OF THE AMERICAN PEOPLE.

THE following pronouncement on the European situation by President Emeritus Eliot, of Harvard, has been sent to us by a well-known American correspondent as a representative statement of the prevailing sentiment in America. It appeared originally in the *New York Times* :—

The American people without distinction of party are highly content with the action of their National Administration on all the grave problems presented to the Government by the sudden outbreak of long-prepared war in Europe—a war which already involves five great States and two small ones. They heartily approve of the action of the Administration on mediation, neutrality, aid to Americans in Europe, discouragement of speculation in foods, and, with the exception of extreme

protectionists, admission to American registry of foreign-built ships; although the legislation on the last subject, which has already passed Congress, is manifestly inadequate.

Our people cannot see that the war will necessarily be short, and they cannot imagine how it can last long. They realise that history gives no example of such a general interruption of trade and all other international intercourse as has already taken place, or of such a stoppage of the production and distribution of the necessities of life as this war threatens. They shudder at the floods of human woe which are about to overwhelm Europe.

Hence, thinking Americans cannot help reflecting on the causes of this monstrous outbreak of primitive savagery—part of them come down from the seventeenth and eighteenth centuries and part developed in the nineteenth—and wondering what good for mankind, if any, can possibly come out of the present cataclysm.

The whole people of the United States, without regard to racial origin, are of one mind in hoping that mankind may gain out of this prodigious physical combat, which uses for purposes of destruction and death all the new forces of nineteenth-century applied science, some new liberties and new securities in the pursuit of happiness; but at this moment they can cherish only a remote hope of such an issue. The military force which Austria-Hungary and Germany are now using on a prodigious scale, and with long-studied skill, can only be met by similar military force, and this resisting force is summoned more slowly than that of Austria-Hungary and Germany; although the ultimate battalions will be heavier. In this portentous physical contest the American people have no part; their geographical position, their historical development, and their political ideals combine to make them for the present mere spectators; although their interests—commercial, industrial, and political—are deeply involved. For the moment, the best thing our Government can do is to utilise all existing neutrality rights, and, if possible, to strengthen or develop those rights, for out of this war ought to come more neutral States in Europe, and greater security for neutralised territory.

The chances of getting some gains for mankind out of this gigantic struggle will be somewhat increased if the American people, and all other neutral peoples, arrive through public discussion at some clear understanding of the causes and the possible and desirable issues of the war, and the sooner this public discussion begins, and the more thoroughly it is pursued, the sounder will probably be the tendencies of public sentiment outside of the contending nations, and the conclusions which the peace negotiations will ultimately reach.

When one begins, however, to reflect on the probable causes of the sudden lapse of the most civilised parts of Europe into worse than primitive savagery, he comes at once on two old and widespread evils in Europe from which America has been exempt for at least 150 years. The first is secret diplomacy with power to make issues and determine events, and

the second is autocratic national executives, who can swing the whole physical force of the nation to this side or that without consulting the people or their representatives.

The actual catastrophe proves that secret negotiations, like those habitually conducted on behalf of the "concert of Europe," and alliances between selected nations, the terms of which are secret, or at any rate not publicly stated, cannot avert in the long run outrageous war, but can only produce postponements of war, or short truces. Free institutions, like those of the United States, take the public into confidence, because all important movements of the Government must rest on popular desires, needs, and volitions. Autocratic institutions have no such necessity for publicity. This Government secrecy as to motives, plans, and purposes must often be maintained by disregarding truth, fair-dealing, and honourable obligations, in order that, when the appeal to force comes, one Government may secure the advantage of taking the other by surprise. Duplicity during peace and the breaking of treaties during war come to be regarded as obvious military necessities.

The second great evil, under which certain large nations of Europe—notably Russia, Germany, and Austria-Hungary—have long suffered, and still suffer, is the permanent national executive, independent of popular control through representative bodies, holding strong views about rights of birth and religious sanctions of its authority, and really controlling the national forces through some small council and a strong bureaucracy. So long as executives of this sort endure, so long will civilisation be liable to such explosions as have taken place this August, though not always on so vast a scale.

Americans now see these things more clearly than European lovers of liberty, because Americans are detached from the actual conflicts by the Atlantic, and because Americans have had no real contact with the feudal or the imperial system for nearly 300 years. Pilgrim and Puritan, Covenanter and Quaker, Lutheran and Catholic alike left the feudal system and autocratic governments behind them when they crossed the Atlantic. Americans, therefore, cannot help hoping that two results of the present war will be: (1) The abolition of secret diplomacy and secret understandings, and the substitution therefor of treaties publicly discussed and sanctioned, and (2) The creation of national executives—Emperors, Sultans, Kings, or Presidents—which cannot use the national forces in fight until a thoroughly informed national assembly, acting with deliberation, has agreed to that use.

The American student of history since the middle of the seventeenth century sees clearly two strong, though apparently opposite tendencies in Europe: First the tendency to the creation and maintenance of small states such as those which the Peace of Westphalia (1648) recognised and for two centuries secured in a fairly independent existence, and, secondly, a tendency from the middle of the nineteenth century towards larger national units, created by combining

several kindred States under one executive. This second tendency was illustrated strongly in the case of both Germany and Italy, although the Prussian domination in Germany has no parallel in Italy. Somewhat earlier in the nineteenth century the doctrine of the neutralisation of the territories of small States was established as firmly as solemn treaties could do it. The larger national units had a more or less federative quality, the components yielding some of their functions to a central power, but retaining numerous independent functions. This tendency to limited unification is one which Americans easily understand and appreciate. We believe in the federative principle, and must therefore hope that out of the present European horror will come a new development of that principle, and new security for small States which are capable of guaranteeing to their citizens "life, liberty, and the pursuit of happiness"—a security which no citizen of any European country seems to-day to possess.

Some of the underlying causes of the horrible catastrophe the American people are now watching from afar are commercial and economic. Imperial Germany's desire for colonies in other continents—such as Great Britain and France secured earlier as a result of keen commercial ambitions—is intense. Prussia's seizure of Schleswig in 1864-5 had the commercial motive; and it is with visions of ports on the North Sea that Germany justifies her present occupation of Belgium. The Russians have for generations desired to extend their national territory southward to the *Ægean* and the Bosphorus, and eastward to good harbours on the Pacific. Later they pushed into Mongolia and Manchuria, but were resisted successfully by Japan. Austria-Hungary has long been seeking ports on the Adriatic, and lately seized without warrant Herzegovina and Bosnia to promote her approach toward the *Ægean*, and is now trying to seize Serbia with the same ends in view. With similar motives Italy lately descended on Tripoli, without any excuse except this intense desire for colonies—profitable or unprofitable. On the other hand, the American people, looking to the future as well as to the past, object to acquisitions of new territory by force of arms; and since the twentieth century opened they have twice illustrated in their own practice—first in Cuba, and then in Mexico—this democratic objection. They believe that extensions of national territory should be brought about only with the indubitable consent of the majority of the people most nearly concerned. They also believe that commerce should always be a means of promoting good-will, and not ill-will, among men, and that all legitimate and useful extensions of the commerce of a manufacturing and commercial nation may be procured through the policy of the "open door"—which means nothing more than that all nations should be allowed to compete on equal terms for the trade of any foreign people, whether backward or advanced in civilisation. No American Administration has accepted a "concession" of land in China. They also believe that peaceable extensions of territory and trade will afford adequate relief from the economic

pressure on a population too large for the territory it occupies, and that there is no need of forcible seizure of territory to secure relief. It is inevitable, therefore, that the American people should hope that one outcome of the present war should be—no enlargement of a national territory by force or without the free consent of the population to be annexed, and no colonisation except by peaceable commercial and industrial methods.

One of the most interesting and far-reaching effects of the present outbreak of savagery is likely to be the conviction it carries to the minds of thinking people that the whole process of competitive armaments, the enlistment of the entire male population in national armies, and the incessant planning of campaigns against neighbours, is not a trustworthy method for preserving peace. It now appears that the military preparations of the last fifty years in Europe have resulted in the most terrific war of all time, and that a fierce ultimate outbreak is the only probable result of the system. For the future of civilisation this is a lesson of high value. It teaches that if modern civilisation is to be preserved, national executives—whether imperial or republican—must not have at their disposal immense armaments and drilled armies held ready in the leash; that armaments must be limited, an international Supreme Court established, national armies changed to the Swiss form, and an international force adequate to deal with any nation that may suddenly become lawless agreed upon by treaty and held always in readiness. The occasional use of force will continue to be necessary, even in the civilised world; but it must be made not an aggressive, but a protective force, and used as such—just as protective force has to be used sometimes in families, schools, cities, and Commonwealths.

At present Americans do not close their eyes to the plain fact that the brute force which Germany and Austria-Hungary are now using can only be overcome by brute force of the same sort in larger measure. It is only when negotiations for peace begin that the great lesson of the futility of huge preparations for fighting to preserve peace can be given effect. Is it too much to expect that the whole civilised world will take to heart the lessons of this terrible catastrophe and co-operate to prevent the recurrence of such losses and woes? Should Germany and Austria-Hungary succeed in their present undertakings, the whole civilised world would be obliged to bear continuously, and to an ever-increasing amount, the burdens of great armaments, and would live in constant fear of sudden invasion, now here, now there—a terrible fear, against which neither treaties nor professions of peaceable intentions would offer the least security.

It must be admitted, however, that the whole military organisation, which has long been compulsory on the nations of Continental Europe, is inconsistent in the highest degree with American ideals of individual liberty and social progress. Democracies can fight with ardour, and sometimes with success, when the whole people is moved by a common sentiment or passion; but the structure and discipline of a modern army like that of Germany, Austria-Hun-

gary, or Russia has a despotic or autocratic quality which is inconsistent with the fundamental principles of democratic society. To make war in countries like France, Great Britain, and the United States requires the widespread, simultaneous stirring of the passions of the people on behalf of their own ideals. This stirring requires publicity before and after the declaration of war and public discussion; and the delays which discussion causes are securities for peace. Out of the present struggle should come a check on militarism—a strong revulsion against the use of force as a means of settling international disputes.

It must also be admitted that it is impossible for the American people to sympathise with the tone of the imperial and royal addresses which, in summoning the people to war, use such phrases as "My monarchy," "My loyal people," or "My loyal subjects"; for there is implied in such phrases a dynastic or personal ownership of peoples which shocks the average American. Americans inevitably think that the right way for a ruler to begin an exhortation to the people he rules is President Wilson's way—"My fellow countrymen."

It follows from the very existence of these American instincts and hopes that, although the people of the United States mean to maintain faithfully a legal neutrality, they are not, and cannot be, neutral or indifferent as to the ultimate outcome of this titanic struggle. It already seems to them that England, France, and Russia are fighting for freedom and civilisation. It does not follow that thinking Americans will forget the immense services which Germany has rendered to civilisation during the last hundred years, or desire that her power to serve letters, science, art, and education should be in the least abridged in the outcome of this war upon which she has entered so rashly and selfishly, and in so barbarous a spirit. Most educated Americans hope and believe that by defeating the German barbarousness the Allies will only promote the noble German civilisation.

The presence of Russia in the combination against Germany and Austria-Hungary seems to the average American an abnormal phenomenon; because Russia is itself a military monarchy with marked territorial ambitions; and its civilisation is at a more elementary stage than that of France or England; but he resists present apprehension on this score by recalling that Russia submitted to the "Concert of Europe" when her victorious armies were within seventeen miles of Constantinople, that she emancipated her serfs, proposed the Hague Conference, initiated the "Duma," and has lately offered—perhaps as war measures only—autonomy to her Poles and equal rights of citizenship to her Jews. He also cannot help believing that a nation which has produced such a literature as Russia has produced during the last fifty years must hold within its multitudinous population a large minority which is seething with high aspirations and a fine idealism.

For the clarification of the public mind on the issues involved, it is important that the limits of American neutrality should be

discussed and understood. The action of the Government must be neutral in the best sense; but American sympathies and hopes cannot possibly be neutral, for the whole history and present state of American liberty forbids. For the present, thinking Americans can only try to appreciate the scope and real issues of this formidable convulsion, and so be ready to seize every opportunity that may present itself to further the cause of human freedom, and of peace at last.

CHARLES W. ELIOT.

Sept. 1, 1914.

CORRESPONDENCE.

THE ATTITUDE OF AMERICA.

SIR,—Here in the United States we are still in the condition in which you were in the few days before the violation of the neutrality of Belgium, when you felt that there was a possibility of Great Britain avoiding war. We stand watching a tragedy that seems incredible. The great war, with all its attending misery, seems a horrible unreality. For the last two days I have been on the train travelling over the fifteen hundred miles between Boston and St. Paul on the Upper Mississippi. It is the early autumn, and from the hills of New England to the prairies of the West everything was suggestive of mellow fruitfulness. As I looked out, hour after hour, on the accustomed scenes of fruitful industry it seemed impossible to conceive of the vast destruction that at the very moment was going on in France and Belgium.

Yet everyone on the train was reading the newspapers with their grim story of battle. To you in England this war is no longer a horrible unreality; it is a horrible reality. How nobly you have as a nation accepted the duty of the hour all the world knows. Never have I known such unanimity of sentiment among the people of this country as in the feeling toward Great Britain in this crisis. It is more than the sentiment of kinsmen. We feel that the British Government did all that could be done to keep the peace, and that it now is engaged in a great struggle to end that system of aggressive militarism that has for the last generation been the curse of the world. The Government of the United States is endeavouring to preserve neutrality, but this does not mean that the people are indifferent to the vast issues involved. That which to a lover of peace is most cheering is the serious way in which the war news is received. The sporting instinct is not aroused. It is not a question as to which side wins in a great battle. As well ask who wins in an earthquake or a pestilence. The awful fact is that all the world must be a loser unless out of the great tribulation all the world learns a new lesson. To-day there is battle; to-morrow victors and vanquished must set themselves to the hard work of paying the vast debts incurred. But what of the day after to-morrow? Shall

the nations then begin feverishly to prepare for the next and more dreadful conflict? God forbid.

The President of the United States has called upon the people to meet together in their houses of worship to pray for peace and to plan for a peace that shall be lasting. The cynic may smile, the militarist party may look upon it as a mere cant, but it expresses the genuine emotion of the American people. The suddenness with which this war has come has proved that it is vain for any one nation to disarm while others are ready to leap upon it. But the time has come to appeal to all nations to cease from the mad competition in which they have been engaged. To the nations of the world the cry comes: "Turn ye, turn ye, why will ye die?"

We were just about to celebrate the hundred years of peace between Great Britain and the United States. The war makes governmental action at this time difficult. But is it not the time for the people of the two countries to take account of the great achievement? The significant thing about this century of peace lies in the fact that it represents the attitude of two great nations toward "a scrap of paper." For over three thousand miles of boundary the United States and Canada are defenceless against each other. No forts threaten or protect. On the great Lakes cities like Toronto, Chicago and Buffalo take no measures to resist attack. The peaceful merchant ships go on their way unmolested, but no warship is allowed to sail upon this American Mediterranean. At the World's Fair in Chicago wooden warships were built on piles in Lake Michigan to satisfy the curiosity of hundreds of thousands of people who had read about these monsters of the deep but had never seen them. The scrap of paper which has saved all the waste of armaments hardly had the dignity of a formal treaty. It was simply an agreement between two friendly nations not to make fools of themselves. If Canada and the United States should wish to fight they find themselves in a state of unpreparedness. It is in the extension of such agreements that we see hope for the future. It also seems evident that the day after to-morrow the nations must take measures to provide for an international force adequate to preserve the peace against any one nation which defies the ethical standards of civilised mankind.

But to-day, when the nations are at war, our loving sympathy is with the innumerable individuals who are doomed to unmerited suffering. In whatever army they are fighting, the blame of the war is not theirs, only its misery. I was touched by the allusion in THE INQUIRER to our Unitarian brethren in Hungary. This is the time for their fellow believers in Great Britain to assure them of the personal regard which no national conflicts can make less. The friends in Great Britain do not need to be assured in this their hour of trial of the love and admiration with which their kindred in the United States follow them in their heroic "war against war."—Yours, &c.,

SAMUEL MCHORD CROTHERS.

St. Paul, Minnesota, U.S.A.,
September 12, 1914.

RESPONSIBILITY FOR THE WAR.

SIR,—In his letter in your current issue Mr. Carl Heath makes the astounding statement that for the terrible evil now desolating Europe "all the great Powers are equally responsible." That anyone—outside Germany—who has read the White Book and knows the meaning of words should make such a statement almost makes one despair of ever reaching general agreement as to the simplest rules of evidence or the most elementary data of ethics. It means that for a given result the man, on the one hand, who, with the greatest skill and untiring patience, has done everything that was possible to avoid it, and the man, on the other, who, with far less skill indeed, but with equal persistency, active and passive, has done everything possible to bring it about, "are equally responsible." It means that the gallant recruits, to whom in spirit I raise my hat every time I meet them, as saviours of their country and heroes for righteousness and liberty, should more truly be regarded as expiatory offerings for their sin and ours—perhaps the most momentous in the whole history of man. It means that black and white, up and down, good and evil, and all the other pairs of words, which we have hitherto understood as mutually exclusive, are to be reduced to a common mush, which, just because it may mean anything, actually does mean nothing at all. It means that that famous "Heaven-and-Hell-Perpetual-Amalgamation Society" which Carlyle in his grim humour suggested is already in the first stage of becoming.

I observe that Mr. Heath, by the address from which he writes, seems to suggest that the National Peace Council is "equally responsible" for his reading of the present situation. If so, I imagine that a good many would-be peacemakers who have been glad to be associated with the Council will be compelled to find some other way of reaching their end.—Yours, &c.,

JAMES HARWOOD.

60, Howitt-road, Hampstead, N.W.,
September 28, 1914.

SIR,—Your striking phrase in last week's issue as to "the policy of keeping patriotism on a low diet," and your general attitude as regards the present war appeal to many, the more so as the utterances of your critics reveal both confusion of thought and an inability to see the issues broadly. In the same issue, for example, Mr. Carl Heath has written a letter calculated to confuse the minds of the timid and wavering. He begins with the highly disputable statement as to the "frightful evil in Europe for which all the great Powers are equally responsible," a pontifical assignment of blame for which he does not condescend to give reasons. He then goes on to argue, on the strength of some quotations from Lord Roberts, that the "Prussian" spirit is rife among all nations. Assuming these quotations rightly to represent his lordship's views, what is the legitimate inference? Merely the perfectly obvious fact that there are fire-eaters in every country. What is charged against the German nation is that it has allowed itself to be dominated

by a military caste, to whom aggression seems a good thing. Can such a charge be fairly made against this country? If not, quotations from individuals are irrelevant.

Mr. Heath concludes with the amiable prophecy that we run the risk of suffering "the fate which overtakes all Pharisees." It is lamentable to think that some use such unmoral and unethical language. Would Mr. Heath desire us to check all heroic impulses, because no one of us is perfect? Would he try to interfere with a man protecting a woman from gross cruelty on the ground of the imperfection of his moral character? The "Pharisee" in such an event would be the interferer. It is easy in the recesses of a study to belittle motives and to carp at action, but at a decisive moment the choice is simple, and must be made quickly. We had, as a nation, to decide between opposing Germany or breaking our pledges. Rightly, I think, we selected the former alternative. Would Mr. Heath have chosen the latter?—Yours, &c.,

F. W. MIALL.

Finchley, September 28, 1914.

RHEIMS CATHEDRAL.

SIR,—In your notes of last week it is said that "we cannot compile a list of the French cathedrals in order of merit"; but we can do so in order of date, and it is in this very point that the supremacy of Rheims consists. It was built at the moment of climax in Gothic architecture, and marks its perfect achievement: on the one side, the earlier cathedrals at Paris and Chartres still show signs of the transition from the Romanesque, and are in some ways experimental; on the other, that of Amiens is over-perfect, and betrays the point at which the Gothic builders were led astray by the mere technical skill in construction, which ended in the *tour de force* of Beauvais and the mechanical correctness of Cologne—

Faultily faultless, icily null.

Perhaps no single Gothic building holds the unique position of the Parthenon among Greek temples, but it is here that such a pre-eminence among cathedrals might most successfully be claimed: in fact, to all who know and admire, the very sight of the word "Rheims" on a timetable, or an advertisement, gives that thrill of association which is called up by other magic words like "Athens," or "Constantinople."

The photographs and detailed accounts now available, with the official report of a Commission of Inquiry from Bordeaux, allow us to estimate the condition of the building more correctly than was possible from the first messages written under the terrible impression of the blazing roofs and exploding shells, when the cathedral was described as "no more than a heap of ruins," and the idea arose, which the writer of your notes evidently shared, that it was completely open to the sky, and reduced to the state, for instance, of Tintern Abbey. Happily, what actually happened was far less disastrous than this.

The cathedral was bombarded from a fort five miles to the north-west: shells set fire to some scaffolding, which, un-

fortunately, surrounded the north-west tower for restoration purposes, and to the whole of the outer roof, constructed of timber covered with lead. All the wood-work was, of course, destroyed, but below the roof, as in all French (and many English) cathedrals, there comes the arched stone "vaulting," visible from the interior, and in no way connected with the outer roof construction. This vaulting still stands; in fact, it could not fall in unless the walls themselves had fallen outwards. A great deal of damage was inflicted on the sculpture and carving of the north side, but, as I know from photographs which I took on the roof in 1896, this part of the building had then just been "restored" with all the relentlessness of the French nineteenth century Revivalists, and hardly any of the decorative detail was genuinely medieval. The east and south sides of the cathedral faced away from the fort, and are absolutely intact, even to the delicate pierced tracery of the pinnacles and parapet walls, and by greater good fortune the exquisite west towers, with their forest of slender shafts, are still unharmed. The most serious loss occurs on the west front itself, where, in exposed parts of the great porches, some of the statues are badly damaged.

It must be remembered that Rheims Cathedral was not constructed with the economy of material found in a modern shop-front: it is a gigantic mass of solid masonry, which nothing short of tons of dynamite could literally "destroy." In the interior the vaulting, as I have explained, is still intact and carries the debris of the burnt roofs above it. Shells must have penetrated through one or more of the windows on the north side, and set fire to the straw which had been laid on the floor of the nave, thus causing a "local" fire which destroyed the choir fittings and other modern woodwork in the cathedral, but apparently did not extend as far as the organ, which is placed high up on the end wall of the north transept (and, therefore, on the exposed side), but, according to a statement by the Archbishop, has escaped without damage.

The interior is characterised by a magnificent austerity in contrast with the richness of the exterior: during the eighteenth century it was stripped bare of all its medieval woodwork, screens, choirstalls, and altars, and, worse still, all the stained glass was removed from the windows of the aisles. It depends for its effect not on the decorative accessories which so often make the charm of our own cathedrals, but on sheer splendour of architectural construction, a quality which, so long as it stands at all, cannot be taken from it either by hostile fire, or friendly, but misguided restoration. What we have to lament here is the loss of more of the wonderful stained glass, perhaps the richest in colour of all the medieval windows, which in many places must have been broken or melted by the fire; but it seems that the destruction has not extended to the east or south sides, and that part of the west "rose" window survives.

We cannot acquit the Germans of the charge of deliberately firing on the cathedral; but let us at least be thankful that the ruin of the building was not after all

achieved. It is true that no restoration can replace what is lost; but all cathedrals are perpetually suffering from restoration, and if we in our time have been able to feel the majesty of Rheims in spite of much modern replacement of medieval decay, we may hope that future ages may still have that privilege even after this last and hardest blow.—Yours &c.,

RONALD P. JONES.

7, Stone-buildings, Lincoln's Inn, W.C.
September 29, 1914.

COMPULSORY MILITARY SERVICE.

SIR,—There are very many people who feel at this time, like the Rev. Walter Short, that the present crisis in our national affairs has brought us up against new factors in life that render the adoption of a form of compulsory military service a necessity. Some, like Mr. Short, feel led to this conclusion on the moral ground that we should not call upon others to face dangers in the interest of the whole community that every member of the community is not compelled to share with them. Others feel that the menace of Prussian militarism is one that can only be met by the adoption of similar measures. And there are yet others who have always desired conscription, and see in the present state of affairs a plausible argument that they hope will enable them to gain their ends.

Of these three schools I am most in sympathy with Mr. Short, and the considerations he advances have been constantly in my mind since war broke out. But full consideration has led me to realise that these questionings of Mr. Short and myself proceed from a strain of sentimentalism that will not stand against a dash of the cold water of common sense. Coal-mining, railway working, and many other forms of our ordinary industrial life are full of dangers: a comparison of the statistics of casualties arising from coal-mining and train-shunting with those arising from the soldier's calling would, I am sure, give interesting results. Now coal-mining and shunting are equally as essential to our civilisation as fighting—yet I have never found myself feeling that I should learn to hew coal or shunt trains. Is the reason for this to be found in the fact that in the one case we think only of the grime, and in the other only of the glory? And would the world be any the better off (save, perhaps, in the extension of sympathy) by compulsory railway service or compulsory mining service? It is only the force of tradition that makes us set the profession of arms apart as one having in it more of self-sacrifice than the work of millions of our toilers who stand throughout their lives at the post of danger, facing death hourly, that the community may live.

To the second of the groups I have referred to I would reply that we do not cultivate stings because we are stung by wasps. The thing that we are fighting against in this war is Prussian militarism—the theory that the State is an Army finding its *raison d'être* in war and war alone; that men exist to fight and women to bear conscripts; that the strong are

above morality and the weak beneath consideration. This abominable conception of life is what we have got to fight, and to stamp out for ever from the face of the earth. It is this militarist gospel of might that has brought about the present state of affairs, and this war must not end without that spirit being broken in all lands—in England no less than in Germany. To adopt conscription would be to substitute English militarism for Prussian militarism—and I guarantee that the new brand would be as rank and pernicious as the old. It is the virtue of the voluntary system that no Administration can plunge us into war unless it has a case that will command itself to the will, if not to the conscience, of the community. Now even a coward will become a bully if he finds a big enough stick in his hand, and conscription would place in the hands of a British Administration a power for aggressive warfare that the voluntary system withholds.

As regards the third school, I believe that the first great electoral battle after this horrible war is over will be on the question of conscription. Then will be the time for all lovers of freedom to close their ranks. We shall need all our passion for liberty, all our logic and all our conviction, to fight against the insidious enemy in our midst. We shall have to convince him that we are not willing to place ourselves beneath the iron heel of militarism; that when we went to war with Germany it was because her methods were hateful to everything we hold dear, and not because we were desirous of travelling in her paths. Zaborism is a plant not to be grown in England.—Yours, &c.,

GEO. J. ALLEN.

1, The Firs, Mill-hill, N.W.,
September 7, 1914.

"YOUR CAUSE IS OURS."

SIR,—With reference to the article entitled "Facing the Facts" in your issue of the 19th inst., the following incident may interest your readers as illustrating the way in which England's championship of oppressed peoples is being recognised. A friend brought a gentleman to see me this week who is by birth an Armenian; he and his family owe their lives to the American missionaries who gave them shelter during the terrible massacre in 1896. This gentleman has been in England some years and is a naturalised British subject. He has recently joined the English army, and hopes soon to go to the front. As he said to me, "Your cause is ours." Surely it is not too much to hope that when the war is over and the time of reckoning comes, all sorely-oppressed peoples, including Armenians, shall reap the reward of ages of patient long-suffering in the dawn of a lasting day of justice.—Yours, &c.,

EMILY J. ROBINSON,

35A, Elsham-road, Kensington, W.,
September 29, 1914.

TERRITORIALS IN NORTHAMPTON.

SIR,—I shall be glad if my brother ministers in Cheshire and Wales will send

me the names of their young men who are billeted in Northampton. Several have attended my services and made themselves known to me, but I gather from communications I have received that there are many more of whom I have not heard. I desire the information in order that the ladies of our congregation, who are specially organised to render various services during the war, may particularly attend to the comfort of the men during their residence in the town.—Yours, &c.,

WILLIAM C. HALL,

75, Semilong-road, Northampton,
September 29, 1914.

[With our limited space it is impossible to publish more than a selection of the letters which we have received.—ED. OF INQUIRER.]

FOR THE CHILDREN.

PRINCE GAUTAMA AND THE SWAN.

Do you know the beautiful story of Prince Gautama, of India, and the wounded swan? Prince Gautama is known to some four hundred and seventy millions of people in China, Ceylon, Japan and other countries as the Lord Buddha, and in India itself, although the religion he taught no longer prevails there as it once did, his name is deeply venerated, one sect, the Jainas, numbering over a million people, being particularly faithful to his teaching. Prince Gautama, we are told, was a modest, gentle, and tender-hearted youth, though of "fearless blood," and a bold horseman. No trouble had he ever known at the time of which I am speaking. He lived a merry life with his playmates in the palace of the great King, his father, and knew nothing of the outside world in which people did not have quite such a good time as little princes, but were obliged to work very hard for their daily bread, and bear with sickness and poverty. Yet often as he rode to the chase he would pause, "letting the deer pass free," checked by a feeling of sadness and compassion which he did not understand. It was quite evident to all that he was more thoughtful and pitiful than the ordinary run of boys.

One day he was with his cousin, Devadatta, when a flock of wild swans flew past them. Devadatta drew his bow, and brought down one of the beautiful birds. The sight of its blood-stained wings moved Prince Gautama as nothing had ever done before. Sitting down beside it he took the wounded creature into his lap, tenderly smoothing its snowy plumage and trying to still its wildly beating heart with caressing hands. In a little while he was able to draw forth the arrow, and lay cool leaves on the wound it had made. While he was doing this one of Devadatta's servants came to look for the swan to give it to his master, but the young prince refused to let it go. "If the bird were dead," he said, "he might have it; but it lives." This answer was not to

his cousin's liking. "Living or dead," he replied, "I fetched the bird down, and therefore it is mine."

"But no," said Gautama, pressing the swan's neck against his cheek:

The bird is mine,
The first of myriad things which shall be mine,

By right of mercy and love's lordliness.
For now I know, by what within me stirs,
That I shall teach compassion unto men.

The matter did not end there, but was referred to a council of wise men who debated the point whether the swan really belonged to Devadatta or the Prince. At last someone described as an unknown priest rose up and said:

If life be aught, the saviour of a life
Owns more the living thing than he
can own

Who sought to slay—the slayer spoils
and wastes,

The cherisher sustains; give him the
bird.

This judgment was approved by all, and the swan was restored to the Prince, who gladly tended it until it was healed of its wound and could be set free to rejoin its mates. So the Lord Buddha, we are told, "began his works of mercy."

L. G. A.

MEETINGS AND GENERAL NEWS.

THE REV. A. MACDOUGALL.

WE regret to announce the death of the Rev. Alexander Macdougall, at his residence, Gorsefield, Felixstowe, at the age of 83. Mr. Macdougall was of a very retiring disposition, and has not been very much in the public eye, but he was one of those men of whom any ministry might be proud. With a deeply emotional and artistic nature he was at the same time a fearless and independent thinker. He was educated at Glasgow University and Carmarthen College. He became minister of Ditchling in 1852; his experience there was a very pleasant one, and resulted in his marriage (in 1860) to Fanny Duke, niece of Mr. Edwards, one of the supporters of the chapel. On seeking a wider field of usefulness, he met with much disappointment owing to his accepting the results of science and criticism as applied to the Bible. Views which appeared "advanced" at the time were not favourable to his advancement, and he was not prepared to suppress them. He then burnt his book (in the form of his "Ditchling Sermons") and sought other work. However, in 1859, Mr. Samuel Courtauld heard of him and appointed him minister of High Garrett. Here he remained 27 years, doing duty at Halstead also for a part of the time. At Mr. Courtauld's death he became minister at Diss (in 1887), but resigned in 1894 owing to failing health, and has since lived in retirement at Felixstowe, enduring many years' suffering with heroic fortitude.

Although he had not the superficial accomplishments of the popular preacher,

his record speaks for itself as showing that he had those sterling qualities which win the love and esteem of men. His life, although apparently uneventful, was, nevertheless, intellectually an active one, and was not without its romance. He has given us the story of his life in the book called "The Autobiography of Allan Lorne," published by Mr. T. Fisher Unwin, in 1900. In it we recognise Mr. Courtauld as Sir Samuel de Courcelles; and perhaps "the Reverend Jacob Sturge" might be identified by the curious. He was always a diligent student, and kept himself well informed on questions of science and philosophy. He anticipated the trouble with Germany, and, unfortunately, living near the Harwich forts, he saw much of the reality of war. Mr. and Mrs. Macdougall celebrated their golden wedding four years ago. The latter still survives. The funeral took place at Ditchling on Thursday. It was his wish that he should be buried at a place endeared to him by so many associations.

O. A. S.

BELGIAN REFUGEES AT HAMPSTEAD.

A HOSTEL has been opened in the Church Hall adjoining Rosslyn-hill Chapel for Belgian refugees, and excellent provision has been made for their comfort by the committee responsible for the arrangements, and Mrs. E. F. Grundy, the honorary secretary. There are, at present, six men and a boy of twelve, two women, a girl of sixteen, and four children all under five. Some of the men sleep in the schoolroom attached to the neighbouring Presbyterian Church, where, in addition to this, a series of weekly soirees for the entertainment of the visitors is about to be started. The rest occupy compartments curtained off (two of them on the platform), which have been furnished by various members of the congregation. The centre of the hall is used as a common room or parlour, and here the inmates of the hostel spend their time in reading, sewing, chip-carving, or chatting round the cheery fire. The work is fairly apportioned, the women doing the cooking and lighter domestic duties, the men cleaning the floors and washing up. Food is plain but plentiful, a great deal of it being provided by local tradesmen who take it in turns to send in whatever is required. The difficulty is, of course, how to provide these people with occupations which shall fill up their days profitably, and yet not rob our own workers of employment which they are constantly in danger of losing at the present time. The refugees themselves are looking forward to an early return to Belgium, but it is hardly likely that they will be able to get back for a considerable time, and advantage has been taken of the offer of the use of a workshop where the men can take up carpentering with the help of an intelligent young fellow who has hitherto been engaged as a carpenter in some motor works in Brussels. Another sympathiser has promised to give English lessons, and basket-making will probably be started later on. A bright looking girl of sixteen, who is too young and healthy to worry much about her country's woes, is being instructed in the use of a sewing machine, and the children go every day to a large convent school in the neighbourhood. Most of the refugees at present living in the hostel come from Liège, and one of them, the young carpenter above mentioned, speaks quite good English. The men were not required for the Belgian army, as they were untrained (military service is not universal in Belgium), and there was no time to remedy this deficiency. They natu-

ally did not wish to be compelled by the Germans to fight for them, so they joined the stream of refugees who were making their way to England by way of Ostend.

THE Rev. Dr. John Hunter preached at Mill-hill Chapel, Leeds, on Sunday morning, September 27, when the beautiful building was filled by an earnest congregation. Correspondents should note that Dr. Hunter's permanent address is now 8, Prince Arthur-road, Hampstead, N.W.

THE important statement by President Eliot on the attitude of the American people to the War, which appears in our present issue, will be published in pamphlet form by the Lindsey Press, Essex Hall, next week. Copies, one penny each, may be ordered from any bookseller or from the publisher direct.

WE are sorry to see the announcement that it has been decided to suspend the publication of the *Religious Freeman*, edited by the Rev. H. D. Roberts, until the close of the War. The October issue, the last for the present, is a special Peace and War number. Copies may be ordered from 70, Lord-street, Liverpool.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belfast, Mountpottinger.—The Rev. Joseph Worthington has, at his own request, been released from the oversight of this congregation in order to take charge of Heywood, Lancashire. His resignation is to take effect on October 31 next. He leaves Ireland taking with him the best wishes of his Presbyterian and other friends.

Birmingham.—The Rev. J. Morgan Whiteman has been publicly welcomed to the ministry of the Hurst-street Domestic Mission as successor to the late Rev. W. J. Clarke. Among those taking part were Miss Councillor Martineau, the Revs. Gertrud von Petzold, J. M. Lloyd Thomas, T. Graham, and J. C. Sneath, and Mr. A. Hudson, secretary of Mr. Whiteman's former congregation at Chatham.

Lewes.—The series of concerts for recruits which have been held nightly in the Lecture Hall of Westgate Chapel, was brought to a close on Monday evening last, when there was again a crowded audience. In the midst of the proceedings Private Hoey rose and moved a hearty vote of thanks to the Rev. J. M. Connell and all who had helped in arranging the concerts, which, he said, had throughout maintained a very high standard of excellence and had been thoroughly enjoyed by the men. The motion was carried with musical honours. Mr. Connell, in responding, said that he and those who had worked with him felt it to be a great pleasure and privilege to arrange the concerts, and referred to the discoveries they had made of remarkable musical talent among the recruits themselves, who had contributed to the programme on each of the fourteen evenings except the first. At the close of the sacred concert on Sunday evening Alderman Every gave an address on the history of Lewes, which interested the men very greatly. The recruits have now nearly all left the town for the camp at Seaford and elsewhere.

London: Stepney.—Last Sunday there was a large gathering of members and friends of College Chapel and Sunday-school to bid farewell to Mr. Wm. Randall Marshall, who has given up his lay-ministry owing to pressure of other work. Miss Tagart, on behalf of the congregation and Sunday-school, presented Mr. Marshall with a handsome marble clock with a suitable inscription. She expressed the great regret that all felt at losing Mr. Marshall's services. Mr. Marshall, in replying, said he hoped still to be linked to the chapel though his official position had ceased. He referred to the Rev. R. Spears, the founder of this congregation, and the long line of excellent ministers who had followed him. He hoped that their noble traditions might long be maintained.

Manchester: Failsworth.—On Saturday, September 26, a presentation of an album containing an address was made to Mr. T. Fletcher Robinson, who has been connected for over 50 years with Dob Lane Chapel and schools. His portrait, which is to hang on the walls of the school, was also unveiled by Mr. Samuel Etchells. The address was given to Mr. Robinson by the chairman on behalf of the joint institutions. It alluded to his earnest labours in the building of the new school, his helpful work for many years as Sunday-school superintendent, his zeal for education as shown in the most valuable assistance which he gave to the establishment of the day school in 1875, and evening classes in 1888, his devoted services on the Chapel Committee, and in many other offices, and to the fact that since his removal from the district in 1898 to Pendleton he had kept up his active interest in the affairs of Dob-lane. In responding Mr. Robinson made many interesting references to the work of the past, traced the development of the school and its allied institutions, and made an impressive appeal to those of the younger generation to carry on the noble work committed to their care.

Norwich.—The induction service of the Rev. Lawrence Redfern at the Octagon Chapel, on Thursday, September 24, was conducted by the Rev. Lawrence Scott, of Denton, in the absence of the Rev. R. Stuart Redfern through illness. The charge to the minister was given by the Rev. Principal Mellone, and the charge to the congregation by the Rev. H. McLachlan. The service was well attended, and eight or nine local ministers of the Free Churches were amongst those present. The Rev. S. H. Mellone, in the course of his charge, reminded Mr. Redfern of the great traditions of the Octagon Chapel, and went on to speak of the relationship of the minister and his people in regard to the responsibility for the life of the church. That responsibility, he said, rested on minister and people jointly. It was by co-operation that success would be achieved. The Rev. H. McLachlan pointed out that their minister had not been imposed upon the congregation by any patron or by the decision of some conference, but he had been chosen entirely by themselves. The Rev. Lawrence Redfern said that for the third time in succession the people of the Octagon Chapel had taken for their minister a student fresh from college, of necessity inexperienced, but, he hoped, with a full sense of the responsibility involved. Around the history of that chapel there clustered the most sacred memories. That fellowship had been inspired and guided by a long line of men who had laboured here for the spread of a Liberal faith in times much more difficult than their own, when the judgment of the world was not always kind; they were the faithful guardians of a great tradition which they had handed on ennobled and enriched. At the evening meeting, which was largely attended, Mr. G. A. King presided, and short speeches were delivered by the ministers who

took part in the service, as well as by several ministers of other denominations in the city.

Sheffield.—No fewer than 48 responses to the call of the country into active service in connection with the war have been made from our three Sheffield churches, viz., 29 from Upper Chapel, 6 from Upperthorpe, and 13 from Attercliffe. The names of 42 of these appear in the October number of the *Sheffield Unitarian Monthly Record*; the others will appear in the next issue, by which time there will probably be more to add.

Victoria, B.C.—The Rev. H. E. B. Speight, till lately junior minister at Essex Church, London, has received a cordial welcome upon settling as minister of the First Unitarian Church, Victoria, B.C. In a letter just received he describes the people as keen and enthusiastic. Mr. Speight's address is 1620, Fernwood-road, Victoria, B.C.

Harvest Thanksgivings.—We have received numerous accounts of Harvest Thanksgiving services for which we regret that we cannot find room at the present time.

WE understand that in consequence of the war the general observance of Health Week, which was to have been held in November, has been indefinitely postponed, but it is hoped that the arrangements for lessons and addresses in schools and prize essays for children will be carried out.

Provincial Assembly of London, and the South Eastern Counties.

The 26th Annual Meeting of the Assembly will be held at Essex Church, Kensington, on Tuesday, October 6, 1914, when the proceedings will be as follows:—

- 3.0 Annual Business Meeting in Lindsey Hall. Mr. Edgar Worthington, President of the Assembly, in the Chair.
- 5.0 Tea. For all Members of the Assembly, Ministers and Delegates, at 1, St. John's Gardens, W., by kind invitation of the President and Mrs. Worthington.
- 7.0 Service at Essex Church. Preacher, the Rev. W. H. Drummond, Minister of the Assembly; Supporter, the Rev. A. Farquharson, of Maidstone.

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(Between Russell Square and Euston Square.)

Morning, at 11.15.

October

11. Rev. NEANDER ANDERTON, B.A. (of Monton, Manchester).

18. Rev. H. D. ROBERTS (of Liverpool).

25. Rev. S. H. MELLONE, D.Sc. M.A. (of Manchester).

The Evening Services will not be resumed for the present.

Hibbert Lectures

ON

Religion in China.

THE FOURTH COURSE of the New Series of Hibbert Lectures will be given by **H. A. ALLEN, M.A., LL.D.**, Professor of Chinese in the University of Cambridge, on "Confucianism and its Rivals."

The Course will consist of Eight Lectures and will be delivered in University Hall (Dr. Williams' Library), Gordon-square, W.C., on Fridays at 5 p.m., October 16 to December 4. Admission free without ticket. Syllabus will be sent on receipt of postcard addressed to "Hibbert Secretary, University Hall, Gordon-square, W.C."

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LONDON DISTRICT UNITARIAN SOCIETY.

**The United Service of
the London Churches**

WILL BE HELD IN

**The Dutch Church, Austin Friars,
Sunday, October 18, at 7 p.m.**

PREACHER:

REV. E. SAVELL HICKS, M.A., of Dublin.

The presence of all friends is most cordially welcomed. **RONALD BARTRAM, Hon. Sec.**

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 11.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11, and 6.30, Rev. BASIL MARTIN, M.A.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSEN, D.C.L.
 Forest Gate, Upton-lane, 11, Mr. R. W. SORESENSEN; 6.30, Mr. F. G. BARRETT-AYLES.
 Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. FRANK K. FREESTON.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. D. TUDOR JONES. Harvest and Anniversary Services.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. F. MUND-FORD, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. J. W. PETERKEN.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. J. KINSMAN.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. J. A. PEARSON; 6.30, Mr. P. CHALK.
 University Hall, Gordon-square, W.C., 11.15, Rev. NEANDER ANDERTON, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Mr. VICTOR FOX.
 Woolwich, Co-operative Hall, Herbert-road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. E. SAVELL HICKS, M.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing-street, 11.30, Rev. CHARLES HARGROVE, M.A.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKER.
 { DEAN Row, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCAID-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. JOHN ELLIS, of Stalybridge.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SLDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Dr. F. F. YANDELL, B.D., Litt.D.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPTOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINOLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood-road and Fisgard-street, 11, Rev. H. E. B. SPEIGHT, M.A.

SILVER WEDDING.

FREESTON—DUNKERLEY.—On October 8, 1889, by the Rev. J. E. Odgers and the Rev. J. Freeston, at Dunham Road Chapel, Altrincham, Frank Kerry Freeston, of Warrington, to Maude Mary Dunkerley, daughter of Charles Chorlton Dunkerley, of Dunham Massey.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE National Relief Fund has reached the total of three million pounds. The Prince of Wales has entrusted the Press of the country with the pleasant task of conveying his thanks to the donors. He has also requested us to publish the following personal statement about the administration of the Fund:—

"I have delegated the responsibility of administering the Fund to the Executive Committee which I have appointed on the advice of the Prime Minister, and I count upon the Committee to see that assistance in emergency cases is adequate and given with as little delay as circumstances permit. I trust that the portion of the Fund which is to be applied in relief of civil distress may, as far as possible, flow into productive channels, such as assisting schemes for male and female employment and perhaps industrial training. For it is repugnant to me, as it must be to the recipients, that assistance should be distributed only in the form of doles. What men most want is work, and what the young people need is training."

* * *

THE battle in the north of France, which is coming to be known as "the longest battle in history," is still without definite issue as we go to press. Forces and brains seem to be fairly evenly matched, though we have no doubt which side has the best ground for confidence. The truth is being driven home that we

must be prepared, as the military experts have warned us from the first, for a war not of weeks, but of months and possibly of years. This grim fact will not in the least weaken our resolution or make us less confident in the final issue. We shall keep clearly before us that we are fighting not for ourselves or our own aggrandisement but for the first principles of civilisation and the spiritual loyalties of the soul. This is a motive which will only nerve us to loftier courage and sacrifice in days of darkness and suffering. It is the braggart word and the lawless exercise of power which have little staying power. They can never throw themselves back upon the hidden reserves of religious faith.

* * *

It is difficult to think of the war as it affects ourselves while Belgium is not delivered from the curse of the invader. Already she has won for herself a name of undying splendour, and her best men know that the more terribly she suffers the deeper is our respect and the more we are confirmed in loyalty to her cause. But this is of little comfort to her peasantry, who are suffering with a dumb agony, which is one of the most terrible things in modern history. We are doing what we can to help, and we intend to do vastly more when it is possible. Meanwhile our kindness to the refugees should be as intelligent as possible. We ought to find them work, even if it means that rations will be a little shorter for our own people. It is not only that idleness soon becomes demoralising to an industrious people. We are thinking chiefly of providing some natural way of escape, through the healthy interests of daily toil from the terrible memories of devastation and death which must be with them day and

night. The urgency of this problem of suitable employment is increased by the number of men among the refugees.

* * *

In an article in the *Daily Chronicle* Viscount Bryce has justified our traditional respect for small nationalities on the ground of enlightened policy as well as from instincts of humanity.

"The small States, whose absorption is now threatened," he says, "have been potent and useful—perhaps the most potent and useful—factors in the advance of civilisation. It is in them and by them that most of what is most precious in religion, in philosophy, in literature, in science, and in art has been produced. . . . The world is already too uniform, and is becoming more uniform every day. A few leading languages, a few forms of civilisation, a few types of character are spreading out from the seven or eight greatest States and extinguishing the weaker languages, forms, and types. . . . Although the great States are stronger and more populous, their peoples are not necessarily more gifted, and the extinction of the minor languages and types would be a misfortune for the world's future development."

* * *

VISCOUNT BRYCE concludes his article with the following fine tribute to the spiritual treasure of civilisation:—

"It is only vulgar minds that mistake bigness for greatness, for greatness is of the soul, not of the body. In the judgment which history will hereafter pass upon the forty centuries of recorded progress towards civilisation that now lie behind us, what are the tests it will apply to determine the true greatness of a people? Not population, not territory, not wealth, not military power. Rather will history ask: What examples of lofty character and unselfish

devotion to honour and duty has a people given? What has it done to increase the volume of knowledge? What thoughts and what ideals of permanent value and unexhausted fertility has it bequeathed to mankind? What works has it produced in poetry, music, and the other arts to be an unfailing source of enjoyment to posterity? The small peoples need not fear the application of such tests."

* * *

THERE are no doubt a good many people who think we might have managed the difficult business of friendship with Germany in recent years more skilfully, but there can be few if any careful students of public affairs in our own country who do not believe that our Government has worked hard for peace. In his speech at Cardiff last week the Prime Minister disclosed the extreme difficulty of the situation owing to the German demand for a one-sided friendship, which should pledge us to neutrality in every contingency. The whole passage is so important for a right understanding of the psychology of Anglo-German relations that we give it in full:—

"In the year 1912 we laid down in terms carefully approved by the Cabinet, and which I will textually quote, what our relations with Germany ought in our view to be. We said, and we communicated this to the German Government—'Britain declares that she will neither make nor join in any unprovoked attack upon Germany. Aggression upon Germany is not the subject and forms no part of any treaty, understanding, or combination to which Britain is now a party, nor will she become a party to anything that has such an object.' There is nothing ambiguous or equivocal about that.

"But that was not enough for German statesmanship. They wanted us to go further. They asked us to pledge ourselves absolutely to neutrality in the event of Germany being engaged in war, and this, mind you, at a time when Germany was enormously increasing both her aggressive and defensive resources, and especially upon the sea. They asked us, to put it quite plainly, for a free hand, so far as we were concerned, when they selected the opportunity to overbear, to dominate the European world. To such a demand but one answer was possible, and that was the answer we gave."

* * *

It is in no carping spirit that we desire to call attention once again to the seriousness of the problem of the public-house at the present moment. This has been called a "teetotal war" even by *The Times*. Many other countries have taken drastic steps to check the dangers of intemperance, and Lord Kitchener's opinion in regard to the duty of our own soldiers is well known. There ought to be a prohibition against serving any man in uniform, and at the same time

the hours during which licensed premises may be open should be reduced to a minimum. Every month will mean a greater shortage of money in the country, and it is our first duty to guard against waste and demoralisation. The patriotic course would be for the licensed trade to take the matter into its own hands and voluntarily to adopt a policy of no drink for soldiers, Sunday closing, and a restriction of hours, say from 12 noon to 9 p.m. on weekdays. If, however, this is too much to expect and the licensing magistrates continue to turn a blind eye to the evil, the whole matter ought to be dealt with by Parliament at the earliest possible moment.

* * *

"EDUCATION as usual" is to be the motto of the universities during the present session, but it will be under circumstances of great difficulty. Large numbers of junior teachers and students have volunteered, and until the war is over they will be employed in guarding civilisation instead of enriching it. This is the first duty, and no reasonable man would complain if the percentage of those who remain were even smaller than it is. But so far as possible the ordinary work of the country must go on. The children of to-day will be the citizens of tomorrow, and they must be equipped in mind and character to use our inheritance of far-flung freedom worthily, when its defences have been made secure and it is placed as a consecrated gift in their hands.

* * *

THE Vice-Chancellor of the University of Oxford in the course of an address to Convocation on Tuesday paid a tribute, admirable both in feeling and expression, to their intellectual fellowship with Germany which has been so rudely broken. "Mr. Cecil Rhodes," he said, "included the Germans in his scholarships scheme, and most colleges probably had received German Rhodes scholars. Of late years Germans outside the Rhodes Trust had come in increasing numbers to Oxford. Hardly any college probably had been without them. They had welcomed them and loved them. They had passed easily into the inmost circle of their friendship. They had never believed, and they did not believe now, that these men were spies and that all their frank and direct intercourse with them was unreal. . . . All this had been going on for some years. If it could have gone on a few years longer the catastrophe might have been averted. There might have been so many private friendships that the state of public war might have been impossible, but this was not to be."

* * *

THE complimentary dinner to commemorate the 80th birthday of Sir Edward Russell, the Editor of the *Liverpool Daily*

Post, has been postponed at his own request. He feels that at the present moment it would not be fitting to carry out a demonstration of personal esteem and affection, priceless as it would be to him. All the more we desire to associate ourselves with the widespread tribute of gratitude for his long and distinguished services to English journalism. Sir Edward Russell has been something much bigger than a mere newspaper man. He has also been a great citizen, and all his work in the social and political field has been enriched by the resources of a widely cultivated mind, by generous sympathies and a noble tolerance. He is the Nestor of the anonymous guides of public opinion, who are more powerful than the writers of many books. He can desire no higher tribute than the grateful admiration which the public is always ready to bestow upon the man who wields great power justly.

* * *

THE Editor of the *Hibbert Journal* has a gift for being on the spot. In the October number he has revealed his skill in mobilising the intellectual forces of the country to meet a crisis. The first seven articles deal with the deeper issues of the war from different points of view. They provide us with remarkable evidence of spiritual unity. Lord Roberts, the Bishop of Carlisle, the Editor himself, Sir Henry Jones, Professor Gilbert Murray, Mr. T. W. Rolleston and Professor G. Dawes Hicks treat the problem from the point of view of their own temperament and training, but there is in none of them any note of hesitation about the moral issue upon which we have been forced to take our side. Perhaps in the next number Dr. Jacks will increase our obligations by procuring a study of the German spirit by a writer who is familiar with the social and commercial life of Germany outside the small circles of literary and philosophical culture. We must get rid of the habit of looking at other countries chiefly through learned spectacles, if we want really to understand them. We doubt whether the scholar and the thinker, in the technical sense of the word, count for more in the great world of German industry and finance than they do on the London Stock Exchange or in the cotton mills of Lancashire. At present, because it is the scholar who has the gift of interpreting the small fragment of Germany with which he is familiar the whole picture is out of perspective, and we fear often terribly misleading.

** As some complaints have reached the Publisher of difficulty in procuring "The Inquirer" from local Newsagents since the outbreak of the War, he will be obliged if readers will report such cases to him without delay at 3, Essex Street, Strand, W.C.

THE RENEWAL OF FAITH.



FAITH is not an intellectual venture; it is an act of moral confidence, in which all the powers of loving and trusting are consecrated to the service of GOD. Behind all our explanations lies the vital experience which we are trying to explain, the actual living relationship between the soul and the Divine Life of love and goodness, of holiness and peace, in whom it lives and moves and has its being. It is this kind of faith, neither unreasoning nor unreasonable, but taking men in unbounded loyalty and strong assurance of victory far beyond the things that are seen and temporal, faith that is not a thought *about* GOD, but the actual answer of the awakened soul *to* GOD, which it is the first virtue of the Christian to possess.

But it is just this note of confidence which has grown faint in the religion of modern men. They hope to dissolve their difficulties by the alchemy of thought instead of going to meet them bravely with the sword of the spirit. Continually they are overtaken by moods of diffidence and hesitation, when they should be buckling on their armour for decisive action on the side of GOD. All the schools, conservative and liberal alike, have come to an end of profitable thinking about Christianity, until we possess ourselves of a rich treasure of new Christian experience. The commentary upon the Gospels which our age needs above all others is the commentary of life. If men want to know something of the power of the spirit and the faith which removes mountains, they will find them in richer measure in the heroism of mean streets, or the strong man's surrender of himself to a noble cause, than in the placid lecture rooms of a University. Religion has always been re-born, not in the minds of learned men in days of peace and contentment, but in the heart of the common people in days of disaster, when the mountain-tops have been shrouded in gloom, and GOD has spoken to them out of the cloud and the thick darkness.

And this is the day of our visitation; of a mighty revealing of the Most High. Already the voice of the caviller is dumb, and our hearts are being sifted as wheat, and all our principles are being tried in the fire, and only the simple and the brave shall stand in the day of His appearing. Day by day a new Bible of the race is being written, in words of flame and

deeds of heroism and daring, and deaths whose agony shall bring redemption from wrong and healing for the nations. Much will perish in this time of trial, many pleasant dreams and feeble sophistries will be carried down in the flood and be no more seen; but we shall come out of it, if we may learn from all the experiences of the past, a hardier and more God-fearing people, simpler in our tastes, sterner in our virtues, richer in the fruits of the Spirit. If any of us want to study the latest commentary on the eternal Gospel, it is here, not in cunning words of human wisdom, but in letters of fire, in the sufferings and victories of human souls. And the end shall be the confidence of faith in things unseen and eternal, for it is through fellowship and sacrifice that men pass into the hiding-places of power where GOD abides for ever.

Are there any of us who will refuse to welcome, though it may be with fear and trembling, this day of sifting and judgment of Christian thought and principle? Already many of us have felt ourselves thrown back upon the things in which we can place all our confidence. We know the high places of faith where GOD talks with us day by day, and all the clever novelties of a season lie mouldering and forgotten in the valleys below. The minister of religion, if he is at all worthy of his calling, sees quite clearly that he must think less about his own sheltered happiness or his opportunities of mental cultivation and leisure for study. It is not his calling to be a University lecturer on religious topics, or to act as an instructor of human ignorance in certain departments of knowledge. Of course, he must be learned so far as time and industry can make him so. His mind should be well disciplined, well exercised, well filled, so that he may use it as a keen and efficient instrument for the highest purposes. But a learned ministry is of little use if it does not minister and, by its word and example, quicken the lives of men, the humblest, the poorest, the most ignorant, with faith in the living GOD. It must always wear its learning lightly as a flower in deference to the greater things, justice, mercy, and faith. Religion in many quarters will have to be less literary and more human, if it is to live and conquer in the world. We want less deference to the authority of theologians and more faithful following of the martyrs and the saints. In the coming days just in proportion as life becomes more earnest and simple, firmer

in its grip upon essential things, more conscious of its need of religion, men will care less for clever theories about GOD and man, and good and evil; they will ask for the vital affirmations of faith upon which we are prepared to stake everything now and for ever.

Once again Christianity has flung its great defiance against the vain splendours of the world, its greed of wealth, its pride of intellect, its lust for power, its visions of domination. "The things which are seen are temporal, but the things which are not seen are eternal." Honour, justice, loving-kindness, unselfish devotion—these shall prevail. The problem of faith is not that of believing that this is so, but of confidence strong enough to make a real and lasting difference to life. If we are faithful we shall be better lovers, better helpers, better fighters for the good, in all our works and ways the holy and happy servants of the Almighty and most loving GOD.

THE MELTING POT.

O LET us throw the gangrened coin of hate,
The tarnished currency of secret toils,
The faded gold of crown-surmounted spoils
Quick in the Melting-Pot before too late!
Whilst the great cauldron, stirred by grave, veiled Fate,
With molten metals forged in Hades boils,
Let us cast in fair wonder-working oils
That forms of beauty we may thence await!
The oil of Magnanimity be one,
Turning the vanquished's hate to silvern love;
And next, the wholesome oil of Honesty,
That subterranean wiles be past and done;
Last, Oil of Brotherhood, we wait from thee
The fire-tried gold of God's own streets above.

DOROTHEA HOLLINS.

Good Thoughts for Evil Times.



WHERE your treasure is, there shall your heart be also.—*Matt. vi. 21.*

It is in the blunt hand and the dead heart, in the diseased habit, in the hardened conscience, that men become vulgar; they are for ever vulgar precisely in proportion as they are incapable of sympathy,

of quick understanding, of all that, in deep insistence on the common, but most accurate term, may be called the "tact" or "touch-faculty" of body and soul: that tact which the Mimosa has in trees, which the pure woman has above all creatures, fineness and fulness of sensation beyond reason—the guide and sanctifier of reason itself. Reason can but determine what is true; it is the God-given passion of humanity which alone can recognise what God has made good.

JOHN RUSKIN.

IN the fear and love of God our Father, let us do good unto all men.

Opening our mind's eyes to things unseen, let us carry through things temporal, thoughts eternal.

Let our strength in soberness be strong for duty, and our weakness in humility suffice for patience.

Let our life be in Thy sight, when we stretch forth our hands unto Thee; and when out of the deep our soul crieth, hear us, O Lord.

Let no angry sound break the silence of our prayer, nor desire nor hatred stand in the shadow of Thy fear.

Grant us, O Lord, fellowship with Thee and Thy servants, in faith without shame, and love without pretence; in fulfilling Thy commandments soberly, and bearing every spiritual fruit.

Thou who hast prepared for them that love Thee things which it enters not into the heart of man to conceive, grant us in Thyself more than we can ask or think.

Grant us a share in Thy Spirit of holiness, and cleanse every stain.

Be to us a healer of all sickness and unsoundness, and in our spiritual life food, and in our conscience peace.

O Thou that alone makest all contradictions clear, in Thy light let us see light.

Illuminate our minds with practice of humility, and confirm them with growth of faith.

Make us firm in endurance, with liveliness of thanksgiving, and confidence of prayer.

Let us grow up to fulness of wisdom in the bond of love, till we all come to mutual affection, and are perfect on earth, as our Father in heaven is perfect.

Here then, O Sovereign Lord, remembering all Thy mercies and all our unworthiness, and desiring to be at one with Thee again, we offer up ourselves to Thy holy service, and desire Thy blessed thought to be fulfilled in us.

We pray that not unworthily, but in good conscience, we may become a temple of the breath of Thy holiness.

Save us from all doing or suffering evil, from the sting of evil conscience and from every inordinate passion.

Make our thoughts the lively echoes of Thy commandments, and take our hearts for Thy kingdom.

Lord God, let Thy thought be fulfilled in mankind, and breathe on Thy children perpetual peace.

From the "Psalms and Litanies"
of Rowland Williams.

LET me be diligent in thy service, O Lord, day by day. Let all labour be my delight which is for thee, and all rest weary me which is not in thee; and may every undertaking be begun, continued, and ended in thee, to the glory of thy holy name. Amen.

O GOD of patience and consolation, be merciful unto our infirmities, and make us ever ready to consider the necessities of those around us; and when we are tempted by selfishness or pride, bestow thy grace, that we may with gentleness make allowance for the frailty of others. Amen.

THE RELIGIOUS SPIRIT THAT BEFITS THIS CRISIS.

BY JOHN HAMILTON THOM.

THEREIN is the only conceivable justification of war—that it is the most awful expression which a people can give of their willingness to suffer to the last in the protection of the right—an expression, therefore, that never should be given unless it is certain to be redeemed, and to enter upon war in any other spirit than this, lower than this in sentiment, or short of it in resolution, is unquestionably at once the extreme both of iniquity and of poltroonery. No war can be defended for an instant, unless a people can stand before God and say, and out of fellowship with His own spirit of holiness and of goodness, "We have no choice in this matter, and we must endure unto the end."

It is no superstition, then, but in the very spirit and truth of worship, that in the great necessities of duty, or what they deem such, in giving the most concentrated utterance to the national conscience and the national will, a people should seek to stand together in God's presence, and call to mind under what responsibilities they are acting, and under whose rule they are. And as no war is so detestable as a war of which religion

is the pretext, those who profess in this matter to have no motive of ambition or of self, to speak and act in God's name, to interpose between nations only as avengers of wrong and protectors of the weak, are especially bound not to defile the Holy Name they use, to pause reverently before they clothe themselves with the awful powers of the ministers of His judgments upon earth and take the sword of Justice in their hands, to purify their passions, to exalt their purposes, to look into their inmost thoughts, whether in simple reliance upon God's sympathy with the right, they are able to ask His blessing out of hearts cleansed from all other motives.

The passage from a state of peace to a state of war is the most momentous act of a nation's existence, in the purpose it implies, and in the consequences it challenges. In what spirit does it challenge them? Is it a spirit of stern and sorrowful determination, but of serene and steadfast faith—not a spirit of humiliation—for, unless we feel that God is calling us to a high duty, we have no business with this matter at all. Is it in a spirit that remembers that the battle is not always either to the strong or to the just, and that it is the habit of God, by long trials and crucifixions, to test the earnestness of those who stand before the world as the allies of His holiness and love? It cannot be denied that, in itself considered, there is something grand and solemn in the idea of a whole nation in the assumption of such offices setting apart a day for meditation, fixing their thoughts at one and the same moment upon a crisis of high and terrible duty, asking God to elevate them to the occasion, and to strip them of every passion and prompting which He would discard from His alliance. What now, in this crisis, are the considerations which a people must be prepared to bring into God's presence, and to justify their own souls thereon, before they can ask His blessing, or expect that He will finally sustain them, when they profess to act in His name?

The first condition of our national spiritual deliverance in this crisis is in our solemn persuasion of the righteousness of this war, and of its inevitableness now, unless something more precious than blood and treasure is to be sacrificed and lost. I set aside now all theoretic and abstract questions about the justifiableness or the unjustifiableness of war. Whatever may be the speculative truth upon that point, the pressing question of practical duty is not determined by that, but by the moral facts of the case. I am concerned now only with what the conscience of the nation deliberately approves, and, whether speculatively right or wrong, the true stand to take is upon the acknowledged principle that even a mistaken conscience binds. Is the conscience of the nation satisfied of the righteousness of this war, and has it come to that decision with adequate solemnity, and in clear sight of all the unutterable possibilities of woe which it dares into existence? Is it a war into which we think God calls us? Is it a war undertaken in His behalf, and from which we cannot hold back, because we dare not leave His Providence without our witness? Is its only object to restrain

what He hates—oppression, injustice, persecution, falsehood? It is of the last importance, both to our absolution now and to our power of long endurance through a trial of which none can see the end, that all our present acts and impulses have their roots in this conviction of righteousness. Of course, any thorough conviction of the righteousness of this war must be based upon an accurate knowledge of the circumstances in which it originates, and such knowledge is unquestionably necessary to sustain the sentiment of the country. It would be quite out of place to enter upon any political statement here, but the outline of facts which has been presented to the conscience of the nation, and upon which its moral judgment has been delivered and its purpose taken, ought to be held in clear mastery by all who venture to name the great names of Righteousness and God in connection with the war they have encouraged, or who would guard against the deep and solemn sentiment in which it began being evaporated in the grosser passions it may excite.

* * This passage with its extraordinary appropriateness to present events is taken from a sermon on "The Religious Spirit that befits this Crisis," by John Hamilton Thom, preached in Renshaw-street Chapel, Liverpool, April 23, 1854, on the Sunday before the day appointed for National Humiliation.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

RESPONSIBILITY FOR THE WAR.

SIR,—I should need to ask too much of your space if I attempted to answer to the long list of sins which the Rev. James Harwood attributes to me, but as a matter of fact he has not read my letter with any degree of accuracy and consequently his charges are somewhat beside the mark. I did not say that all the Great Powers are equally responsible for "the terrible evil now desolating Europe." There can, I suppose, be little doubt that the Prussian military clique is responsible for the immediate outbreak of war. I said that the Powers are equally responsible for "a frightful evil in Europe—the organisation of Europe in hostile camps, huge armaments, secret foreign policy and a crushing industrialism." These are the root causes of war, and they constitute the evil which, *pace* Mr. Asquith in a most admirable passage in his speech at Dublin, we must in the future "repudiate" if we would establish out of the wreck of the war "the public right of Europe." These evils express the spirit which has been, and is, rampant in the ruling classes of all Europe. All Europe is responsible for the conditions which have given Prussian

militarism its opportunity. This is no "pontifical assignment of blame without reason given," as Mr. Miall declares, but is surely a simple statement of fact. I read and re-read with the greatest care and anxiety the White Paper, as many must have done. The deduction seemed to me to be that in the weeks of crisis Sir Edward Grey did everything possible in the circumstances to avoid war. That he failed to prevent it was mainly, I believe, because he and the other responsible statesmen of Europe who worked for peace were enmeshed in a system which Mr. Lloyd George told us last January, in his picturesque way, was "organised insanity," bound to lead to disaster. I honour Sir Edward Grey for his efforts, but I am more than thankful to Mr. Asquith because he has not hesitated to call for the abolition of this vicious system.

Mr. Miall talks of our having, as a nation, to decide, &c., but he surely knows that war was decided for us before even Parliament was informed of the causes. Senator La Fontaine, of the Belgian Parliament, said the other day, "Had the dispatches in the White Paper been published as they came and went there might have been no war." I believe there is much truth in that remark. Let me finally urge Mr. Miall, instead of posing me with a series of irrelevant questions, to reconsider my plea for an effort to maintain, even in the present terrible circumstances, some vestige of the "international mind," so that when the war draws to an end and the Allies are successful, we may avoid the fate of Germany when she issued victorious from the struggle with French imperialism. Such a plea is neither unpatriotic, nor unmoral, nor unchristian. Mr. Harwood justly blames me for allowing the name of the National Peace Council to appear as part of my address. My letter could not, I think, be thought to be official, but obviously the Council's name should not have appeared.—Yours, &c.,

CARL HEATH.

October 7.

COMPULSORY MILITARY SERVICE.

SIR,—Have not your correspondents missed the point of my letter, viz., that compulsory service being inevitable, it would be well to discuss the matter in a practical way? Instead of having to deal with *proposals*, I am thrown back upon *principles*. To put it shortly, readers of THE INQUIRER have not been provided with alternative suggestions for Lord Kitchener when he comes to impose compulsory service. We are told of Zabernism. I wanted to hear of the Swiss system, of what is happening in New Zealand, of a wider application of Boy Scouting. From the standpoints of discipline and decorum, universal military training for home defence is worthy of consideration. Sir Roland K. Wilson does me the courtesy to discuss "Compulsory Military Service" at some length. I will try to briefly deal with his arguments. *Noblesse oblige* is my reply to his first paragraph, where the suggestion should remain at home, while the peasant obtains change of scene on the battlefield. If a man is too superior to associate in the

defence of his country with others of less refinement, he is unworthy of the amenities of that country. This is the time to demonstrate the Wordsworthian saying that in England is one breath, and not to talk of "human beings who may have nothing whatever in common beyond the fact of being physically sound males within certain age limits."

Touching the matter of recruiting an army by financial measures (presuming patriotic service can be bought), there is a prior consideration, viz., national policy. If this policy be one of extreme peace, amounting to non-resistance, the army will assume the dimensions of a police force. If the policy be one of self-defence, a just estimate of the possible attacking force must be made. We know now, what some of us refused to believe before the war, that England can be attacked by land, *i.e.*, in France. "Paris, then London!" is the sword hanging over our heads at the present moment. That an English expeditionary force of 170,000 was swept back from Mons shows that for defensive purposes England needs a much bigger army. It would have to be much bigger still if France and Russia adopted the suggestion of a voluntary army, serving from motives of pay. Forgive me if I add to my previous indictment—some of us are prepared to shelter behind Continental conscripts, while decrying compulsory service here. Further, has Sir Roland thought of the effect upon the general labour market of paying soldiers at a rate sufficient to recruit an army adequate to the situation? As to efficiency, the "personal ascendancy" of our men over the German is not due to the fact that they are volunteers as opposed to conscripts, but because of their traditions and training. We now know that the conscripts on both sides have their hearts in their work. I believe a conscript soldier with national ideals is likely to prove a better fighter (given equality of training and leadership) than the man who joins the army because he cannot obtain civil employment. But Sir Robert refuses to make a distinction between civil and military employment, arguing that necessity is a common factor. But surely there is congenial occupation, and a necessity that goes hand in hand with natural desires. My point is clinched by the fact that in proportion as trade is good, recruiting is bad. When trade ebbs, recruiting flows. Besides, is it not a fact that in peace time people look askance at the soldier? Would Sir Roland describe our army at Mons as national merely because it was paid for and controlled by the State? As employed in the present discussion "national" refers to quantity rather than quality. English spirit was happily present at Mons, but England's might was not adequately represented.

If my rejoinders to Mr. Geo. J. Allen's kind letter appear curt, my reason is lack of space and not want of appreciation. His classification of military work with coal-mining and train-shunting is likely to provide ground for the German sneer that our soldiers are mercenaries. Waterloo and Waterloo Station differ not in degree but in kind. Because Germany, who explicitly states her Empire was born in war, mistakes might for right, does it

follow that we who are at war on sentimental grounds would descend to Prussianism? We have not abused our naval power, and at this stage in our national development we shall not use the sword aggressively. I think I cannot do better than refer Mr. Allen in the matter of the conscriptionists to Lord Roberts' article in the current number of the *Hibbert Journal*. My inherent regard for justice and fair play prompted the suggestion that where all stand to lose, all should be prepared to defend. Our present system is vulnerable on two sides:—(1) Economic pressure is the chief recruiting officer. (2) Standing aside ourselves we: (a) employ native troops from India; (b) expect our Allies to enforce conscription.—Yours, &c.,

WALTER SHORT.

Bootle Free Church, Oct. 6, 1914.

THE CHRISTIAN CHURCH AND THE WAR.

SIR,—All through these last fateful weeks, since this terrible war broke upon us, I have been looking for some definite pronouncement of the Churches in answer to the many vital questions which the exceptional circumstances raise. Especially during the past week or two, when there has been a breathing space, and the press has been so full of interesting documents, including an address from the German theologians, and the testimony of many groups of thinking men, authors, professors and others as to the justice of this war, and suggestions as to what should follow when hostilities cease, I thought the voice of the Churches as a whole would be heard; but I fail to hear it. There are in many of the Church papers good articles and letters on the issues involved, and answers to the German theologians, and from the first there have been sectional professions of faith, including a very fine one from the Society of Friends; but some of us, perhaps unwarrantably, ask for something more.

I am not a young enthusiast who expects life's problems to be solved at once. I have looked out on this "unintelligible world" for more than eighty years. I remember well the enthusiasms and subsequent disappointments of the Crimean War, and the horrors of the Indian Mutiny, and the deliberations and long series of hopes, fears and blunders of the South African War. I look back upon the dream of Universal Peace which at one time gladdened our hearts and the recent fears which the growing armaments have caused. We tried to believe that they made for peace, but a terrible awakening was in store for us during these lovely summer days. Not only is this war bigger than the world has ever seen, but the development of civilisation has brought us all more in touch with it, and caused such an upheaval of life's "use and wont" as one never remembers before. Is it any wonder that some of us old people are staggered, and ask what it all means? This must be my apology for expressing a feeling which I know must be stirring in the hearts of many while this tragedy of the nations is being enacted.

I do not question the earnestness of

Christians of all denominations who are working in so many ways in the service of our troops and in trying to ameliorate the sufferings attendant on the war. Is this all they can do? What answer can they give to the English and German writers who have been preaching the philosophy and religion of physical force? Mr. Harold Wyatt says, "Efficiency in war is God's test of the nation's soul." Writing of the advance of mankind through war, he compares it to what Matthew Arnold called "a something not ourselves that makes for righteousness." The late Professor Cramb wrote, "In Europe this conflict between Christ and Napoleon for the mastery over the minds of men is the most significant spiritual conflict of the twentieth century." "Corsica," he tells us, "has conquered Galilee." General von Bernhardi says that "might is at once the supreme right, and the dispute as to what is right is decided by the arbitrament of war." The knowledge, therefore, that war depends on biological laws leads to the conclusion that every attempt to exclude it from international relations must be demonstrably untenable. We read such arguments, backed up as they are in many cases by seemingly religious and moral ideas, and we ask, "Is it then conquest, 'the will to power' or righteousness that exalteth a nation?" From these writers we turn our eyes to what this war has done in bringing out impulses of unity, brotherhood and of self-sacrifice, and we are almost inclined to believe these prophets must be right. We want to know whether, indeed, there is no other way of rousing and uniting a nation and bringing out the nobler qualities but by the devastation of war. If the Churches of the world, many of whom have made claims for centuries to be ordained to interpret the ways of God to man, can give no answer, where are some of us who are giving our noblest and dearest to be sacrificed for the nations to look for light and leading? And the answer must be given with no uncertain sound. We must know where we stand, whether we are working with God or against Him. What explanation can the Churches make to the heathen among whom they work as to the spectacle of six so-called Christian nations destroying one another? To our Indian subjects who are coming so loyally to our help, when they return, diminished, exhausted and possibly disgusted, what hope have the Churches to give of finding a better way in the future?

I know that besides those who have publicly given suggestions there are groups of earnest men, who, on social and ethical lines, are thinking out this problem of finding a better way afterwards. But surely the spiritual side should have due weight, and one would be glad to hear of similar efforts among religious people. Some may say that, with the doubtful issue of affairs, it is too early to be forming any theories as to action at the termination of the war; but it is a matter of principles, and these principles must guide us whichever way the fortunes of the war may turn. Therefore, we want public opinion educated now. I see that the Autumn Congresses are being given up. Would it not be better that they should be united

rather than abandoned, and a great conference of all the Churches be held to consider the larger questions which the present eventful time is bringing to the front? This crisis has been the means of drawing out the wonderful imaginative and executive power of all classes. It is the great opportunity of the Churches; that they may have both the will and the wisdom to use it is my sincere prayer.—Yours, &c.,

ELIZABETH UNWIN.

Wyldes, North End, Hampstead, N.W.
September, 1914.

THE INFLUENCE OF NON-COMBATANTS.

SIR,—Every man who enlists to-day is offering his life in exchange for an immortality we may all honour and which many will find it in their hearts to envy. But not for one moment is it to be admitted that those who for any reason cannot, or ought not, to fight on the field have a less crucial part to play in the making of history. It is the temper of a people which wins the ultimate victory, and we in these protected islands have a unique opportunity of preserving that coolness of judgment for want of which heroic blood has again and again bathed the earth in vain. It depends mainly upon us at home whether this war is a mere holocaust of blood and flames calling for more blood and flames for numberless generations to come, or whether it is the awful birth-throes of a nobler earth. It is our soldiers' task to meet, to crush, and to paralyse our foes upon the field. It is ours to respect, to love, and to rescue them as a nation and a race. Neither the barbarism of the German soldier, nor the blundering crimes of his officers, nor the insane policies of his statesmen must make us forget the greatness of Germany at her greatest and truest.

After this war (if it goes as we hope and intend) the heart of Europe, from the Baltic to the Danube, will hold nearly one hundred millions of the German peoples, bereaved, impoverished, disheartened and alas! dishonoured before the world. In the heart of every little German lad and lass will be nursed an immortal passion to rebuild the monument of German fame. No mere force of arms can *permanently* prevent its rising again in the form of a perennial menace to the rest of Europe. Only the genius of sympathy which has hitherto given England all her most characteristic triumphs can hope to turn its growth into a form which shall give added splendour to the land of Luther and of Beethoven. In the former case we have lived to see the greatest days of Europe for ever, or for centuries to come. In the latter case we are but upon the threshold of the European epoch of our planet's history. In any case, posterity will judge us not by our professions to be fighting for "Christ" or "Cæsar," but by whether we rely for final success upon the weapons of the one or of the other. Alfred first waked the spirit which has welded the peoples of this island and its Empire by a sword that sought to bless both friend and foe. Our own day has given a constitution to the conquered

Boer republics, and, in the words of General Botha, Britain has "ever since regarded them as a free people and a sister state"—so that the most obstinate of our sometime foes now come forward to organise victory for our flag.

It is often vastly nobler to fight than to stand aside. But it is never nobler to hate than to love, to fear the evil more than we trust the good in men or nations. And however imperative it is to refuse to bow to evil force, the mere refusal is idle if it is not yoked with a set determination to evoke the better will. This is our task at home to-day, and in Europe when our arms have spoken their last. Let none think it ignominious. Let none think it light.—Yours, &c.,

JOSEPH WICKSTEED.

Letchworth, October 7, 1914.

THE CHRISTIANITY OF PEACE.

SIR,—May I venture to appeal to you to put a little more emphasis on the Christianity of peace, rather than the Christianity of the present war, as far as we are concerned. The entire Press at such times as these spends its energy on vindicating our position in the war—a position which from a point of view of political honesty requires no vindicating. If this country can be educated up to a standard of Christianity which regards war with abhorrence—if it can be brought to realise that Christ would not have taken life at any price, that our spirituality is of infinitely more value than our national pride or our individual liberty, the influence of this sentiment would be bound to be felt abroad, even in the furthest portions of the world, and we might feel then that we had indeed given something to History, something even more worthy than a vast and justly-ruled empire, something more everlasting even than the name British of which we are so proud, something which borders on that great name—Christian.—Yours, &c.,

GEO. L. BROWN.

20, Chapel-lane, Headingley, Leeds,
October 4, 1914.

THE SPREAD OF INFORMATION.

SIR,—On the principle that everyone can help, may I suggest to business men, and indeed to all who have friends and correspondents in neutral countries, that when writing the opportunity should be taken to call attention to the English position in regard to the origin of the war and its conduct. In response, important information may be obtained that may be of service to the State. Again, very useful work could be done by sending to such correspondents English newspapers, daily or weekly, and in particular those containing the official reports of the Press Bureau, or despatches from General French or his staff. These might well be supplemented by some of the valuable pamphlet literature on the war. Especially is it desirable to circulate the wonderful penny Blue Book that has just been issued.—Yours, &c.,

T. FISHER UNWIN.

1, Adelphi-terrace, London, W.C.,
October 2, 1914.

FOR THE CHILDREN.

THE WHITE FEATHER.

THE following Band of Mercy address was given at Horsham recently :—

As I was walking down West-street a few days ago, I saw something lying on the pavement, which I stooped and picked up. It was a pretty little white feather, and I wondered how it came there and whether it had a story to tell. Then my mind wandered back, a long, long way; and I remembered how, when a child, I had heard of the first time a White Feather was used as an emblem, and what it was a sign of. We, in Horsham, ought to know something about William Penn, for, like George Fox, he has walked our streets and visited some of the houses we know, and it was at the Friends' Meeting House just below that, according to the custom of Quakers, he had permission from the Monthly Meeting to be married. He lived in the reign of Charles the Second, and the King owed his father a large sum of money, as much as £16,000. In payment of this he granted him some land in America, and in 1682, when he was 38 years old, he sailed across the Atlantic and up the Delaware River with about a hundred friends, mostly from Sussex, quite likely some from Horsham and the neighbourhood of Billingshurst (for he had a nice home at Warminghurst, which is near there, and used to preach at a little chapel which is still standing, called Blue Idol). He called the name of his land Penn-sylvania, the last part of it meaning that it had many trees growing upon it. Although the land had been granted to him, as we have seen, he still thought it was fair to pay the Indians for it, and this had been done before he came to America. The Indian Council fires were burning as the barge came up the river, and the trees wore all the beautiful colours of autumn. William Penn was a fine looking man in the very prime of life; he was dressed just like his companions except that he had a netted blue scarf round his waist. The Indian chief said they were ready to hear the new governor, who began his address by saying :—

"The Great Spirit rules in the Heavens and the Earth. He knows the innermost thoughts of men. He knows that we have come with a hearty desire to live with you in peace. We use no hostile weapons against our enemies; good faith and good will towards men are our defences. We believe you will deal kindly and justly by us, as we will deal kindly and justly by you. We meet on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love."

Then he read them the treaty which told them :—

"We will be brethren, my people and your people, as the children of one Father. All the paths shall be open to the Christian and the Indian. The doors of the Christian shall be open to the Indian, and the wigwam of the Indian shall be open to the Christian."

The final pledge was :—

"We will transmit this league between us to our children. It shall be made stronger and stronger, and be kept bright and clean, without rust or spot, between our children and our children's children, while the rivers run, and while the sun, moon and stars endure."

The Indians on their side answered :—
"We will live in love with William Penn and his children as long as the moon and the stars endure."

The tree underneath which this pledge was taken stood until the year 1810. Other trees round it were cut down for firewood during the Revolution, but a special sentinel was placed under this one so that it should not be hurt. The treaty was kept for more than seventy years, and though six Indian nations were around the Pennsylvanians, peace was maintained during all that time; others of the early settlers had much trouble, and great damage was often done. Penn's followers adopted as their badge a white feather, and when the Indians saw this they knew it belonged to people who were Friends, not only in word but in deed.

Although these early Quakers refused to fight we must not think they were cowards. In the year 1662 over 4,000 of them are said to have been imprisoned for their religion, and in many ways they showed their bravery. So if any of you hear of the White Feather being given in contempt, tell your friends this true story of the first people who used it, and say you take it to mean, that love of justice and fair play and kind dealing which we like to think English people, most of them, believe in.

MEETINGS AND GENERAL NEWS.

'SOUTHERN PROVINCIAL ASSEMBLY. ANNUAL MEETING.

THE twenty-sixth annual meeting of the Provincial Assembly of London and the South Eastern Counties was held on Tuesday, October 6, at Essex Church, Kensington. Owing to the difficulties created by the war, it had been found necessary to postpone the visit to Ilford, which was to have taken place this year, and to curtail the programme; but there was a good attendance of members and delegates at the business meeting in Lindsey Hall in the afternoon, when the chair was taken by the President, Mr. Edgar Worthington. Before entering upon the matters down for discussion, the President said he felt sure he would be permitted to mention the one thing that filled their thoughts at the present time, the great crisis through which the nation is passing, the like of which no living Englishman has ever known before. They all had their part to play in helping their fellow-men to break down the tyranny which was menacing their freedom and bring about a peace which would have lasting fruits. Their sympathy and encouragement would go out to those who, having the advantages of youth and activity, were now

fighting their battles. It was a time for great searching of heart in order that they might discover what they could do to help each other, though they could not be in the fighting line.

The Report surveyed the general work of the Assembly during the past year, special reference being made to the new movement at Westcliff, which, it is hoped, will have practical results in the erection of a new church before long. In his annual statement the Rev. W. H. Drummond covered a large area of the work of the Assembly, and referred to the opportunities which his visits to the outlying congregations afford of keeping in touch with local needs and strengthening the bonds of fellowship between the churches. "One of the most significant events among the country churches of the Assembly during the past year," he said, "has been the renovation of the Ancient Meeting House at Lewes. No scheme of restoration could have been carried through with more generosity and loving care and genuine refinement of taste. I need not go into the details here, but I should like to call special attention to the beauty of the chapel. It is a place rich in devotional feeling. Everyone upon entering it must feel at once that it is dedicated to the spirit of worship, and no one who has had the pleasure of officiating in it since the restoration can have failed to notice a new richness of tone in the service; in other words, the surroundings, instead of hindering the sentiments of devotion, or being merely neutral, are distinctly helpful and encouraging. Now it is just this encouragement of a reverent and devotional spirit which is greatly needed in many places, and which it is very difficult to preserve where there is no continuity of ministry, and no regular observance of certain forms of religious utterance, which unite the worshippers Sunday by Sunday by links of common religious habit. I feel myself the need more and more of a settled order of worship among our small congregations, to which the preacher would accommodate himself instead of the worshippers having to accept an unfamiliar attitude both of thought and devotion every Sunday." The report concluded with hearty acknowledgments to the Lay Preachers' Union and the Pioneer Preachers for much generous help in places where there is no settled minister.

The President, in moving the adoption of the Report, urged them to go forward as a union of free Christians for the work and worship of God, with "religion not a creed, but a life" for their motto. The essence of their movement should be a fuller spiritual life.

Dr. Drummond, of Oxford, in seconding the adoption of the Report, said that from the foundation of that Society he had always felt a deep interest in it, and he had watched closely the useful and, he hoped, elevating work which had been carried on. It seems to me, he continued, that its fundamental idea is that of fellowship. I have often felt that in our small denomination and isolated congregations there is a want of the deep feeling of united life, and I am quite sure that this want is calculated to impair the depth and power of our religious life. I

entirely believe that the devout and earnest life is very active and fervent amongst us, but there has been a certain degree of religious reticence springing very largely, not from want of feeling, but the depth of feeling, which we have sometimes carried to an extreme. It is difficult to maintain a high and pure faith alone. It is because we find it difficult that we meet together Sunday by Sunday for worship. We long for a wider fellowship, and to know that the boundaries of a larger life extend far beyond the boundaries of our smaller life. We have a very striking example just now of the way in which one profound feeling seems to sweep away all the difficulties and failures, including in a vast, pure, and deep emotion the lesser emotions which rise in our every-day life. Now the duty of our churches in such a crisis is, I think, in the first place to take advantage of this larger sense of fellowship, and to try and raise it into a pure religious sphere so that out of this great national movement may spring some deeper and wider religious movement when quiet times once more return to us. It is also their duty to keep down all bitter passion. The papers harrow us every day, and sometimes stir us to deep wrath, but it is the duty of our churches to elevate us above all unrighteous anger, and to cultivate in us the forgiving spirit, and give us that charitable insight into the temptations and failures and weaknesses of others which shall make us remember that we also may be tempted and may fall. In this way a great responsibility is laid upon us, and for my part, as I go to my place of worship Sunday after Sunday, I long to be lifted out of the atmosphere of the week and to lose myself in a region where all is peace, and pity, and forgiveness. It is only in such a spirit that we can hope when peace comes that it may be a lasting peace, that our enmities may be turned into friendships, that other nations may lay aside their bitterness and hostility, that brotherly hands may be clasped all round the world, and the reign of Christ at last begin.

The Revs. E. Lockett, A. H. Biggs, and J. M. Connell spoke in support of the motion, and the Report was adopted. The Rev. H. Gow moved the election of officers and committee for the ensuing year, with the Rev. Joseph Wood as President, and Mr. Worthington as hon. treasurer, and the Rev. Gordon Cooper as hon. secretary. A welcome extended to the representatives of kindred societies was acknowledged in short speeches by Mr. Ion Pritchard for the Sunday School Association, Miss Alleyne for the Liberal Christian League, the Rev. W. G. Tarrant for the British and Foreign Unitarian Association, and the Rev. J. Harwood for the National Conference. The Rev. A. Farquharson was appointed preacher and the Rev. A. H. Biggs supporter for next year. The meeting was brought to a close by the singing of the National Anthem. The members and delegates were the guests of Mr. and Mrs. Worthington for tea at 1, St. John's gardens, and at 7 o'clock a service was held at Essex Church, conducted by the Rev. A. Farquharson, the preacher being the Rev. W. H. Drummond.

UNITARIAN HOME MISSIONARY COLLEGE.

DR. MELLONE ON THE TWO GERMANIES.

THE opening meeting of the new Session was held in the College, Summerville, Victoria Park, Manchester, on Tuesday afternoon, the 6th inst. There was a very good attendance. In the absence of the President, Mr. R. D. Holt, M.P., the chair was taken by Mr. F. W. Monks, J.P., chairman of Committee, who after a few words of welcome to the new students spoke of the gratification felt by the Committee in the continued increase in the membership of the College, the residence being now full. The Principal (Dr. Mellone) expressed the pleasure with which he was able to state that, in place of the three who had left the College in the summer and were now engaged in the regular work of the ministry, they welcomed six new students, raising the number on the roll to fourteen—thirteen in residence and one special student. After speaking of the absence of the student elected by the Hungarian Unitarian Church to the scholarship recently founded by Miss E. Sharpe, Dr. Mellone said that when at some future date a student from that country entered the College, he hoped he would come as a citizen of a free and independent nation. The new session opened under circumstances which were not normal. We were at war with a nation which claimed to have made imperishable contributions to the mental and spiritual heritage of mankind. For that claim there was a sound basis, as he, in common with every lecturer in the country, must acknowledge. There were two contrasted elements in German national life. There was the Germany of the Prussian military autocracy—arrogant and ambitious, knowing no law but brute force, acknowledging no right but power to crush and destroy. Then there was the Germany of mental and spiritual freedom, to whose leadership in music, philosophy, and theology we were all indebted. These two elements were inextricably entangled together. Men whose names were honoured in every realm of human scholarship and investigation had sold their souls in slavery to a vast machine embodying an utterly non-moral will, a hideous idol of blood and iron, ready to trample under its heel nations, cities, and peoples of a set plan and purpose, as well as to fling its own sons in thousands to certain death. This was the thing with which we were at war, a thing to be crushed and destroyed unless Europe was to be held in a narrow and brutal domination.

Unhappily men in other nations had become blinded to this distinction, and attempts were being made in our own country to discredit scientific and historical results in the realms of German scholarship by pointing to the brutality reigning in the world of German reaction. Out of the war he hoped would come a disentangling of these two elements, and the preservation for mankind of that nobler Germany whose contributions to human progress all the world was ready to acknowledge before the passion of war had dwarfed its judgment.

The Chairman then called on the Warden,

the Rev. H. McLachlan, M.A., B.D., to deliver the opening address, which took the form of a most interesting survey of the history of the College, with special reference to the first decade (1854-64). The audience heard with satisfaction from the Chairman that the address formed part of a complete history of the College, shortly to be published.

EDUCATION AND THE WAR.

LIKE all movements educational, the University Tutorial Classes for Working People—those little groups of eager students that meet weekly during the winter to study Economics, History, Sociology and Literature—are not unaffected by the war. A projected increase in the number of classes is rendered for the time being impossible. From the thirty London classes many students—including about half a dozen secretaries of classes—have undertaken military service. From one class of 24 students at least five have enlisted. Classes at places like Enfield and Woolwich will naturally have to try to live through a difficult time. All the classes may be affected by the unemployment and uncertainty that will prevail. The movement, however, as a whole, goes on. With very few exceptions the classes continue, and will be found near the centre at Holborn and Fleet-street, &c., and at the outposts of London like Finchley, Croydon, Southall, Wandsworth, Ilford. In addition, new three-year courses are starting at Morley College (Waterloo-road), at Sutton, West Ham and Wimbledon. It is believed that upon those who are not permitted to share personally in the present European conflict a responsibility rests to keep going all our worthy educational agencies—in particular those aiming at the building up of a sound educated democracy—so that when the war is over that democracy will be more able than ever to take its part in solving the tremendous problems that will arise.

Within comparatively easy reach of almost every serious student in London one of these classes is to be found, and in most of the classes there are some vacancies for genuine students. The session is just beginning, and the classes are studying Economics, Economic History, General History, European History, Sociology, Biology, Political Science and Literature. The fees are nominal, there are no examinations, and the sole object of the classes is to get knowledge in the spirit of comradeship. All further information will gladly be sent by the Organising Secretary of Tutorial Classes, University of London, South Kensington.

THE PRESBYTERIAN COLLEGE, CARMARTHEN.

Divinity Students and the Art of Teaching.

THE Managers of the Presbyterian Board recently entered into negotiations with the authorities of the South Wales Training College for Teachers at Carmarthen, and have been able to arrange with Principal A. W. Parry, B.A., B.Sc.,

of that Institution, to deliver to their students a course of lectures and demonstrations on the Practical Art of Teaching as adapted specially to the needs of a Sunday school. The course, which begins this month, will extend over two sessions, covering both the theory and practice of teaching as at present understood, and will be of a thoroughly practical character. Some 35 students for the ministry will be able to take advantage of this course. An incidental, but not unimportant, result of this new departure will be that students of the two institutions, the Presbyterian Theological College and the Training College for Teachers, will meet together as fellow-students in the same class rooms. To Principal Parry and the authorities of the Training College the Board desire to express their appreciation of the cordial assistance which they have received. This course will form an addition to the work already done at the College.

YORKSHIRE UNITARIAN UNION.

THE annual meetings of the Yorkshire Unitarian Union were held at Mill Hill Chapel, Leeds, on Saturday, October 3, the President, the Rev. J. Harwood, in the chair.

In connection with the war two resolutions were unanimously carried. The first was proposed by the chairman, and read as follows:—

“That this meeting, while deploring the terrible war in which the country finds itself involved, declares its firm conviction that our participation therein is at once righteous and inevitable, and trusts that for the sake of the smaller nations, for the protection of our own country so wantonly threatened now and for many years past, and for the suppression of Prussian militarism, which oppressed Europe with its curse, the war will not be concluded until the peace of the world can be re-established on enduring foundations.”

Mr. Grosvenor Talbot moved a second resolution, as follows:—

“We members of the Yorkshire Unitarian Union, abhorring war as an unchristian and wrong method of settling international disputes, deplore its outbreak among the nations of Europe; we believe that this war is, fundamentally, the result of national ambitions, jealousies and antipathies, and confess, with humiliation, that the Church has failed to create a better spirit, and to build up a true unity and brotherhood among its adherent States; we are convinced that the representatives of our Government in the present crisis used every expedient to preserve the peace of Europe, and we recognise that they could not with honour and safety submit to Germany's violation of treaties, on whose sanctity any possibility of permanent peace between the peoples must ever rest. Believing, moreover, as we do in a Kingdom of Heaven, which shall include the nations, we affirm our conviction that in the future the efforts of Government and of Church should be directed to establishing a unity of all the Great Powers of Europe, in which quarrels will be adjudged on grounds of equity and righteousness. To this end we assert ourselves the foes of militarism, and affirm the vital necessity of strengthening and spreading the faith and ideals of Christianity, and of extending the power of enlightened democracy as the most potent factor towards international peace.”

A DECLARATION has been issued by the Free Church League for Woman Suffrage, by which the signatories bind themselves (1) To pray or will, once a day, that war may soon end. (2) To refuse to believe evil reports of an enemy unless substantiated. (3) To talk and think of a settlement as a sequel to the war that will prevent war. (4) And it affirms belief that a great safeguard of peace would be the influence of women in the Councils of the State. Copies of this Declaration to be had (postage included) from 3d. for six, at the F.C.L.W.S. Office, 13, Bream's-buildings, Chancery-lane, E.C.

OUR readers will learn with interest and pleasure that the messages sent through the Austrian Ambassador by the Rev. Fred. Hankinson from the British and Foreign Unitarian Association, as well as from himself, to the families of Hungarians who are stranded in England, were safely delivered. Professor Boros, under date of September 23, writes tendering warm thanks to the Unitarians of England for the generous care which has been bestowed. The Consistory of the Unitarian Churches in Hungary, on the motion of Bishop Ferencz, unanimously adopted a resolution expressing its appreciation and gratitude. It may be added that the Unitarian College at Kolozsvár is now being used as a hospital for soldiers wounded in the war.

NEWS OF THE CHURCHES.

Ashton-under-Lyne.—As the result of two special efforts at Richmond-hill Church, substantial amounts have been collected for and sent to the National Relief Fund and the local Red Cross Society.

Chatham.—It may be remembered that the Rev. Geo. S. Hitchcock, M.A., D.D., S.S.D., chaplain of St. Anne's College, Sanderstead, was suspended three months ago by the Roman Catholic Bishop of Southwark for declining to submit his newspaper correspondence to censorship. Last Sunday evening the Unitarian congregation of Chatham, having heard that Dr. Hitchcock now occupies the Free Church position, unanimously invited him to undertake the ministry of their church. It is interesting to note that it was the same pulpit which he left to become a Roman Catholic more than eleven years ago.

Clifton.—The 50th anniversary of the opening of Oakfield-road Church was celebrated on Saturday evening, October 3, Mr. P. J. Worsley presiding. Addresses were given by the Rev. Principal Carpenter, first minister of the congregation, Dr. W. Blake Odgers, K.C., and the Revs. R. H. U. Bloor (Exeter), Herbert Morgan (Tyndale), Lewis Johnson (David Thomas Memorial), and A. N. Blatchford (Lewins Mead). On behalf of the congregation the minister, Dr. Beckh presented Mr. P. J. Worsley with an illuminated address in commemoration of his devoted support of the church since its foundation. Last Sunday Dr. J. E. Carpenter preached morning and evening.

Leeds: Mill Hill Chapel.—This congregation is doing its share in assisting the Belgian refugees, of whom some 400 have arrived in Leeds. A committee, headed by Miss Brown, has been formed, and is receiving money for the maintenance of a number of the refugees, for whom a house, furnished by gifts from the congregation, has been taken in one of the suburbs. A cottage, which will be furnished in like

manner, has also been taken for the accommodation of a smaller number. Mrs. Currer Briggs, one of our members, is the hon. treasurer for the Lord Mayor's fund for the refugees.

Liverpool.—A meeting of the British Women's League was held by the invitation of Lady Bowring in Hope-street Church Hall, on Thursday, October 1, about 150 being present. In referring to the national crisis, Lady Bowring said that it was cheering to find that the cords of brotherhood had been pulled more tightly together, and that rich and poor alike were playing their part and giving their services in the building up of the Empire. Mrs. Hall gave an account of the work in connection with the administration of relief to the wives of soldiers and sailors, referring specially to the organisation supervised by Miss Eleanor Rathbone, C.C., and to the individual and personal work undertaken by many of their members. Miss J. Willmer, of Birkenhead, described what had been done by a group of women who had sent 10,000 garments to headquarters. A workshop had also been opened in Birkenhead for women thrown out of employment, which was giving occupation to 28 women and girls.

Maidstone.—In view of the sudden death of Major Daynes, J.P., recently reported, and the consequent financial loss to the congregation now followed by the war trouble, it has been decided for a time to defer proceeding with the new church building, for which a most desirable site has been bought. Meanwhile the old chapel has been repainted, and with the return of the minister, Mr. Farquharson, from his holiday the winter work is in full activity. Last Sunday evening the chapel was again crowded, with chairs in the aisles.

Manchester.—Meetings were held at the Upper Brook-street Free Church on Saturday and Sunday, October 3 and 4, in commemoration of the 75th anniversary of the opening of the present building, and the 125th anniversary of the foundation of the congregation. At the conversazione on Saturday evening letters of pleasant reminiscences and kind wishes were read from several friends, including Sir Henry Roscoe, Sir Charles Swann, and the Rev. C. J. Street. Short speeches were made by Mr. H. Marsden, jun. (warden), the Rev. E. W. Sealy, M.A. (minister), Mr. D. A. Little, the Rev. Henry Gow, Mr. Jas. Shepherd, Mr. H. Marsden, sen., and the Rev. E. L. H. Thomas. Mrs. Farrington, whose husband was minister from 1872 to 1889, was a welcome guest. On the following Sunday the Rev. Henry Gow conducted the anniversary services. The war was not forgotten or ignored, but the decision not to abandon the meetings on account of the war can now claim the sanction of many grateful hearts.

Northumberland and Durham Unitarian Association.—The anniversary services were held at the Church of the Divine Unity on Sunday, September 27, the preacher being the Rev. E. D. Priestley Evans, of Bury, Lancs. On the following day the annual meetings were held, the chair being occupied by the President, Ald. Sir J. Baxter Ellis, J.P. The report was read by the Secretary, the Rev. Alfred Hall. Sir Joseph Baxter Ellis was re-elected president. In the evening a public meeting was held, at which addresses were given by the President, the Revs. Priestley Evans, Alfred Hall, W. H. Lambelle, A. Scruton, and Messrs. C. E. Mercer, and W. Stephenson.

Sheffield.—The annual united soirée of the district congregations was held in Channing Hall, on Thursday, 1st inst., and was a very successful function. Mr. Arnold Bagshaw gave an organ recital in Upper Chapel before the evening meeting, at which Mr. W. G. Turner presided. Addresses were given by Rev. E. I. Fripp (Leicester), Mr. W. H. Lloyd (Don-

caster), Mr. C. Smithson (Worksop), Rev. K. Bond (Chesterfield), Mrs. Laycock (Women's League), Mr. W. E. Nicholson (Barnsley), and the Rev. Sydney H. Street (temporarily at Attercliffe). Mrs. W. R. Stevenson, Mrs. King, Miss Elliott, and Mr. Claude Doppin gave an excellent musical programme. The proceeds amounted to £16 16s. 7d., and were given to the church at Barnsley towards its building fund.

South-East Wales Unitarian Society.—The quarterly meetings were held at Hen-dy-Cwrdd, Cefn-coed, on Monday, September 28, when a large number of ministers and delegates were present, most of the affiliated churches being represented. Satisfactory reports were submitted by the treasurer (Mr. Gomer Ll. Thomas), and the executive committee. The hon. secretary reported that an appeal to the affiliated churches for subscriptions on behalf of the National Conference Sustentation Fund had resulted in promises of over £137 being made. The Home Missionary Committee's report as to new work at Aber-tillery and Tredegar was very encouraging. At the latter place Sunday evening services have been held regularly since the visit of the Unitarian van in July last.

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Lessons for the Month :

- I. The Greatest Thing in the World.
- II. A Spiritual Resurrection.
- III. The Uses of Adversity.
- IV. Reaping as we Sow.

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Lessons for the Month :

- I. The Greatest Thing in the World.
- II. A Spiritual Resurrection.
- III. The Uses of Adversity.
- IV. Reaping as we Sow.

Contributors:

Junior Department—Francis Scrivener.
Senior Department—J. Park Davies.
Primary Department—Margaret S. Butler.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 18.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Mr. E. BRIDGER ATHAWES. Subject, "The War."
Æolian Hall, New Bond-street, 11, Rev. JOHN HUNTER, D.D.
Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford-street Chapel, 11, Pioneer Preacher. Evening, closed for United Service.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. ARTHUR S. HURN, B.A.; 7, Rev. FRANK K. FREESTON.
Finchley, Granville-road, Ballards-lane, 11, and 6.30, Rev. BASIL MARTIN, M.A.
Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L.
Forest Gate, Upton-lane, 11, Mr. S. FRANKLIN; 6.30, Mr. F. G. BARRETT AYRES.
Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate-hill Unitarian Christian Church, 11, Rev. E. SAVELL HICKS, M.A., of Dublin. No evening service.
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. F. MURFORD, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, 632, High-road, 6.30, Mr. E. CAPLETON.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland-road, 7, Mr. F. W. ROSS.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. J. BEGG.
University Hall, Gordon-square, W.C., 11.15, Rev. H. D. ROBERTS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. PRIESTLEY PRIME.
Wimbledon, Smaller Worple Hall, 7, Mr. H. SMITH.
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON. Anniversary services.
Woolwich, Co-operative Hall, Herbert-road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABRISTWYTH, New-street Meeting House, 11 and 6.30. Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDILL SMITH.

BOURNMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. EDGAR DARLYN.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing-street, 11.30.
CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN ROW, 10.45 and
{ STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7.
EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISGARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11, Rev. WALTER SHORT, B.A.; 6.30, Rev. Principal S. H. MELLONE, M.A., B.Sc.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
MANCHESTER, Upper Brook-street, Free Church 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. W. F. TURLAND.
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.
CAPETOWN.
Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.
ADELAIDE, S. AUSTRALIA.
Unitarian Christian Church, Wakefield-street 11 and 7, Rev. WILFRED HARRIS, M.A.
MELBOURNE, AUSTRALIA.
Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINGLAIR, M.A.
VICTORIA, BRITISH COLUMBIA.
First Unitarian Church, corner of Fernwood-road and Fisgard-street, 11, Rev. H. E. B. SPEIGHT, M.A.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N. W.*

NOTES OF THE WEEK.

THE fall of Antwerp seems to bring the war appreciably nearer to our own shores. For Germany it is simply another black entry in her book of shamefulness. She entered Belgium as a brigand, and it is as a ruthless brigand that she has behaved ever since. It is an object lesson to the world of the demoralisation which follows in the train of a cynical violation of treaties. Small neutral countries must always be weak in a military sense. They exist and prosper in reliance upon the honour of stronger neighbours, who have sworn to protect them. They also act in many cases as buffer states between jealous Powers, and create a sphere of common interest, which it is agreed must never be disturbed by any attempt to win over the neutral country to our own side. Their existence is the best illustration which we have possessed hitherto of the international mind.

* * *

CONSIDERATIONS of this kind throw the principles which are in conflict into very clear relief. The whole trend of civilisation has been in the direction of giving strength and extension to the international mind. The honourable agreements of commerce, the Hague conventions, recognition of treaties as something more than scraps of paper, the cordial fellowship in things of the mind among men of different race, all these have woven a network of mutual understanding, and enlarged the area of common thought and action. It is this invisible moral fabric which Germany is engaged in tear-

ing to bits. It is to resist her brutal attack upon our common civilisation that we have put our armies into the field. We are fighting the battle of the international mind, the moral instrument which alone can mitigate the fierceness of national rivalries and save us from the curse of war without end. When the conflict is over we shall have to repair the rents which have been made in its delicate texture, and the small neutral countries must be restored to a position of honour and security.

* * *

THE darkness of London is in everybody's mouth. We have grown so familiar with the glare of electric lights in all the chief thoroughfares that we had almost forgotten the days of dim gas lamps and carriages lit by candles. But the seasoned Londoner remembers and does not object to this temporary revival of the days of his childhood. How noble the great buildings look as they climb into the night sky, or the dark waters of the river, once again reflecting the stars. No doubt to some people there is an element of inconvenience, it may even be of fear. But the discipline is good for us. Life cannot go on at its normal pace. We are at war, and we ought to remember how near it is to our own shores.

* * *

THE Home Office Report, which was issued last week, should do much to allay the German spy fever among us. It is a very sensible document, neither exaggerating nor minimising the danger of the German system of espionage, and setting forth in plain terms the steps which have been taken to combat it. Many busybodies in the Press have taken for granted that they knew all about dangers which the Home Office was too stupid to find out for itself, and many lurid stories about hidden stores of arms and bombs have

been in circulation. We are now informed on the highest authority that the spy organisation, which had been established before the war, has been broken up, that there is good reason to believe that it has not been re-established, and that no store of effective arms—still less any bombs or instruments of destruction—have so far been discovered. There is, moreover, the assurance, which can only have been needed by people to whom suspicion has become a form of chronic distemper, that the police have not gone to sleep after their initial success, but are still making every effort to watch and detect any attempt to convey information to the enemy.

* * *

THE Belgian delegates, who have just returned from their mission to the United States, are satisfied that their visit has produced an excellent effect. Nothing in the way of a formal pronouncement was to be expected, but public opinion has been stirred, and President Wilson received them with cordial sympathy, and in his reply, while observing strict neutrality on all political issues, used expressions of warm admiration of the Belgian people. The delegates are satisfied that the German campaign of detraction in the United States, organised by an unscrupulous Press bureau, has overdone itself and is bringing about its own nemesis.

* * *

THE reply of President Wilson to the telegram sent to him a month ago by the German Emperor is reported to be in the following terms :—

“ I have received your Majesty's important communication and read it with the greatest interest. I feel much honoured that you should have applied to me for an impartial judgment as representative of a really disinterested nation which sincerely wishes to learn the truth. You will, I am sure, not expect me to say more. I pray to God

that this war may soon be ended. A day of settlement will come, when I am convinced the nations of Europe will unite to end their differences. Whoever has been in the wrong will learn the sequel, and the responsibility will fall on the guilty.

"The nations of the whole world are unanimous in thinking that the final settlement must involve complete agreement. It would be unwise and too early for a single nation disinterested in the present war, it would even be irreconcilable with its neutrality, to form or express an opinion.

"I am speaking so openly because I know that you expect and wish that I should speak as a friend to a friend, and because I am convinced that my reservation of judgment till the termination of the war, when all events and circumstances can be reviewed as a whole, must recommend itself to you as the true expression of sincere neutrality."

* * *

We are not surprised that the English admirers of Nietzsche—they are fortunately a very small sect—have been at some pains to dissociate him from recent happenings in Germany. It is quite true that in the Nietzschean repertory of contempt there are many hard sayings about Germany and the German spirit. Few of the aristocratic scornors of common men are prepared to accept the unlovely applications of their own doctrine. But it is just by their application to ordinary life that their ethical principles must be tested. If the Gospel of the Superman cannot bear contact with the vulgar world without breeding moral monstrosities it is a false gospel. In one man the worship of the superman takes the form of lofty exclusiveness, in another that of scornful pride, in a third that of the mailed fist. They are only temperamental varieties of the same creed, and the man who gave it its chief vogue, employing all the resources of a rich and lurid rhetoric in its service, is responsible for his own truculent offspring, even though he may have cursed them before they were born.

* * *

MR. HARDY, in the columns of the *Manchester Guardian*, holds his own serenely against the specialist critics who have rebuked him for some plain words about the evil influence of Nietzsche. After quoting the following words by Nietzsche himself:—"Ye shall love peace as a means to new wars, and the short peace better than the long. . . . I do not counsel you to conclude peace but to conquer. . . . Beware of pity,"—he continues:—

"He used to seem to me (I have not looked into his works for years) to be an incoherent rhapsodist who jumps from Machiavelli to Isaiah as the mood seizes him, and whom it is impossible to take seriously as a mentor. I may have been wrong, but he impressed me in the long run, owing to the preternatural absence of any overt sign of levity in him, with a

curious suspicion (no doubt groundless) of his being a first-class Swiftian humourist in disguise. I need hardly add that with many of his sayings I have always heartily agreed; but I feel that few men who have lived long enough to see the real colour of life, and who have suffered, can believe in Nietzsche as a thinker."

* * *

MR. A. CLUTTON BROCK, in a letter which appeared in the *Times Literary Supplement* last week, also supports the contention of a moral relationship between Nietzsche's Superman and that of the Prussian.

"Christianity," he says, "appeals to experience and practice, while Nietzsche gives us a theory based upon observed facts. So does the Prussian; he has observed Prussian and other people, and as a result he believes that Prussians are superior to the others, and that because of this superiority it is their duty to dominate the world. It would also be the duty of Nietzsche's Superman to dominate the world for the same reason. The only difference is that his superman is imaginary and the Prussian is real. Nietzsche was ever so much finer than the Prussian, for he was not content with himself, whereas the Prussian is; but from the Christian point of view he and the Prussians are heretics of the same kind, and the Prussians are only drunken helots of his heresy. We may admire Nietzsche without admiring the Prussians, but we have a right to say that they prove what becomes of his doctrine when it is held by stupid men. It makes them more stupid. Whereas we believe that the Christian doctrine, when it is held by stupid men, makes them wiser; that, in fact, it is impossible to produce a drunken helot of it."

* * *

THE first of the "Deansgate Lectures" for the present season was given by the Dean of Durham on Tuesday. Taking as his subject "The Issue of Kikuyu," he deprecated the policy of endless competition which was involved in the exclusive claims of the episcopacy.

Anglicanism, he said, had even better things than episcopacy to contribute to the Christianity of the future. Its liturgical tradition and its tolerant theology were perhaps its best possessions, and he himself would be disposed to add its sense of national religion. It ought to be made a condition of all negotiations between the churches that the form of church organisation was secondary and not essential. That was certainly the doctrine of the Anglican Church, as stated in the Thirty-nine Articles, and as certified by the tenour of its history as a reformed church. The lamentable failure of the Lutheran Church in Germany to rise above the merely national point of view was not unconnected with the strange lack of fraternal relations which had marked the churches of the Reformation from the first. For the existing isolation the Church of England was not wholly

guiltless. In the new Europe that was to come there would be need for every healing and unifying agent to bind up the wounds. Of all such agents the Christian Church should be the most active; but the Church which lost its sense of proportion and pushed in the forefront the exclusive functions of its own ministry could not perform the part of peacemaker.

* * *

THE Irish Literary Society celebrated the centenary of the birth of Thomas Davis on Wednesday evening, when remarkable tributes were paid to his memory by Dr. Sophie Bryant, who presided, and Mr. T. W. Rolleston. Thomas Davis belonged to a group of Irish patriots who have hitherto received far too little attention from the English mind. He was not a nationalist of narrow aims, but a political prophet of far-reaching vision. His watchwords were nationality, unity, and liberty, and in his burning love for his own country, combined with a sense of its place in the confederation of nations, he had much in common with Mazzini. He died of fever in Dublin in 1845, in his 31st year, leaving an imperishable memory to his friends. His centenary should send many readers to his biography by Sir Charles Gavan Duffy, and to the volume of selections from his prose and verse, edited by Mr. T. W. Rolleston, which is to appear in "Every Irishman's Library." In both they will find much to help and inspire the patriot mind at the present moment.

* * *

LAST week we were able to report that the policy of providing adequate instruction in the art of teaching for divinity students, which we have often advocated, has been adopted by the Presbyterian College, Carmarthen. It is an example which we hope will be widely followed. The practical needs of the ordinary minister in school and parish require far more attention than they usually receive during his years of special education. The ministry is a teaching profession. Most men who enter it are bad teachers, and they remain bad teachers all their lives. This state of things is as discreditable as it is unnecessary. Probably the dull ineffectiveness of the ordinary theological college, with its endless supply of lectures and the lack of any adequate scheme of stimulating education for the work of life, has a good deal to do with the shortage in the supply of able candidates for the ministry.

* * *

JUST as we go to press we receive the welcome intelligence that the public-houses in London are only to be open from 10 a.m. to 10 p.m. This is an instalment of the policy which we recommended last week, but it is the duty of public opinion to press vigorously for more.

THE TASK OF THE PEACEMAKER.

—*—

WE published a letter last week pleading with us to remember the Christianity of peace. We hope that our correspondent will believe us when we say that we keep the subject continually in mind. Where, perhaps, we differ is in regard to the measures which we ought to adopt in order to fulfil the task of the peacemaker in the noblest possible way. Upon this matter a few remarks may not be out of place.

But first of all let us dwell for a moment upon the ideal of peace, and the duty to promote peace, which all Christians accept. We believe that it is the divine Will for us that men and nations should dwell together in brotherly accord. We believe that the appeal to the sword for the purposes of conquest and domination is an evil and accursed thing. We believe that the hot passions of cruelty and hatred, of malice and revenge, which inflame the heedless votaries of war, are deadly poison to the soul. We believe in peace, not the sentimental affection for ease and quietness, but the fruit of difficult self-control, of the due observance of the claims of justice and honour even when it is to our own hurt, of suffering borne unselfishly for a good cause. To this peacefulness the Christian must be always loyal in his own heart. He must also give his strength to the task of creating reverence for it in the lives of other men. Through the co-operative effort of Christian hearts and wills it can be made one of the effective moral forces of the world. It is not merely a hatred of war; it is a conquering affection for something that is better than war. Our abhorrence of war may be a very feeble contribution to the cause of peace, unless it is quite plain that the abhorrence is that of a robust character and a practical mind.

For this reason it appears to us that heated language about the evil of war is of singularly little use at the present time. It is employed sometimes as an argument for stopping the struggle at the earliest possible moment or for distributing blame equally among all the combatants. In this way the moral issues of the conflict may be obscured, and some people of good intentions may be led to squander their

energies upon dreams of a patched-up agreement when they ought to be working for an enduring peace. If the peacemaker runs some risk of being dismissed as a hopeless crank, let him at least ask himself whether he has shown practical sagacity in speech and action before he rails against the war-fever of the public. As a matter of fact our people are not the victims of war-fever at all. They are painfully interested and excited. They are full of grim determination. They are eager to defend their own country. They are hot with anger against the wrongs of Belgium. But they do not love war. They do not believe in war as an end in itself. They have simply accepted it as better than acquiescence in public outrage against justice and freedom. We must discredit the name of war, was the advice of VICTOR HUGO. It has never been so widely discredited before. It is a golden opportunity for the peacemaker, if he has patience and resource, and acts not as a sad spectator of the struggle, hardly touching it with the tips of his fingers, but as a valiant defender of public right and a loyal friend of his country's cause. May we venture to describe in a few words some of the essential virtues of the peacemaker at the present time.

He must, in the first place, never allow his hatred of war to make him blind to moral distinctions. He must face the facts as they are and not as he would like them to be, because it is facts as they are which determine his duty. In the case of a war into which nations have drifted blindly through ignorance or misunderstanding the blame may be equally shared, and a candid acknowledgment that it is so may lead to restored friendship. But when a war has been carefully planned for years, and the preparations have included the cultivation of animosity as well as the manufacture of guns, it is vain to suppose that peace can come either quickly or easily. It becomes a conflict between two opposing principles of civilisation, between good and evil, and the violated moral relationships can only be restored when the evil spirit has been cast out. We are engaged in a struggle which can never be settled by a policy of give and take. It is the fundamental rights of nations, not merely little bits of territory, which are involved. We cannot yield so long as the menace of Prussian militarism is unbroken. These are the essential facts which must never be absent from the mind of the peacemaker. If he ignores them and spends his time in discussing

war in the abstract, public opinion will condemn him as a futile person, and against that verdict we fear there can be no appeal.

Secondly, the peacemaker must beware of the spirit of captious criticism. He must never pose as the one righteous man, whose wisdom might have saved us from all the blunders of the politicians. Let him remember that political sectarianism may easily degenerate into moral disease. Public opinion is one of the chief safeguards of our liberty, and there is no part of our policy which we wish to withdraw from its cleansing influence. But this is a very different thing from the suspicion that the great men who guide public affairs are less worthy of trust, or less capable of loving peace and ensuing it, than we ourselves should be in a similar position. Those of us who do not sign manifestos and segregate ourselves into small groups at the present time, because we believe in working with the nation and for the nation without badges and party cries, are possibly taking the best course which is open to us to make the principles of Christian peace prevail.

Of all men the peacemaker ought to be the most confident and in a sense the most happy. He has defied appearances and his hope is firmly anchored within the veil. But he has still to learn the elements of human nature, if he does not realise that he himself must be the chief argument for the faith which is in him. If he is strong and radiant, brimful of human sympathy, tolerant in judgment, generous in admiration, he will win men by the influence of his own character for the gospel of peace. But if he is the victim of depression and low spirits, absorbed in his own pathetic misery, unable to meet our loud and evil days with the glad watchwords of faith and liberty and love, who will stay to listen to him? No one wants to join hands with the ally of a defeated Deity. We have met some men recently, peacemakers almost by profession, who creep furtively about the world like accomplices in a murder. In a sense we are all guilty accomplices in whatever evil is done under the sun—that is part of the mystery of our moral freedom and our social influence. But we are here to fight the evil and to make our peace with God. We live in an imperfect world; all the greater is our need of cheerful courage and a good understanding, if we are to help the world, as much as one generation can help it, in the long struggle for perfection.

Good Thoughts for Evil Times.

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GREAT art Thou, O Lord, and highly to be praised; great is thy power, yea, and thy wisdom is infinite. And man would praise thee, because he is one of thy creatures; yea, man—though he bears about with him his mortality, the proof of his sin, the proof that thou, O God, dost resist the proud—yet would man praise thee; for thou hast created us unto thyself, and our heart finds no rest until it rests in thee.

ST. AUGUSTINE.

If even we may be nearer to barbarism than most people believe, we are also perhaps nearer to our ennoblement than most people hope.

BARONESS VON SUTTNER.

THE prayer of the patriarch, when he desired to behold the Divinity face to face, was denied; but he was able to catch a glimpse of Jehovah after He had passed by; and so it fares with our search for Him in the wrestlings of the world. It is when the hour of conflict is over that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo! God is here and we knew it not.' At the foot of every page in the annals of nations may be written, 'God reigns.' Events as they pass away 'proclaim their original,' and if you will but listen reverently you may hear the receding centuries as they roll into the dim distance of departed time, perpetually chanting 'Te Deum Laudamus,' with all the choral voices of the countless congregation of the ages.

BANCROFT.

NATIONALITY.

A NATION's voice, a nation's voice—
It is a solemn thing!
It bids the bondage-sick rejoice—
'Tis stronger than a king.
'Tis like the light of many stars,
The sound of many waves,
Which brightly look through prison-bars
And sweetly sound in caves.
Yet it is noblest, godliest known
When righteous triumph swells its tone.

A nation's flag, a nation's flag—
If wickedly unrolled,
May foes in adverse battle drag
Its every fold from fold.

But in the cause of liberty,
Guard it 'gainst Earth and Hell;
Guard it till Death or Victory—
Look you, you guard it well!
No saint or king has tomb so proud
As he whose flag becomes his shroud.

A nation's right, a nation's right—
God gave it, and gave, too,
A nation's sword, a nation's might,
Danger to guard it through.
'Tis freedom from a foreign yoke,
'Tis just and equal laws,
Which deal unto the humblest folk
As in a noble's cause.
On nations fixed in right and truth
God would bestow eternal youth.

May Ireland's voice be ever heard
Amid the world's applause!
And never be her flag-staff stirred
But in an honest cause.
May freedom be her very breath,
Be Justice ever dear;
And never an ennobled death
May son of Ireland fear!
So the Lord God will ever smile,
With guardian grace, upon our isle.

THOMAS DAVIS.

[The Irish patriot, the centenary of whose birth was celebrated on Wednesday, October 14.]

INTO the hands of thy blessed protection and unspeakable mercy, O Lord, I commend this day my soul and my body, with all their faculties, powers and actions; beseeching thee to be ever with me, to direct, sanctify and govern me in the ways of thy laws and in the works of thy commandments; that through thy most mighty protection, both here and ever, I may be preserved in body and soul, to serve thee, the only true God. Amen.

BLESS us, O Lord, with thy heavenly benediction; that we may at all times rejoice in thy strength, and trust in thy loving kindness. Amen.

OUR ATTITUDE TOWARDS OUR ENEMIES.

THE October reviews and magazines have launched upon the public another flood of "War" articles and "War" discussions. Every point of view is represented. Some writers thirst for vengeance, and are wrought up to a white-heat of passion against the Germans; some would fain make excuses for our enemies, and condone their conduct. Some are bold to declare that all war is unrighteous, and that Christianity is only to be upheld by

refusing to engage in it on any pretext; whilst others again assert that this is a holy crusade, a war to end war, and that we must fight with all our force for peace.

Amidst this welter of conflicting opinions, THE INQUIRER has spoken with no uncertain voice. It is a tribute, perhaps, to the strength of the friendships which it has gathered round itself that that "mush of concession," which Emerson says should never exist between true friends has been conspicuous by its absence. Certainly the letters of protest and disagreement which it has published lately have been as remarkable for their lack of bitterness and acrimony as for their force and sincerity. And the two elements, as Emerson tells us again, which go to the composition of friendship are sincerity and tenderness. Everyone sticks to his opinion still; but he has expressed his own and listened to his neighbour's with perfect courtesy. This is as it should be. All remain friends, with a friendship now cemented by that strongest of all bonds where sympathy exists, disagreement. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

But, though we may realise to the full how far more precious sympathy is than any mere agreement, it is right as well as pleasant to dwell sometimes on points where we are all at one. One such presents itself to-day as a rallying ground for the forces of Christianity, more vital, even, than the issue of war or no war. It is this: Shall we love our enemies or hate them?

One would think from reading a certain type of article, and hearing a certain type of conversation, that we had decided to abandon Christ's teaching in this particular. We hope that no reader of THE INQUIRER can suffer this view to be expressed without being filled with indignation. If it were merely the halfpenny press and people lacking in education and refinement who offended thus, it would not be worth a protest.

But go into society drawing rooms, and you will hear scurrilous tales repeated about the Kaiser and his soldiers simply to raise a laugh. Open your expensive quarterlies and reviews, and you will find hatred flaming from every page. In the October *Nineteenth Century* there appears a poem by Wm. Watson beside which the denunciations of the imprecatory psalms almost take the guise of beatitudes. It is entitled "Funeral March of Kaiser Wilhelm II.," and here is a sample of its sentiments, which occupy several pages:—

Into the night
When he is spurned,
Give him outright
All he has earned.

Wrath like a flame,
Pain that sears,
Hotter than shame,
Hotter than tears;

Vengeance fell,
Hunting his ghost;
All that in hell
Tortures most.

Most of us would agree that such is not the Christian attitude towards our enemies. But what *is*? To pretend that they are

friends is out of the question; they have been guilty of sins we abominate and loathe; they have for the time being forfeited all right to our friendship; we can never claim to be on the side of the angels again if we let their wickedness go unscourged. The problem is the old one of separating the sinner from his sin, of loving the one whilst hating the other. How this is to be done has been shown sublimely in the life of Christ, and that of some of his closest followers. They realised what we are so apt to forget, that sick souls demand infinitely more tender redemptive love and care than sick bodies. How ready we are to pity the victims of physical ills! How we vie with one another in alleviating the sufferings entailed by disease or poverty, in inventing means to arrest the spread of infection or of distress. And yet, when human beings become the prey of moral evils far more dangerous and more painful, how we turn from them in horror and indignation. We think that the shivering beggar in the street who commands our compassion and our coppers by his pitiful tale of hardship and privation forfeits all claim to them when we prove him an impostor, and see him spending our money in the nearest public-house. But, in reality, his need is infinitely greater than we thought, the part we have to play infinitely more difficult. Instead of merely relieving his physical necessities, there is an immortal soul in peril which we must try to save. The physical miseries of the man sick of the palsy, whose pitying friends brought him to the great Healer, must have been patent to all beholders. But Jesus saw that they were the lesser evil, and it was to the healing of the greater that he addressed himself: "Son, thy sins be forgiven thee."

Those who seek to soften our hearts towards the Germans by minimising their guilt have not begun to understand the Christian attitude towards enemies, nor the temper of mind which sees in the arrogant War Lord the most pitiful figure in Europe. We fear for him, all unwittingly the victim of a malignant, soul-destroying growth of pride and militarism—a growth which all his words and actions are causing to spread with deadly rapidity. We do not cry—God grant we may never cry—"Lord, I thank thee that I am not as this Kaiser"; rather we bow our heads in penitence at our own unworthiness, and breathe the prayer of our Master, "Father, forgive him, he knows not what he does."

But to let so grievous a sin against humanity as is represented by Prussian militarism go unpunished would be the basest cowardice. This canker at the heart of modern civilisation must be removed at all costs. At what cost but that of war, I am at a loss to see. In any case, we cannot cut deep into the very heart of a nation without wounding it. And the more thoroughly we do our work, the more clear and complete our surgery, the greater will be the suffering and prostration of the patient. But those sufferings are redemptive, that is the point. We are not at war with Germany for vengeance or for pleasure, any more than the surgeon inflicts pain upon a diseased man for vengeance or for pleasure.

His work is a work of salvation. So is ours. And if we cease to remember that, we are as culpable as surgeons who, concentrating all their attention on the destructive side of their work, kill the patient in removing the disease. Though in the struggle to free Europe from this festering cancer many innocent lives must be sacrificed, and the price in blood and tears seem too heavy to pay, we must learn to think in higher terms than those of little, individual lives, and must realise that something more precious still is at stake. All life is one, say the wise Eastern sages. We are not fighting now for the redemption of a class or of a nation. The struggle is on so gigantic a scale that we are fighting for the maintenance of the One Life itself, free and undefiled. Whether we meet with victory or defeat, we must tolerate no tampering with the channels through which it reaches us, though its essential glory no earthly power can dim or enhance.

The price must be paid on the one hand, and exacted on the other. We must not stay our hand till either the awful work is done, or we have perished in the doing. But we persist because we love the whole human race, not because we hate a part of it. And those who allow anything so miserable and petty as personal hatred to influence their words and actions are doing nothing less than trying to transform the Purgatory of Europe into its Hell.

IN MEMORY OF AN ENGLISH OFFICER.

RUSSELL KENNETH SWANWICK, whose death in action with the expeditionary force in France has been briefly announced, was the third surviving son of Mr. and Mrs. Russell Swanwick, of the Royal Agricultural College Farm, Cirencester. He was educated at Uppingham and Trinity College, Cambridge, and studied land agency. He was also for a year a student of the Royal Agricultural College. He was among the first to join the Officers' Training Corps at the College, and afterwards passed into the officers' reserve of the 1st Gloucestershire Regiment.

There are some lives which cannot be written; they seem to have been *lived*, unconsciously spreading a radiance which we are aware of but cannot define. They do not enter the lists against social evils; they do not write, or utter glowing words as preacher or teacher; they just are pure and brave, tender and true, never sitting in judgment on the failings of others. They are found walking always along the high, white path of duty, and this with no conscious strain, just simply and joyfully, at home on it; they cannot see any other path, always unselfish, generous, and unflinchingly helpful. There is an American expression, "He is a man to tie to," and this comes from the boatmen of the Mississippi River. The flow is so strong that piles are driven along its course at various places, and some are strong and true and some fail, and the strong ones are the ones to tie to, so these I write of, and this one in particular of whom

I write was a man to tie to, and would never fail.

If anyone should say they were negative virtues, one might reply, perhaps, the soldier who never let his King's uniform show moth or dust, nor his sword show any mark of rust, is perhaps the best fitted for the call when it comes, and so at the first call of his country he went with a solemn joy. He had seen the vision, the great task, to see it through or die in the attempt.

For what has he whose will sees clear
To do with doubt, mistrust, and fear,
Swift hopes and slow despondencies?
His heart is equal with the seas,
And with the sea winds, and his ear
Is level with the speech of these,
And his soul communes and takes cheer
With the actual earth's equalities—
Air, light, and night, hills, winds and
streams,
And seeks not strength from empty dreams.

Then the curtain was rung down over the greatest tragedy in the world's history, and only little gleams of sidelights were permitted to shine through, gleams which have shown England a nation of heroes.

Then the telegram from Lord Kitchener: "Deeply regret to inform you of the death of your son, killed in action."

Then silence again, and at last a letter on September 28 from his captain in command, telling how, on September 14, his brigade was very heavily engaged, and support was necessary, and "your son gallantly led his men to the support of his hardly pressed comrades; though wounded he still pressed forward, and was then mortally wounded and died instantaneously. He was much beloved by his fellow officers and by his men; an excellent officer, keen, brave, and always ready for work, regretted by all who knew him." Still later, a letter telling of the exact spot in Troyon Churchyard where he lies, with a cross roughly cut in wood, carved and inscribed by one of his fellow officers.

They shall grow not old as we that are
left grow old;
Age shall not weary them, nor the years
condemn:
At the going down of the sun and in
the morning
We will remember them.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

RESPONSIBILITY FOR THE WAR.

SIR:—Nothing was further from my wish than to misrepresent Mr. Heath, and I sincerely regret having done so, quite unconsciously. As, however, others also seem to have misunderstood his letter, I hope he will not be sorry to have had an opportunity of disclaiming a view we wrongly attributed to him. I now understand Mr. Heath to maintain that all the Great Powers are "equally responsible,"

not for the *immediate*, but for the other causes of the war. He thus simply pushes the matter further back, but without, as it seems to me, being much less unjust. Among "the root causes of the war" Mr. Heath rightly includes huge armaments. How, then, stands the account in this respect? England proposed a year's naval holiday, and in other ways made known her anxiety to reduce the inflammable condition of Europe. Germany, on the other hand, so far from encouraging the offer, let it appear that her entire policy was in the opposite direction (cf., e.g., the diplomatic incident described by Mr. Asquith at Cardiff). It is rather hard lines to be condemned by Mr. Heath for provoking war, and at the same time to be held in derision as a decadent nation by Germany for ensuing peace. Far be it from me to say that we should not be sternly faithful in judging both ourselves and our country. But one has heard of persons being so intent on "uprightness" in this respect as to become "slanting-dicular"—on the other side,—a tendency which may easily degenerate into the quality which Mrs. Heap fostered in her precious Uriah.

But the historian of the future will have to pass judgment on these things. To-day other instant claims press upon us, who see the fire raging and spreading, thousands of lives being sacrificed daily, hundreds of thousands of innocent people wandering about homeless and wretched, while the criminals who are responsible are still at large, gloating over their infamous work. It is because the wickedness of it all is so fearful that I object to having my country (of whose fair name I am jealous) saddled with that share of responsibility which Mr. Heath says attaches to her.

It is satisfactory to be assured that Mr. Heath's first letter was personal, and not official.—Yours, &c.,

JAMES HARWOOD.

60, Howitt-rd., Hampstead,
October 13.

COMPULSORY MILITARY SERVICE.

SIR,—Mr. Short's quiet assumption that the inevitability of compulsion is a settled matter, and that it only remains to consider alternative proposals for giving effect to it, reminds me of a once famous "F. C. G." cartoon, referring to the negotiations that led up to the Boer war. "Brer Fox" (Mr. Chamberlain) asks "Brer Rabbit" (President Kruger) with what sauce he would prefer to be cooked and eaten. On Brer Rabbit replying that he had rather not be eaten at all, he is sharply reminded that he is "getting away from the point." To some of us it appears that, so far from this question having been settled in the affirmative, it has come very near to being settled in the negative, both by declarations of more than one member of the Government, and by the fact that voluntary recruitment has already given us more men than we can easily find officers for. Be that as it may, Mr. Short has shown himself kinder than Brer Fox, and after duly rebuking us for "getting away from the point," he has, after all, condescended to meet us on

our own ground. I have never before heard the maxim, *noblesse oblige*, used as an argument for squeezing round men into square holes. Among those to be so squeezed, and presumably to be shot if they refuse to serve, are the whole tribe of "conscientious objectors," whether non-resisters on principle or followers of Ramsay MacDonald and Keir Hardie, or the still unreconciled minority of Irish Nationalists. By the way, would any sane statesman, either in peace or in war-time, dream of applying conscription to the inflammable sister island? On the other hand, what would be the feelings of people in Great Britain, if they were subjected to it while Ireland was exempted? Doubtless a soldier with a national ideal is preferable, *ceteris paribus*, to one who has no thought beyond his pay; but the fact of compulsion has no tendency to turn a man into a patriot if he is not one already, while it necessarily brings into the ranks, to be a source of moral infection, any anti-national element which may exist—(e.g., Poles and Alsations in the German army)—which element would be as harmless if left alone as was Irish disaffection during the Boer war. Conversely, the fact of receiving fair wages raises no presumption whatever of indifference to the national ideal, and the German sneer about our "mercenaries" was simply silly.

In conclusion, let me assure your correspondent: (1) That I am not one of those who "expect our Allies to enforce conscription." On the contrary, I should have expected still better things from them had their traditions permitted them to adopt our system, or some better system, of voluntary enlistment; it being a vulgar error to suppose that there is any limit to the numbers obtainable by adequate inducements which would not also apply to the numbers obtainable by compulsion. (2) That I should certainly describe our army at Mons as "national," and none the less had it happened to constitute the whole, instead of a part, of our forces. Mr. Short's use of the adjective in a quantitative sense is, to me, an entire novelty. I believe we have a national mission to teach our enemies and our Allies, as well as a section of our own people, a lesson of respect for personal freedom, and that we are doing so with considerable success.—Yours, &c.

ROLAND K. WILSON.

Richmond, October 12, 1914.

SIR,—I have had the misfortune not to see the correspondence upon this subject which preceded the Rev. Walter Short's letter in your current issue. I can therefore only guess as to its general nature. But there are one or two questions raised in the letter upon which I should like to ask a little of your space. I will not pause to dispute or to express my disagreement with the declaration that compulsory military service is "inevitable," except to say that (England being what she is) such a measure could only come about through the action of Parliament sanctioned by the people of the country; it could not be "imposed by Lord Kitchener." Nor is any other comment needed upon the suggestion that our Army

is "serving for motives of pay," than the fact that 439,000 men, to say nothing of the rejected candidates, in the first month of the war, were prepared to go and fight. They could hardly be accused of clamouring for the shilling a day. But Mr. Short continues by telling us that "we know now, what some of us refused to believe before the war, that England can be attacked by land, i.e., in France. 'Paris, then London!' is the sword hanging over our heads at the present moment." All I can say to this is that it is using the phrase "attack by land" in a very unusual sense, and I must admit at once, that if in regard to this country "attack by land" is to mean attack on France, or similarly attack on any other friendly neighbour, we are (so far as our own Army can do anything to prevent it) exceedingly vulnerable. But however that may be, the primary value of a conscript army is to prevent an attack by land upon its own country. England being an island cannot be attacked by land (in the narrower sense). She has therefore found in the past that her military requirements are fulfilled by keeping a small Army and a large Navy, and, so far as I am aware, the events of this war have in no way shown that she was wrong. Mr. Short, later on, in replying to Sir Roland Wilson, asks the question, "Has Sir Roland thought of the effect upon the general labour market of paying an army adequate to the situation?" I venture to think that such a question invites the retort—Has Mr. Short thought of the effect upon the general labour market, and upon the whole economic system of the country, of mobilising a conscript army in England?

Briefly, to make my point clear, I should like to make the following suggestions:—(1) That in modern warfare rapidity of action at the outbreak of hostilities is becoming a matter of ever-increasing importance. (2) That the great strategic value of a conscript army for England, as for any other country, would be that we could place a very large force in the field *quickly*; thus, if England were being "attacked by land in France," we could very swiftly bring into action an Expeditionary Force of much greater dimensions than 170,000 men, and no doubt avoid being "swept back from Mons." (3) That in any war in which England is engaged, it is vitally necessary to maintain her national credit, since the English system of finance and all the national activities depending thereon is the most intricate, the most far-reaching, the most sensitive, the most delicately balanced of any system in the world. (4) That the really potent weapon against England (if it could be used) is starvation.

What I wish to ask is this. Has Mr. Short thought of the effect on these things of calling out all the men in the country of military capacity? My suggestion is that it would strike England with the most deadly weapon with which she can be struck—starvation. It would bring the bulk of British industry to a standstill, as has been the case in France and Germany now. It would thereby paralyse the Government in meeting—as it has done in the present crisis—the menace of financial panic. It would

consequently add fearful stimulus to economic disorganisation, which once it had really started would lead only too rapidly to national bankruptcy and starvation. From the military and economic point of view England remains a great nation so long as her industrial system continues to work, and she is able to maintain a sufficient Navy to protect her shores and to protect her trade; but England, in a state of industrial chaos, would be a nation faced with a truly appalling disaster. Put in general terms, therefore, the point I wish to make is this: a nation is better able to maintain and use a conscript army in proportion as it is agricultural and self-supporting; it is less able to do so in proportion as it is industrial and dependent on overseas trade. An example of the former amongst great nations is Russia; the pre-eminent example of the latter amongst all nations of the world is England.

Finally, I would add that if Mr. Short suggests that it is the duty of the British Government not only to protect its citizens from attack, but also to protect Great Britain from "attack by land in France," and, also, presumably, from attack by land in Belgium or Holland, he is advocating a course of action wholly inconsistent with English military policy, with English foreign policy, and above all with what England has done in the supreme cause of liberty and peace.—Yours, &c.,

HENRY OST.

Hampstead, October 12, 1914.

SIR,—It is a pity that in discussing an important subject like this Mr. Short should beg the whole question by premising the inevitability of compulsory military service. It is ridiculous to talk about that being inevitable when, in nine weeks, over 600,000 men have been enrolled voluntarily—a number that would have been larger but for (a) the recent raising of the minimum measurements, (b) a percentage of rejections due to lack of expenditure until recent years on social reform; and thousands are still joining daily. The information that Mr. Short asks for would be interesting, but irrelevant and inconclusive, because, according to its founder, the Boy Scouts' movement is in no sense a military organisation, while Switzerland's defensive problem is entirely different from ours, and New Zealand's largely so. By-the-bye, Mr. Short can hardly have been a diligent reader of your pages during the last year or two, or he would have learnt something already—not particularly creditable to a compulsory system—about the New Zealand method. "From the standpoints of discipline and decorum, universal military training for home defence is worthy of consideration," says Mr. Short. This passage exhibits the hopeless confusion which invariably characterises the utterances of pro-Conscriptionists. Military service is one thing, military training another; which does Mr. Short mean? If the latter, all its advantages, without any of its disadvantages, can be secured through the curriculum of our schools. If the former, has Mr. Short thought out all its consequences? Conscription, using that term in its popular, if, inaccurate,

meaning, would give us, when it had got into full working order, three million men. Now, nobody suggests that even for the present war we want more than 1,500,000 men, so that either we shall be wasting millions a year—which some of us would prefer to see spent on Old Age Pensions at 65, and increased benefits under the National Insurance Act—in training men we don't want, or else we shall be resorting to the old system of the militia ballot, under which a rich man drawn to serve, but not wanting to, could buy a substitute. With regard to home defence, it cannot be insisted too often that the Navy is our first, second, and third, line of defence, for the simple reason that, if that were defeated, the enemy need not land a single man—he could starve us into surrender in six weeks. If Germany were to conquer both France and Belgium, we should be compelled to double our Navy, but we need not add one single man to the Army. Thus, the only truth in Mr. Short's statement, "that England can be attacked by land, i.e., France," is the obvious proposition that if Germany ruled France and (or) Belgium, she would have a more convenient base than any she possesses now for naval operations against us, and, apart from the question of our national honour towards Belgium, that was the only reason why we needed to take a part on land in the present conflict. I agree with Mr. Short that our army at Mons was not large enough, but, at that early stage of the war, that was inevitable; there are limits even to the transport powers of our mercantile marine and the protecting power of the British Navy. Surely, Mr. Short is not going to fall into the error of the man in the street—an actual, not a symbolical personage this time—whom I heard saying two months ago: If only we'd taken Lord Roberts's advice—curious how it is being forgotten that Lord Roberts said his scheme was for home defence only—we could have flung half-a-million men into Belgium in 48 hours?

Mr. Short's concluding statement that "Standing aside ourselves, we (a) employ native troops from India, (b) expect our Allies to enforce conscription," is a ludicrous travesty of fact, when we remember (a) that we shall have ultimately, as our total army on the Continent, nearly twenty times the number of the Indian troops, and that the latter have been eager to fight, (b) that our Allies, for their own convenience, adopted conscription long before there was any question of even an understanding between them and us. May I, in conclusion, recommend to your readers Sir Ian Hamilton's monograph on "Compulsory Service" (Murray, 2s. 6d.), and "The Case for Voluntary Service" (King & Son, 6d.)?—Yours, &c.,

FREDK. G. JACKSON.

8, Park-lane, Leeds, October 12, 1914.

THE PUBLIC-HOUSE AND THE ARMY

SIR,—Not temperance reformers only, but also, I venture to think, many others will thank you for your outspoken plea for more drastic Governmental action in regard to the sale of alcoholic drinks to men in uniform. Surely we are not

going to continue to allow the number of our "fit" men to be still further reduced by the public-house and the canteen! Only a day or two ago a daily paper referred to the harm the canteens were doing to the new recruits, and urged that counter attractions should be provided. It is notorious that about one-third of the men who present themselves for enlistment are rejected as unfit, and the country cannot afford to lose the services of any of the remaining two-thirds, especially after it has spent time and money on their training. I would appeal to all to use their influence to reduce temptations as much as possible, not only for the sake of the men themselves but for the national welfare. A few days ago the *Times* stated that "in sternly prohibiting the sale of spirituous liquors Russia had already vanquished a greater foe than the Germans." I shall be glad to send copies of the enclosed leaflet, "Effects of Alcohol on Naval and Military Work," to all who apply to me.—Yours, &c.,

E. T. COWLIN,

Hon. Sec., National Unitarian Temperance Association.

19, Northwood-road, Forest Hill, S.E.,
October 13, 1914.

THE SUSTENTATION FUND.

SIR,—I should be glad if you would enable me to let it be known through the medium of your columns that it is intended to hold a meeting of the Board of Managers of the Sustentation Fund for the Augmentation of Ministers' Stipends at the beginning of November. Should any congregation, which has not already applied for a grant this year, desire to make an application to the Board at this meeting, the Secretary should write to me at once for the necessary forms, and should state the amount of the stipend at present paid to the minister.—Yours, &c.,

HAROLD F. PEARSON,

Hon. Secretary of the Fund.

22, College Hill, London, E.C.,
October 14, 1914.

PUBLICATIONS RECEIVED.

MESSRS. LONGMAN & Co.:—Thoughts for Teachers of the Bible: J. Armitage Robinson, D.D. 6d. net.

MESSRS. MACMILLAN & Co.:—Dictionary of Madame de Sévigné: Edward Fitzgerald. Two vols. 8s. net.

MESSRS. WADSWORTH & Co.:—Grapes of God: J. M. Witheron, M.A.

MR. T. FISHER UNWIN:—Dreams: Henri Bergson. 2s. 6d. net.

MISCELLANEOUS.

Cornhill Magazine, Nineteenth Century, Hibbert Journal, The Quest, Review of Theology and Philosophy, Harvard Theological Review.

MESSRS. WILLIAMS & NORGATE have arranged with Dr. W. Tudor Jones to prepare a theological volume which will be published under the title of "The Reality of God."

FOR THE CHILDREN.

AMONG THE BIRDS IN OCTOBER.

"HAVE you seen any fieldfares yet? Have the redwings come to your neighbourhood?" These are the stock questions asked in early October by those people who pay attention to bird migration. The fieldfare and redwing are near relations of the missel thrush, the song thrush, and the blackbird. Unlike them, however, they are only visitors to Britain. The sea which they must cross in order to winter with us is the one now most talked of in Europe, nay, in the whole world—the North Sea. While armies of men have been mustering in central Europe, armies of these birds have been mustering in northern Europe, and many a look-out man on the North Sea, or coastguard on our eastern shores has seen, or will soon see, vast flocks of them passing high overhead on their way from Norway.

Sometimes a stream of redwings will take a quarter of an hour to pass a given spot. When they reach our coasts they separate into small flocks which haunt our fields by day, and roost in the woods at night. Everybody who is familiar with the redwing will tell you that it is seen in flocks, yet this rule has exceptions, for the first live redwing I ever saw was quite alone. I was sitting on Wythop Fell one 4th of October, watching a squirrel romp among golden brown bracken stems, when a bird shot past me with a flight that struck me as not quite familiar. So I watched while it settled on a crab apple tree some fifty feet below me. Only its head could be seen among the leaves. Now its general appearance when flying had made me think of a song thrush with a peculiar flight, but it had seemed a little shorter and slenderer than that bird usually is, and no song thrush has what I now clearly saw above the russet crabs and leaves—a very broad, clear yellowish-white stripe running from the beak over the eye and down towards the nape. I had a strong suspicion as to the identity of my bird, and sat absolutely still so that it should not be aware of my presence. It must have been tired, for it sat on as motionless as myself for many minutes. "Let me but see the side of your body, you motionless birdie, and I shall know whether my guess is a right one." He might have heard that unspoken appeal, for he moved to a twig a few inches higher, and there was the mark I had waited and wished for—a clear patch of bright brownish red running down his side below the wing. Now none but a redwing can lay claim to that special chestnut patch, and I knew well that if my bird would but lift his wing and show me its under side, that too would be chestnut red, and the feathers tipped with orange.

Since then my redwings have all been true to their family instinct, and have only let me see them as members of a flock of wary birds feeding in meadows, or hurrying at the least alarm to shelter in the wood close by. Sometimes they have been associated as a flock with fieldfares, their cousins; but the two flocks

have not really intermingled. It has been redwings mainly on the right, fieldfares with their extra inch and a quarter length and their slate-grey heads and rumps on the left. The habits of the two flocks were a little different, too. The General Fieldfare of the day never failed to give the command, "All move towards this way!"; and no matter what the temptation might be, no fieldfare strayed towards the opposite side. Both redwings and fieldfares were after the same kind of food in the main, namely, insects, worms, and grubs on the ground, and soft fruits in the bushes and trees. When frost hardens the soil you must look for these birds among the trees which bear berries, even hard ones, the hawthorn, privet, and ivy. Startle the feeding flocks ever so little, and the leaders signal with a loud "chack!" Off fly the fieldfares to settle in the nearest high tree, heads all turned one way; away go the redwings to a wood, if there is one, to other single trees if there is not. The fieldfares are the noisiest, especially at roosting time, or towards it. You may hear them clamouring like so many sparrows, only their note is a "chack," not a chirp, and can be heard a long way. The redwings are quieter birds, and settle for the night with far less fuss.

If you want to add these two winter visitors to the list of birds you can recognise, you must lose no good opportunity of seeing them. Make the most of the bright days, for dull days are many in winter, and these foreign thrushes are very knowing about taking cover in the fields. On a dull day it is not easy to see them, as they move slowly among rotting potato tops, or over rough pasture land dotted with withered brown thistle, stalks, or faded ragwort. By the end of April the redwings will have left us, and in May the fieldfares will follow.

EMILY NEWLING.

MEETINGS AND GENERAL NEWS.

KING'S WEIGH HOUSE CHURCH. WELCOME TO DR. ORCHARD.

DR. W. E. ORCHARD began his ministry on October 4, and was formally recognised at a meeting held on Wednesday, 7th inst. The upper rooms of the institute, which appeared to be newly decorated, were used for tea and reception, and at 8 p.m. a crowded meeting was held in the lecture room on the ground floor. The chief speakers were Principal Selbie, the Revs. R. Roberts, Moderator of Crouch Hill, and Dr. Orchard.

Principal Selbie's remarks were significant of the trend of the times. He discouraged denominational distinctions, and thought the less said about them the better. Dr. Orchard had a message of his own, and his theology and outlook were wider than any denominational barriers. To-day there is an opportunity to speak out boldly, and the need was for absolute reality and sincerity of

utterance in speech that could be easily understood. A man with a message was never limited to his own mentality, he partook, too, of the thought and feelings of those whom he addressed. Congregational principles were hard to live up to, but in themselves they represented the ideal Church.

The Rev. R. Roberts said that while the Presbyterian Church deeply regretted his loss, yet it had to admit that at the moment there was no field of activity within it open to Dr. Orchard so important as that offered by King's Weigh House. Dr. Orchard was out for the Kingdom of God; he had come to them at the right time; they were at the end of an epoch.

Dr. Orchard acknowledged the serious wrench the change meant for him, and spoke humorously of the mild discipline of the Presbyterian Church. He never expected to go back to it, but hoped always to belong to the Holy Catholic Church, and looked forward to the time when their present divisions will have disappeared. He did not mind creeds; he knew of none he could not accept, interpreted, of course, by the theological education he had received. Speaking of his plans, he said he hoped to develop their worship, and they were not to be frightened by anything he might do or was reported to be doing. Before he was a Presbyterian he had been an Anglican and still leaned to Anglican reverence and order; he was in favour of forms of worship, so that there should be at least some part of the service where the libertine mind could not have its way. The Church was the body of Christ, the mode of expression of his spirit. His key-note would be "reconciliation" of the old thought with the new; by that he did not mean compromise. He wanted to make the Church a centre of inspiration, an expression of the ideas of the Kingdom of God. While he did not care about names, he wanted to be a Christian; there was nothing wider than that title properly understood, and the freedom he asked for was freedom to express the old truths as well as the new. A shortened evening service in the church followed.

MANY of our readers will be interested to hear that a series of Sunday morning sermons will be delivered by Dr. John Hunter in the Æolian Hall, New Bond-street, W., commencing on October 18. The service will begin at 11 o'clock, and among the subjects chosen for the discourses are the following:—"The Living God: God in the Life of To-day" (October 18); "Our Invisible Allies and Helpers"; "The Long Day of God, or the Slowness of Progress"; "The Reality of the Unseen and the Power of Recognising It"; and "Not One World at a Time, but Citizens of Two Worlds all the Time."

TEMPERANCE Sunday is fixed this year for November 8, and it is hoped, especially in view of the urgent need for strengthening the hands of all temperance workers at the present time, that it will be observed in the churches and schools throughout the land. The National Temperance

League has issued a striking poster in which a patriotic appeal is made to the people of the nation to abstain from alcoholic drink during the war, and a leaflet on the "Effects of Alcohol on Naval and Military Work" is being widely circulated. The poster and leaflet are being sent by the secretary of the National Unitarian Temperance Association to all affiliated societies, and in addition to this the Association has made arrangements to hold an Essay Competition open to members of Sunday schools, bands of hope, boys' own brigades, girls' life brigades, scouts, and children's guilds. Particulars as to rules, &c., will appear in the December issue of *The Sunday School Monthly*, *Young Days*, and the *Unitarian Monthly*.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Cambridge.—The services in connection with the Unitarian Free Church will be resumed on October 18, at 11.30, in the Liberal Club Rooms, Downing-street. Many prominent ministers have promised to preach during the term, and the committee would be glad if information about these services could be given to any members of other congregations who may be at Cambridge.

Holloway.—On Thursday next, October 15, at 8 p.m., under the auspices of the Liberal Christian League, the Rev. J. J. Poole will lecture on "Rheims and its Cathedral." The meeting will be held at London College, 409, Holloway-road, and friends are invited.

Ilkeston.—We regret to announce the death of Mrs. Shakespeare, widow of the Rev. W. Shakespeare, who was minister of High-street Chapel, Ilkeston, 1862-1887. Mrs. Shakespeare, who was a first cousin of George Eliot, had long been associated with the educational and philanthropic work of Ilkeston, and had the pleasure of living to see her eldest son chairman of the Education Committee and Mayor of the town. She was in her 83rd year.

London: Blackfriars Mission.—The anniversary service was conducted on Sunday evening, October 11, by the minister and warden, the Rev. W. J. Piggott, who preached on "The Church as the Pillar and Ground of the Truth." The Open Air Mission has resulted in winning several recruits for the church, and in the founding of a Lend-a-Hand-League. The Young Men's Club has sent 22 members out on active service, and 15 others connected with the mission have also volunteered for the defence of their country. We regret to hear that Mr. Piggott has recently suffered a great bereavement in the death of his father.

London: Kilburn.—A social evening to welcome the Rev. F. and Mrs. Munford will be held on Monday, October 19, when the Revs. G. T. Sadler (of Wimbledon), Henry Gow, F. Munford, B.A., and others will speak. The chair will be taken by the Rev. W. Copeland Bowie.

Northampton.—There are now 17,000 Territorials in Northampton, and of these 100 are billeted in the school connected with the Unitarian Church, the greater part of which has been taken over by the military authori-

ties. The ordinary winter activities are consequently rather in abeyance, and all the workers are meeting in various ways the demands made upon them by the war. A large Red Cross working party has been organised, and the ladies of the congregation are also engaged in other kinds of work on behalf of the soldiers in the town. Their kindness is much appreciated. The Rev. W. C. Hall is giving attention to the men connected with Unitarian congregations in Cheshire and Wales, of whom a good number have reported themselves. The services are being attended by these and others in steadily increasing numbers. Some have joined the choir, and two have sung solos. A daily service of public prayer is being held in the church.

Stand.—A very successful gathering took place in the schoolroom of the Unitarian chapel, on Saturday last, to welcome the newly appointed minister, Dr. Thackray. About 280 persons sat down to tea. At the meeting afterwards encouraging speeches were delivered by the Chairman (Mr. J. Taylor Jones), Mr. R. Jones (school superintendent), Miss Philips, and others. The Rev. E. D. Priestley Evans offered a welcome on behalf of neighbouring Unitarian Churches, the Rev. O. Gregory (Stand Independent Church), on behalf of the churches of other denominations—Mr. H. Barrett (Huddersfield Church), Rev. W. R. Shanks (Yorkshire Union), and the Rev. H. McLachlan, of the Home Missionary College. Dr. Thackray and Mrs. Thackray made a suitable response.

Wellington (New Zealand).—The Rev. G. Ernest Hale, B.A., of Melbourne, has been appointed minister of the Unitarian Free Church, in succession to the Rev. W. Jellie. The pulpit has been vacant since August of last year.

Women's League.—Miss Brooke Herford writes: "A number of fine large parcels of clothing for the refugees and other purposes have arrived at Essex Hall. Some are addressed to the Women's League, but bear no indication as to the kind donors. May I, through your columns, say that all such parcels should have on them the name and address of the sender, or a card be sent in advance to advise us of their arrival? Also, that in the cases of gifts for the refugees, it is better to send direct to the care of Lady Emmott, Belgian Refugees' Committee, 23, Warwick-square, E.C."

NOTES AND JOTTINGS.

FLOATING HOSPITALS.

A new way of utilising the splendid system of waterways in Northern France has been found by the Union of the Women of France, who have inaugurated a service of hospital barges for the wounded. These floating hospitals can be easily moved about, and, with their complement of surgeons and nurses, will be able to render valuable assistance to the field hospitals, the resources of which are already severely taxed. The first barge, which has been named *L'Ile de France*, will accommodate 40 wounded men and two surgeons. It is believed that it can make the journey from the front to Paris in less than three days.

A BELGIAN TOYSHOP.

Everyone who buys a toy at the shop opened by the Belgian Minister at 21, Old Bond-street, on Monday will have

the satisfaction of knowing that he is doing something to relieve the misery of the heroic people who have, so far, been the heaviest sufferers through the war. A number of the toys are being made by the Belgian refugees in our midst, but quantities have come from France, Russia, and Japan. They are all very moderately priced, and every penny of profit is to go to the Belgian Minister to be used for the sufferers in Belgium.

WOMEN AND THE WAR.

The Free Church League for Woman Suffrage has issued a declaration, which anyone can sign who wishes to do so, respecting the attitude which it is hoped sympathisers and supporters will take during the war. The declaration consists of the following clauses:—(1) I promise to pray or will, once a day, that war may soon end. (2) I promise to refuse to believe evil reports of our enemy, unless substantiated after reliable investigation. (3) I promise to think and talk of a settlement that will prevent war again, such as a League of Europe, with a Central Council, to decide international relations. (4) I believe that a great safeguard of peace would be the influence of women in the Councils of the State. Copies may be had, price 3d. for 6, postage included, from the secretary, F.C.L.W.S., 13, Bream's-buildings, Chancery-lane, E.C.

AT THE SOUTH POLE.

If anything can call forth greater powers of endurance than those which are faced by the soldier in the trenches, especially in cold, wet weather during periods of enforced inaction, it must surely be the hardships of a long winter in the Polar regions, when food is very scarce, and there is not even the excitement of conflict to warm the blood and break the deadly monotony. In his book on "Antarctic Adventure: Scott's Northern Party," which has just been published (Unwin, 15s. net), Mr. Raymond E. Priestley, who joined the expedition as a geologist and meteorologist, gives a remarkable account of the sufferings which he and his companions endured when they were cut off from their base of supplies during an exploration of the shore of Ross Sea, between Cape Adare and Mount Terror. Their days were spent for the most part in their sleeping bags in a cave, with nothing, apparently, to interest them but an occasional boxing match, the quaint habits of the penguins, and "food dreams" from which they awoke to the actuality of half rations, including one miserable biscuit a day. The eating of the biscuit was a solemn performance, prolonged as much as possible in order that the sensation of having a good meal might be enjoyed and the cravings of hunger tricked, if not kept at bay. When the biscuits were under-baked, and not crisp, the enjoyment was greater, for they could be slowly nibbled. "I have nibbled and nibbled round the edge of such a biscuit," says Mr. Priestley, "until it had all disappeared without my having ever had a fragment in my mouth of such a size that I could feel it crunch under my teeth." Then, he tells us, he

could lie back in his sleeping bag feeling that he had got the maximum enjoyment out of the meal.

CHILDREN AND EMPLOYMENT.

We referred in a recent issue to the effect of the war on child employment, and the necessity for some plan being adopted by which boys and girls may be protected from the danger of running wild in the streets. The National Education Association recommends that children about to leave school should be retained, by persuasion, or (where possible) by new bye-law. No child to leave school to seek employment whilst those who have already left are unemployed. It is suggested that the local education authority use freely their power (given by section eleven of the Education Act of 1907) to aid by bursaries the instruction in public elementary schools of scholars who are allowed by law to attend but are not compelled to do so. The scholarships to be awarded for capacity, attendance, and, at discretion, according to financial needs. This is better than charitable relief. Children who have left school and entered employment but are now unemployed should be gathered as firmly as possible into convenient premises under the supervision of the education authority. Voluntary help might be employed freely; but the supreme control should be in the hands of a person with the experience of a trained and responsible teacher, so that these young people may be restored as far as possible to the influence of school discipline and educational control. It is estimated that the number of children in England affected by the war either by inability to obtain employment on leaving school or by losing the employment they have recently obtained may be easily 500,000 or 1,000,000 during the coming winter.

THE PHYSICAL AND MORAL QUALITIES OF THE CHINESE.

IN "Some Roads Towards Peace," a pamphlet written by President C. W. Eliot after his trip round the world, and published by the Carnegie Endowment for International Peace, some account is given of the physical and moral qualities of the Chinese which came under his observation. "One cannot be even a few days in contact with a crowded Chinese population," he says, "without being deeply impressed with the laboriousness, industry, patience, and cheerfulness of the people as a whole. It was my first sight of a country in which the principal source of mechanical power was human muscle. I had never before seen a city's traffic for both passengers and freight conducted chiefly by men, pulling or pushing small carts on one wheel or more, and carrying enormous burdens on their backs. I had never before seen women managing large rowboats without any assistance from men, and often carrying babies on their backs while rowing. I had never before seen a labourer's life so strenuous during long hours, and so absolutely devoid of comfort during eating and sleeping, as one sees it in all Chinese cities. The tough physical and

moral qualities of the Chinese obtrude themselves on the stranger's notice from the first moment of his arrival in the country, and show him why the hundreds of millions of Chinese have arrived at our day through every possible hardship and suffering, through unknown centuries of despotic government, through pestilence, droughts, famines, and floods, and are here in unnumbered millions to take part in a very extraordinary governmental transformation."

"POTSDAM GUARDS OF LEARNING."

In an eloquent plea for history which is also literature which he published last year, Mr. G. M. Trevelyan refers in the following significant terms to the limitations of German learning:—"And who is the Mother Country to Anglo-Saxon historians? Some reply 'Germany,' but others of us prefer to answer 'England.' The methods and limitations of German learning presumably suit the Germans, but are certain to prove a strait-waistcoat to English limbs and faculties. We ought to look to the free, popular, literary traditions of history in our own land. Until quite recent times, from the days of Clarendon down through Gibbon, Carlyle, and Macaulay to Green and Lecky, historical writing was not merely the mutual conversation of scholars with one another, but was the means of spreading far and wide throughout all the reading classes a love and knowledge of history, an elevated and critical patriotism, and certain qualities of mind and heart. But all that has been stopped, and an attempt has been made to drill us into so many Potsdam Guards of learning."

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October

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LONDON, SATURDAY, OCTOBER 24, 1914.

[ONE PENNY.]

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Editorial.

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- I. The Greatest Thing in the World.
- II. A Spiritual Resurrection.
- III. The Uses of Adversity.
- IV. Reaping as we Sow.

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Islington, will attend.

Refreshments, 7.30 p.m. Meeting, 8.0.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 25.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Aclian Hall, New Bond-street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. ARTHUR S. HURN, B.A.
 Finchley, Granville-road, Ballards-lane, 11, and 6.30, Rev. BASIL MARTIN, M.A.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSEN, D.C.L.
 Forest Gate, Upton-lane, 11, Mr. A. J. HEALE; 6.30, Mr. H. SMITH.
 Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, Memorial Service for Miss Emily Sharpe, Rev. Dr. TUDOR JONES; 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. D. DELTA EVANS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. BASIL VINEY.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. H. SMITH; 6.30, Mr. R. W. SORESENSEN.
 University Hall, Gordon-square, W.C., 11.15, Rev. S. H. MELLONE, D.Sc., M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DARLYN.
 Wimbledon, Smaller Worpel Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. T. P. SPEDDING.
 Woolwich, Co-operative Hall, Herbert-road, Plumstead, 6.30, Rev. J. A. PEARSON.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. C. M. WRIGHT. "Why we are called Unitarians."
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. N. J. HAWTHORNE JONES.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDLE SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing-street, 11.30.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. LAWRENCE CLARE, of Hull.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. E. REED.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAR.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTION, 11 and 6.30, Rev. W. F. TURLAND.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.
 ADELAIDE, S. AUSTRALIA.
 Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.
 MELBOURNE, AUSTRALIA.
 Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.
 VICTORIA, BRITISH COLUMBIA.
 First Unitarian Church, corner of Fernwood-road and Figgard-street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATHS.

LUNN.—On October 15, Joseph Lunn, of Bowdon, near Manchester, aged 70 years. Interred at Hale Chapel, October 19.

SHARPE.—On Saturday, October 17, at 32, Highbury-place, N., Emily, eldest daughter of the late Samuel Sharpe, in her 87th year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE long despatch from Sir John French which was published on Monday is a justification of the meagreness of the official news from France during the last few weeks. It is a quiet and impressive record of detail. There is not a great deal to show for each day. But when all the days are put together we see that a really great task has been accomplished with the patience, the courage and the resource which are the marks of the highest military genius. Sir John French uses the soldier's proverbial economy in words, but he has contrived with a few strokes to give us a vivid picture of our army in being. This despatch will increase our high admiration for our own troops and those of our Allies. It will also have a very healthy influence upon the country's nerves.

* * *

THE following message from Mr. Asquith appeared in *L'Indépendance Belge* on Wednesday :—

I cordially welcome the appearance of *L'Indépendance Belge* in this country, and trust that the brave task which is being undertaken will be successful. I feel confident that before long *L'Indépendance Belge* will again be issued in Brussels, and our friends and Allies, the valiant Belgian people, will once more be restored to their own country in full enjoyment of that freedom for which they have made such splendid and terrible sacrifices.

The gallant deeds of the undefeated Belgian army this week give force to Mr. Asquith's words. *Punch* is happily inspired in its cartoon of King Albert

and the Kaiser with the legend :—The Kaiser : "So you see—you've lost everything." The King of the Belgians : "Not my Soul."

* * *

A NEWSPAPER in exile is something of a novelty, but all lovers of freedom will acclaim the spirit of *L'Indépendance Belge* in refusing to bow to the will of the invader. It is a newspaper of long and honourable traditions. Founded in 1830 it assumed its present title when Belgium was made an independent State. In 1870 it was the only newspaper published in the French language which gave full accounts of the progress of the war. Its staff is now in London, and with the issue of a daily edition will form an important centre of Belgian industry in our midst. Its contributors will include Catholics, Liberals, and Socialists, and several well-known Belgian men of letters, all united in a common devotion to the honour and freedom of their country.

* * *

IMPORTANT steps were taken on Wednesday for the honourable detention of German and Austrian aliens in our midst. The police measures which were adopted at the beginning of August have not succeeded in allaying public anxiety, and probably the authorities have information which has made more drastic action necessary. As we have explained elsewhere, we think that we are bound at the present time to do what we can to remove every reasonable cause of provocation even at the cost of grave personal inconvenience. But the new policy is not to be set down as a triumph for the panic-monger. The Prime Minister, with his massive common-sense, is not the man to neglect measures of public safety until he is prodded into activity by the newspapers. We are deeply sorry that anything resembling

imprisonment has become necessary, but there is no shamefulness in it. It is simply a matter of precaution, and when the war is over we must be careful that no stigma is attached to persons who are worthy of the hospitality of our country, because for the moment we have had to treat them with rigour.

* * *

A REUTER telegram from Petrograd on Tuesday made the significant announcement that the Russian Christian Temperance Society, which aims at the complete suppression of alcoholism, recently addressed to the Tsar a request to forbid the sale of spirituous liquors in Russia. His Majesty, in reply, sent a telegram of thanks to the Grand Duke Constantine, the president of the society, saying, "I have decided to prohibit for ever in Russia the Government sale of alcohol." The sale of spirits is a Government monopoly in Russia, and when war was declared all the spirit shops were closed. The results exceeded the expectations of the most ardent temperance advocates. There was an instantaneous decrease in crime, and the dissatisfaction among the spirit consumers quickly died out. The estimated revenue from the sale of spirits this year was over £93,000,000.

* * *

THIS splendid act of Russian patriotism is an example to the world, and nowhere is the example more needed than in the British Isles. It will be impossible in future to say that temperance legislation is too expensive, because we depend upon the prosperity of the trade in alcohol for a large part of our revenue. What Russia has done, we can do. A breach has been made in the barbed wire entanglements

which surround our most dangerous monopoly. Before the war is over much severer measures will have to be taken against the menace of the public house. Respectable citizens have been terribly apathetic hitherto in face of the physical and moral wreckage which we do so little to avert. At a time when we submit quite cheerfully to being regulated for the common good, the drink traffic ought to be properly controlled. The war which will bring financial stress to many forms of industry is likely to be its opportunity for booming trade. This is an offence against the elementary decencies of life and a source of public danger. Russia has shown us a better way.

* * *

We know that many people, taking refuge in abstract arguments, are inclined to doubt the efficacy of severe measures of restriction. That, however, is not the verdict of experience. In an important communication by Professor Milyoukov, the leader of the Russian Liberals, which appeared in the *Manchester Guardian* on Wednesday, there is impressive evidence of the effect of the whole country becoming "dry" at the beginning of the war.

"The immediate result has been shown by an unprecedented decrease in the criminal returns and by an uncontested growth in the productivity of labour. The spirit of moral sobriety, as it were, is also revealed in the way in which the news about the war is received in Russia. No exultation, no wantonness, no display of colours on the news of victories; no despair and no desire to stop fighting at the news of occasional defeats. The people know how to appreciate fully the strength of the enemy, and they are sure of the final victory."

* * *

THE article by Professor Milyoukov is not less important for the glimpse which it affords into the aims and desires which animate progressive minds in Russia. There is, he says, a strong loyalty to the idea that Prussian hegemony must be definitely broken, but there is no desire for "a clean sweep of Germans." Nationality must be the basis of settlement, and if this means the adhesion of Prussian provinces to Poland, Germany might be compensated for these losses with the German provinces of Austria. "The chief objection against this solution," he says, "is known to be that of Bismarck—the Austrian Germans, being Catholics, do not much like Prussia, and sympathise rather with Southern Germany. They may overthrow the Prussian majority in the Bundesrat, and thus by way of internal evolution put an end to the Prussian hegemony." This suggestion

opens up a most fascinating vista of political speculation. It would mean the liberation of Germany from the dominating caste of the Hohenzollerns, and of Europe from a perpetual menace to its peace.

* * *

IN regard to the outlook for international relationships and the peaceful interests of civilisation after the war, Professor Milyoukov is distinctly hopeful.

"I do not belong to the pessimists who assert that this war has brought with it the downfall of international law. On the contrary, I consider it to be an assertion of the sanctity of international obligations and a most severe rebuke for those who thought them to be nothing but insignificant 'scraps of paper.' To my mind we are now on the way to a realisation of the great problems of pacifism, and the war has brought us much nearer to the goal than we had ever been. The third Hague Conference will meet, and it will have most important work to achieve. The limitation of armaments, the conclusion of a general and obligatory arbitration treaty, the final assertion of the inviolability of life and of private property, the rights of neutral States, and, before all, a strong and efficacious sanction to be applied in future by a legally organised Europe to the attempted violations of international law—all these will be powerfully promoted by this war. But for this there would be no justification for the strong desire generally felt and universally acknowledged, in Russia as well as in England, to carry the war through to its bitter end."

In writing in this way Professor Milyoukov informs us that he is expressing something more than the opinion of his political friends. "I firmly believe that this is also what may be called the 'national standpoint' in Russia." His article is another step in our gradual emancipation from the bad habit of mistaking the baneful influence of Prussia upon the Russian oligarchy for the soul of the people.

* * *

STILL another manifesto—this time from men of science and learning. It is like its predecessors, a reasoned statement of the English case in reply to the German professors. Well, if the theologians are to make their protest, it is well that others should do so too. After all, the theologian represents a very small fragment of the intellectual life either of England or Germany. If the voice of the universities is to make itself heard, it is the historians, the jurists, and the scientific men who ought to speak. But really there is nothing more to be said, and we doubt whether a ding-dong battle of manifestoes serves any good cause except as an outlet for the feelings of those who append their names. In any case any

moral effect it may have is likely to be strictly confined to home consumption. The use which the German Press Bureau has made of obedient professors has only caused the world to smile to itself and wonder why it is supposed to be so credulous.

* * *

WE are confirmed in this view by reading the following passage from a recent article by Professor Bang, of Copenhagen, dealing with the appeal of German theologians "to the Evangelical Christians abroad." He tells them, not without a touch of scorn, that the Danes read both sides of the case, and take the liberty of forming their own judgment.

"They need to be told the truth when they show so much surprise that the world does not love them so much as they think they deserve. It is a fact (compare, for example, General Botha's recent speech) that throughout the world there is positive terror of coming under German dominion or German influence. What is the reason? We know well enough from dearly-bought experience. But is it not remarkable that the Germans never seem to ask themselves this question? If they did so they might arrive at a better comprehension of the situation, and then they would certainly compose their appeals in a different strain or dispense with them altogether. The present appeal at any rate has entirely failed to make any impression."

* * *

APPARENTLY the Blue Cross is to become the protective symbol of suffering animals just as the Red Cross is sacred to wounded humanity. It is announced that base hospitals for wounded horses have been established in France with the cordial approval of the French and English authorities. This is a step which will appeal strongly to humanitarian feeling in all civilised countries, and not least in military circles. There is a feeling of close companionship between the trooper and his horse. The horse carries the man into battle, and it is a true partnership in courage. The sentiment is a very old one—was it not written long ago, "He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting." But it is only in recent times that these provident thoughts of mercy have entered into our affection for the mettlesome steed. May we commend the beautiful prayer of St. Basil, which we print this week, as suitable for use in church for all animals who suffer in time of war.

WORTHY OF OUR COUNTRY.

—*—*—

EVERY week as it passes brings with it a fresh crop of problems for those of us who are not in the fighting line, and they are problems which have to be faced not as matters for discussion but with a strong sense of their practical urgency. It is the day of a wise opportunism, using the word in the sense of readiness for prompt and effective action, and the instinct which seizes upon the human factors which are operative at the moment. Moreover all our problems cohere, they are all part of the one problem of a final victory for the best things, and any slackness of fibre or unworthiness of temper or unpractical pedantry must react as a chilling and depressing influence upon our enthusiasm for the hard task to which we have set our hands. For instance, the one thing to do for Belgium is to open our hearts and our purses to her refugees. We cannot hesitate, because repatriation when the war is over will be very difficult, and while it lasts new and disturbing factors may be introduced into our own labour market. If we did we should simply be sacrificing open-handed generosity to calculating prudence, at a time when generosity is the one thing that can heal and unite and keep our own feeling fine and true.

It is in this temper of wise opportunism that we must try to face another problem which threatens to create serious trouble for the community. During the past week news has reached us from different quarters of a rising tide of popular hostility to the Germans who are still resident in our midst. In every large town there is a hooligan element spoiling for a row. There is also a section of quiet and respectable citizens, which is easily inflamed and runs quickly to violence as an outlet for pent-up feelings of excitement or hostility. In some places these two elements have joined hands, and there have been serious outbreaks of mob-violence. What can be done to check it, apart from the police measures of repression, which may only succeed in driving it momentarily underground to break out in a more menacing form later on? The problem has two sides to it. There is the provocation, which turns the law-abiding citizen into a rioter; and there is the spiritual temper, which is unequal to the strain which is put upon it. We shall accord-

ingly do something to reduce the danger if we remove some of the causes of provocation, and at the same time fortify the soul with virtue and self-control. One part of the task may be called administrative, and the other religious, but every severe crisis reveals the need of close harmony and understanding between these two aspects of practical wisdom. It is not enough to say love your enemies, while no effort is made to avoid the occasions of offence. And, equally, it is not enough to remove hindrances out of the way unless the public conscience is trained to deal with those which remain with just judgment and generous feeling, and a constant reference to Christian standards of love and duty.

On the side of provocation we cannot absolve a section of the daily press from serious responsibility. If the men who control certain newspapers are animated by patriotic feeling, and we do not wish to impugn their motives, they have blundered badly in the tone and temper of their anti-alien campaign. Presumably, they believe that they cannot get the things done, which they think are essential for the public safety, unless they use the weapons of panic or political detraction. But they only succeed in arousing an ugly temper, which adds enormously to the difficulties of those who are responsible for good government. At a time when the whole atmosphere is electric with excitement newspapers which themselves grow hysterical with spy-fever may easily incur a heavy debt of complicity in riot and popular violence.

But we are far from thinking that anti-German feeling is chiefly the product of this kind of journalism. That would be entirely to misconceive the human factors of the situation. The mass of our people have been deeply outraged by the German crimes against Belgium. There is a great deal of indignation abroad, hot in temper and rough in speech, unqualified by any knowledge of other lands, unable to make the distinctions which are natural to minds trained in international sympathy. The German spy system, so wide in its ramifications, so unscrupulous in its methods, has also created a mood of dark suspicion in the mind of the public, which it is impossible to denounce as wholly wrong or unreasonable. It is the honourable understandings of daily life which have received a mortal wound. Hospitality has been abused by cunning and deceit. We have been betrayed by people whom we esteemed our friends. It is a

horrible thing that people of German birth, who are quite incapable of meanness or trickery of any kind, should be involved in this cloud of suspicion. But how at the present moment is it to be avoided? If honourable and kind men and women tell us that they would shrink from taking a German guest into their homes, we are bound to regard the feeling as natural even though we ourselves may not share it. For these reasons we regret that all German subjects were not repatriated at the outbreak of the war. It would have removed a cause of provocation, which is bound to grow more acute as the days go by. Anglo-German relations both of private friendship and public esteem are likely to be much more cordial in the future, if we relieve them of all needless strain during the progress of the war. Even now we think that the soundest advice to German subjects still resident among us would be to go back to their own country. We say this not from any feeling of hatred or dislike—we know that many of them are worthy of all admiration—but because we desire to make self-control and good temper easier for ordinary human nature, which wants to do right, and yet is easily provoked.

But suppose the grounds of provocation should remain exactly as they are, Christian people ought to be the last to find easy excuses either for themselves or the public. Religion must throw all its strength upon the side of generous feeling and self-control. It must never relinquish its aim of peace-making when men are sharply divided in feeling and opinion. How can it do this most effectively at the present moment? Not, we venture to think, by any fervent outpouring of cosmopolitan sentiment, if for no other reason because few people will stay to listen to it. The idealism which has captured men's hearts is an intensely practical love of their own country. To that we can appeal. They want to be worthy of their country and its cause. Religion can teach them in what this worthiness consists, and in solemn warning how easily it may be profaned. Riotous behaviour, the lust of cruelty and revenge, enervating bitterness of mind, the hatred which grows reckless of justice and truthfulness, acts of disloyalty to universal charity, all these are unpatriotic, because they stain our country's fair name and defile the bright image which we treasure in our hearts. Along these lines religion may find a new entrance into lives which have long been indifferent to its influence. If it has the

practical wisdom to fix its whole force and attention upon the affections which are brightest and purest at the moment, it may turn even our base temptations to glorious use. When we have learned to behave ourselves worthily of our country, proper respect for our enemies and many other difficult things will be added unto us.

Good Thoughts for Evil Times.



THE storm which is now raised shall quickly be appeased, and inward grief be sweetened by a return of grace.

I yet live, saith the Lord, and am ready to help thee, and to give thee greater comfort than before, if thou put thy trust in me, and call devoutly upon me.

Let not, therefore, thy heart be troubled, neither let it fear. When thou thinkest thyself farthest off from me, oftentimes I am nearest thee. Thou must not judge according to present feeling, nor so take any grief, or give thyself over to it, from whencesoever it cometh, as though all hope of escape were taken away. Think not thyself wholly left, although for a time I have sent thee some tribulation, or even withdrawn thy desired comfort, for this is the way to the kingdom of heaven.

It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.—*From "Christ the Consoler," by Ellice Hopkins.*

LORD, when young I have almost quarrelled with that petition, "Give peace in our time, O Lord"; needless to wish for light at noon-day; for then peace was so plentiful, no fear of famine, but suspicion of a surfeit thereof. And yet how many good comments was this prayer then capable of! Give peace, that is, continue and preserve it; give peace, that is, give us hearts worthy of it, and thankful for it. In our time, that is, all our time: for there is more besides a fair morning required to make a fair day. Now I see the mother had more wisdom than her son. The Church knew, better than I, how to pray. Now I am better informed of the necessity of that petition. Yea, with the daughters of the horseleech, I have need to cry, Give, give—peace in

our time, O Lord.—*From Thos. Fuller's "Good Thoughts in Bad Times" (1645).*

LORD, since these woeful wars began, one, formerly mine intimate acquaintance, is now turned a stranger, yea, an enemy. Teach me how to behave myself towards him. Must the new foe quite jostle out the old friend? May I not with him continue some commerce of kindness? Though the amity be broken on his side, may I not preserve my counterpart entire? Yet how can I be kind to him without being cruel to myself and thy cause? O guide my shaking hand to draw so small a line straight; or rather, because I know not how to carry myself towards him in this controversy, even be pleased to take away the subject of the question, and speedily to reconcile these unnatural differences.—*Ibid.*

WHEN wilt Thou save the people?

Oh, God of mercy, when?

Not kings and lords, but nations!

Not thrones and crowns, but men!

Flowers of Thy heart, O God, are they;
Let them not pass like weeds away—
Their heritage a sunless day.

God save the people!

Shall crime bring crime for ever,

Strength aiding still the strong?

Is it Thy will, O Father,

That man shall toil for wrong?

"No," say Thy mountains; "No,"

Thy skies;

"Man's clouded sun shall brightly rise,
And songs ascend instead of sighs."

God save the people!

When wilt Thou save the people?

Oh, God of mercy, when?

The people, Lord, the people!

Not thrones and crowns, but men!

God save the people! Thine they are,
Thy children, as Thine angels fair—
From vice, oppression, and despair,

God save the people!

EBENEZER ELLIOTT.

A Prayer by Dr. Thomas Arnold.

O GRACIOUS Father, keep me through thy Holy Spirit; keep my heart soft and tender now in health and amidst the bustle of the world; keep the thought of thyself present to me as my Father in Jesus Christ; and keep alive in me a spirit of love and meekness to all men, that I may be at once gentle and active and firm. O strengthen me to bear pain, or sickness, or danger, or whatever thou shalt be pleased to lay upon me, as Christ's soldier and servant; and let my

faith overcome the world daily. Perfect and bless the work of thy spirit in the hearts of all thy people, and may thy kingdom come, and thy will be done in earth as it is in heaven. I pray for this, and for all that thou seest me to need, for Jesus Christ's sake. Amen.

FROM THE RUSSIAN LITURGY OF ST. BASIL.

Bishop of Caesarea, A.D. 370.

AND for those also, O Lord, the humble beasts, who, with us, bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we entreat Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving-kindness, O Master, Saviour of the world.

GETTING AND SPENDING.

AT times of national calamity like the present it is, of course, useless to try and arouse interest in abstract economic theories. There is a natural disinclination to discuss anything except the appalling fact that we are fighting for our very existence. But we shall soon be compelled to recognise that our future welfare is threatened by forces quite as menacing as the German Army, and even when militarism is swept out of Europe—as it will not be, we fear, with the speed that some anticipate—we shall not be an essentially free people so long as we are under the influence of false social ideals, which, together with an inordinate love of pleasure, have gone far to destroy us already. Thousands of individuals are suffering at the present time for our devotion to these things; and the irony of the situation lies in the fact that, seized, if only temporarily, with a sane instinct for economy and simplicity of life, we are face to face with the unemployment and poverty of those who have ministered to our largely artificial needs, and in whose interests we are being adjured to go on spending freely "as usual."

It is all very pitiable, but it cannot be too strongly emphasised that no final remedy for the evil we have created will be found in checking a commendable desire to spend less on things that cannot be classed as necessities, or holding up to opprobrium those who abstain from extravagant pleasures on the ground that they are hoarding while others starve. We shall not save the nation by making a virtue of habits of self-indulgence which are never very praiseworthy, and seem positively indecent now in view of the terrible tragedy that is being enacted in the theatre of war. To be compelled, indeed, at such a time to buy gold purses, costly gowns, diamond ornaments, or luxurious motor-cars would, we should think, be a weariness of the flesh even to those who have

been in the habit of spending their time very largely in making such purchases; and it is the same with other things. At the first touch of stark reality our passion for musical comedy, fancy-dress balls "in aid of charity," smart dinner-parties and tango teas ceased to exist, and to urge people to go on amusing themselves in the senseless and expensive fashion which was the regular thing only a short time ago is to force them back into a slavery from which many have secretly been longing to be set free, even while they appeared to be enduring it resignedly. At last the fact that simplicity of life and sincerity of purpose is the only true liberation is becoming patent to thousands who have never before been anything more than mere puppets of fashion, and this is all to the good, though the way of escape is, unhappily, impeded by the necessity of stopping to fill the hungry mouths of those whose existence our return to sanity imperils.

As things are, we must do the best we can for our fellow-men in the difficult position which our capricious desires and our chaotic methods of social management have created, and it will be for the serious thinkers and reformers to help us to evolve a better order when the awful cloud that hangs over us now has lifted. From this time of sore trial and testing we must surely emerge full of a dogged determination to end both war and destitution. But will the glib journalists so badly in need of "copy" please refrain from lecturing us if, for a time at least, we do not pour out money like water on things we do not need and are really better without. We cannot be driven to squander our incomes indiscriminately under the sole direction of the desire to keep people in employment, no matter what their employment may be, especially when we want what we can spare to give to funds which are designed to help the community as a whole. If we are, we shall find ourselves moving in a vicious circle, and the satisfaction of temporarily staving off a day of adversity which is bound to come for many, do what we may, will be more than balanced by the demoralisation resulting from continuing to occupy ourselves with inanities when we are stirred by the call to a less selfish way of living. Teetotalers know that publicans have to live like other folk, yet they pursue an aim which, if realised, must reduce his profits sadly, for in the war against evil, as in every other war, individuals have to be sacrificed for the good of the whole till we learn how to make provision for those whose labours become unnecessary as we rise to the level of higher ideals. The whole question of expenditure must, indeed, be left to our private judgment, whatever mistakes we may make, for no one can finally decide but ourselves which industries we shall support most whole-heartedly at a given moment. But it becomes clear that the problem of productive and unproductive labour is one which we have not yet clearly thought out, and it may be that, as a result of the sobering of the English mind, we shall realise our responsibility in this matter more acutely, and firmly resolve that, in future, things shall not be left so much to what we airily call "chance."

PIONEERS IN TIME OF REACTION.

OF the many excellent contributions towards a Home University Library, one by Mr. H. N. Brailsford on "Shelley, Godwin and their Circle" (Williams & Norgate, 1s.) is surely among the best. It is a rare delight to find history, criticism, and the saner ethics of reform so happily blended as here. The history of the reaction in England, following on the terrors of revolution in France, at the close of the eighteenth and beginning of the nineteenth century, as it is reflected in the life and writings of those who opposed that reaction, is sketched in these pages with extraordinary vividness. The spirit of repression, which fear of anarchy and the thunders of Burke's eloquence made rampant in the land, is criticised and judged in language as just as it is strong; and the works of those who rebelled against it, and published their arguments and appeals in behalf of liberty, are discussed with a like fairness, albeit the writer's sympathies are obviously with these. Thomas Paine, William Godwin, Mary Wollstonecraft, and others live again, as Mr. Brailsford depicts them in their battle against hopeless odds, and summarises the ideas and theories which made their books famous, and, in some cases, dangerous to the dark and stolid conservatism of the time. It should be very wholesome reading both for the stubborn reactionaries and the too impatient revolutionaries of to-day.

Indeed, this little volume is a striking contribution to our knowledge of human nature in relation to reforms which make for real progress in social well-being; we see how sluggishness of response to fresh or unconventional ideas, unreadiness for change, indifference to the just claims of the oppressed, and the fear of giving power to the people, which haunts the minds of those who hold them in check by oppressive laws, all combine to hinder every movement of social and political emancipation. We see, too, the weakness and insufficiency of the pioneers themselves, so that even grave and powerful thinkers such as Godwin fail in their effort to clear away obstructions and lead the way by their own example to the wiser, happier life. We rise from the reading of these chapters with the feeling that it is not any one class, however privileged and reactionary, that alone, or chiefly, makes the advance of truth and justice so slow; it is human nature itself. And there is the inevitableness and the tragedy of it. Yet, also, looking back over three or four generations, to the times of which Mr. Brailsford writes, great hopes arise as we see how surely, if painfully and heavily, the sluggish creature does move. The advance has been great and the pace during the last

half-century has certainly quickened, and many a social crime been trampled in the dust.

The years are slow; the vision tarrieth long,

And far the end may be;

Yet, one by one, the friends of ancient wrong

Go out, and leave earth free.

The concluding chapter, on Shelley, is full of interest, and is written with fine appreciation of the poet's impassioned ardour for the deliverance of men from every form of tyranny, and of the amazing lyric, and sometimes dramatic, power with which that ardour finds expression in his poetry. But we may be permitted to doubt whether Shelley was, intellectually, so much in bondage as a disciple of Godwin, or so lacking in originality of thought as Mr. Brailsford submits. The daring of Shelley, in his greatest flights of song, is that of one who has seen, *with his own eyes*, a vision of human liberty and human excellence for which it was worth while to live and sing and suffer, even in those blank days of repression and stagnation and political despair.

As an illustration of Mr. Brailsford's precision and clearness of style, and his power of summing up in a few sentences the reforms for which the born thinkers of that time stood, let the following from the chapter on Mary Wollstonecraft be quoted here. Of her book he says:—

"It has nothing of the learning, the formidable argumentative compulsion of Godwin's writing. But it is sold to-day in cheap editions, while Godwin survives only on the dustier shelves of old libraries. Its passion and sincerity have kept it alive. It is the cry of an experience too real, too authentic, to allow of any meandering down the by-ways of fanciful speculation. He said, with solitary voice, the thing which the main army of thinking women are saying to-day. . . . There is in it no trace of the dogmatic individualism that distorts the speculations of Godwin and clogs the more practical speculations of Paine. . . . It demands in words which anticipate Ibsen's 'Doll's House,' that a woman shall be herself and live her own life. But 'her own life' was, for Mary Wollstonecraft, a social life. The ideal is the perfect companionship of men and women, and the preparation of men and women, by an equal practice of modesty and chastity, and an equal advance in education, to be the parents of their children. . . . The education which she demanded was the co-education of men and women in common schools. She attacked the dual standard of sexual morality with a brave plainness of speech. She demanded the opening of suitable trades and professions to women. She exposed the whole system which compels women to 'live' by their charm. But a less destructive reformer never set out to overthrow conventions. For her the duty always underlies the right, and the development of the self-reliant individual is a preparation for the life of fellowship."

W. J. J.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

COMPULSORY MILITARY SERVICE.

SIR,—Sir Roland K. Wilson's apt use of the "F.C.G." cartoon gives me the opportunity of saying that I do not contemplate compulsory military service with equanimity, but making use of his illustration, I feel we are in the position of "Brer Rabbit." We shall have to accept the ordeal whether we like it or not. Either the Germans or the English will drill us. The adoption of the latter will prevent the former. We must avoid the temptation of discussing the Irish or any other section under the figure of round men and square holes. Let it suffice to say that harmony of aim would go far towards inducing comradeship. A patriot will not pose as a superior person. In a life and death struggle "there is no last nor first," in the Browning sense, of course. Sir Roland regards my use of the adjective "national" quantitatively as an "entire novelty." Let me shelter behind Lord Erroll where he says, "No army can be national unless all the manhood of the nation is represented in its ranks" (*Nineteenth Century*, April, 1907).

In reply to Mr. Henry Ost's kind letter, one knows that under our constitution Lord Kitchener could not fill the rôle of dictator in the old Roman sense. What happens is that parliamentary forms are observed, while the experts get their way. There is nothing else for it in times of crisis. Mr. Ost and Mr. F. G. Jackson still adhere to a view which I only recently abandoned, viz., for defensive purposes we need a big navy and only a little army. Do they think Lord Kitchener wrong in creating a new army of a million men? Something more than keeping our word with France and Belgium is involved. The economic side of the question provides ground for speculations of an intensely interesting kind. I agree that mobilisation would cause less derangement in an agricultural than in a manufacturing country. But after all it is merely a matter of organisation. We recently nationalised the railways and took over the sugar industry. The suggestion is now being made that the Government should take over the surplus stocks of raw cotton, so as to allow the normal working of the law of supply and demand. Mr. Ost will acknowledge that though our expeditionary force was comparatively small, great masses of men have been withdrawn from trade without endangering our supply of necessities. Starvation will never visit England because of a general mobilisation. While we retain command of the sea we shall obtain food. This, of course, is at the root of the "balance of power." Mr. Ost ought to tell us when English military policy and English foreign policy ceased to consider home defence

from the wide view point of the general European situation. As long ago as 1717 an English envoy could represent Lord Stanhope's policy as being based on the principle of a balance of forces.

To Mr. Jackson I would say, "Face the facts!" Our new army is composed of splendid material, but it is not altogether voluntary. And it is being recruited after the outbreak of war. We wanted it earlier. Sir Roland K. Wilson would have secured a good number of men by offering higher rates of pay, but Mr. Jackson would have prevented him on the ground that he wanted the money for Old Age Pensions and sickness insurance benefits. I know the value of these things, but even social reform is thin broth when a robber chief is at the gate. Mr. Jackson touches upon the subject of military training in schools. I wish he would follow this up. It was partly what I had in mind when hinting at an extension of scouting. My experience in connection with school care work convinces me that military training with its concomitants, adequate food and clothing, would revolutionise young England. Scouting can be made more military than Mr. Jackson seems to think. As the proud possessor of a Scoutmaster's warrant I know both sides of the shield. One side shows a staff, the other a rifle. Let him quote the latest utterances of the Chief Scout! Switzerland, too, is dismissed with slight treatment. In the matter of shooting, the modern Swiss compares with our mediæval yeoman, the difference being in the weapon. Touching New Zealand, bitter complaints were raised in some quarters against the new system, but quite recently ex-Principal Adeney sent word home from New Zealand that the churches there were in sympathy with compulsory military training. It had proved a blessing to the community. Mr. Jackson's man in the street was largely right. I don't think he had forgotten that Lord Roberts' proposals were for home defence. The New Zealand army is for home defence, but the colony has been able to despatch an expeditionary force of 8,000. This confirms the view of the man in the street, and also confutes Sir Ian Hamilton where he says that under compulsory service adequate overseas forces cannot be obtained. Just as unemployment or the fear of unemployment is driving many men into the army, so the possession of things counted good is keeping some back. Taking liberties with Psalm lxxviii. 12, one is tempted to say: "He that tarrieth at home divideth the spoil." Universal service would do something to obviate that.—Yours, &c.,

WALTER SHORT.

Boyle Free Church, Liverpool,
October 20, 1914.

OUR ATTITUDE TOWARDS OUR ENEMIES.

SIR,—I am sure that a great many of your readers will have experienced a feeling of real gratitude for the very inspiring article printed in to-day's IN-

QUIRER under the title "Our attitude towards our enemies." The question as to "love" or "hate" therein discussed is assuredly one involving the consideration of fundamental religious principles, and ought, as the writer of the article most truly says, to offer "a rallying ground for the forces of Christianity" at the present critical moment. It would hardly be possible to express more clearly and tersely the alternative with which we are now faced in Europe, than by describing it as an alternative between Purgatory and Hell. The immediate task of England and her Allies is the *crushing* (no mere checking, be it understood) of Prussian militarism; but, whatever the success of our armies, unless the great Christian principle of healing, redemptive love can be recognised as dominating the final adjustment which such success may enable us to make, there will be neither that new and better Germany nor that permanently-established European Peace, for which so many of us hope and pray. It has more than once been pointed out that the brave men who are actually engaged at the front show little or none of that uncontrolled hatred towards the enemy to which drawing-room patriots (?) frequently give expression.—Yours, &c.,

JONATHAN NIELD.

Malvern, October 17, 1914.

THE NEUTRAL POWERS AND INTERNATIONAL LAW.

SIR,—The Conventions unanimously agreed to by Germany and 43 other nations at The Hague Conference of 1907 included the following provisions: "The territory of neutral Powers is inviolable. Belligerents are forbidden to move troops or convoys, whether munitions of war or supplies across the territory of a neutral Power." These Conventions solemnly made by the German Government with the civilised nations of the whole world have within seven years been utterly disregarded by that Government. It has invaded the territories of two Neutral Powers, mutually declared to be inviolable, and in one case has bombarded unfortified cities and laid waste the country side. Luxemburg protested, but was too weak to resist. Belgium protested and is valiantly resisting. The other Neutral Powers, who were parties to the Conventions cannot but condemn and protest against this outrage on the first principle of civilised life. To fail in doing so would be to condone this infamous breach of International Law, and, indeed, to invite the German Government to invade any other neutral territory that stood in its way. The least the Neutral Powers can do is to meet in Conference to consider forthwith how they should deal with the situation which Germany's breach of their and her own Conventions has brought about. By this action of the German Government the personal liberty of the people of the whole world is threatened.—I am, Yours, &c.,

MARK H. JUDGE.

7, Pall Mall, London,
October 20, 1914.

WHAT GERMANY IS THINKING.

SIR,—There must be a very large number of Germans who have not bowed the knee to the Baal of Might yet who believe the war to be a patriotic duty for Germany, trusting in their Government's assertions that it was forced upon them by France and England, the former moved by revenge and the latter by jealousy and greed. If we hope ever to hold friendly relations with such Germans again it is important that we do all in our power to inform them of the facts as to the events and negotiations that preceded the war. An opportunity of doing this is afforded by the presence in England of a large number of prisoners, some of whom will shortly be going back to Germany in exchange for English prisoners. The Government might have a translation made of the last Blue Book "Great Britain and the European Crisis," or some shorter summary, and allow a copy to be given to each prisoner wounded or unwounded.

—Yours, &c.,

E. L. LISTER.

Hampstead, Oct. 18, 1914.

THE HONESTY OF ENGLAND.

DEAR SIR,—In looking up some old reminiscences last week, I found the following notice:—"Döllinger, 1799-1890, is reported by the Munich correspondent of the *Daily News* thus: 'I trust the honesty of no other Power as I trust that of England.'" (From the *Guardian*, July 14, 1886, page 1,043, column 1.) It is a long communication, but I should like to see those 14 words reproduced in THE INQUIRER now. It is a valuable testimony.—Yours, &c.,

MARGARET E. BACHE.

3, College-road, S. Hampstead, N.W.,
Oct. 21, 1914.

THE PUBLIC HOUSE INFLUENCE.

SIR,—I should like to support the plea of Mr. Cowlin for special efforts to be made by all our churches to reduce drinking facilities, not only with regard to men in uniform, but all citizens. We are glad to see a reduction of the hours during which public houses may be open, and I trust that those limitations will be continued when the war is happily ended. If it is a good thing to curtail drinking during the war, it will be a good thing afterwards. May I add to Mr. Cowlin's plea a reminder to all our ministers that Temperance Sunday is fixed for November 8, and urge upon them the importance of its observance this year? There will probably be a sprinkling of soldiers in our congregations on that day, and in any case the subject ought to be dealt with. The number of special sermons having reference to this terrible war delivered from our pulpits has no doubt been enormous, but an enemy no less terrible than the Germans is in our midst, and it is the duty of every minister of Christ's gospel, and of every Church professing the Christian name, to declare against intemperance, and to cast out this evil demon from our land.—Yours, &c.,

RICHARD NEWELL.

Newbury, Oct. 20, 1914.

FOR THE CHILDREN.

AMONG THE BIRDS IN OCTOBER.

II.

WHAT birds shall you study in late October? It depends on where you live. If in the heart of a smoky town, I fear you will have to be content with the sparrow and robin. The latter we all love to observe and indulge, but the former has little ways of its own that repay closer attention than they usually get. We talk of the house sparrow's chirp, and some of us imagine that it has only one note. Listen to it, and you will find that it has several. They mean different things. Quite as many as the different barks of your dog. You recognise excitement, joy, fear, anger in his bark, perhaps without thinking how he manages to express these. Listen with the hearing ear, that does not take monotony in chirps for granted, and you will find that the homely sparrows can tell their friends and neighbours whether they are glad, or sorry, or hungry, or alarmed; they do it in various chirpy notes. If you want to know Mr. Sparrow from his wife, look at the throat and breast. His are black, not so hers; and the white bar on her wing is less distinct. Miss and Master Sparrow are like their mother, but somewhat paler in tint.

If you live among lanes and woods, you cannot go far without a chance of seeing the common wren, a morsel of feathered activity $3\frac{1}{2}$ inches long including the scrap of cocked-up tail. No other British bird of that size cocks its tail, so you can't mistake it even when it is not near enough to let you see the dusky bars which run all across its tiny reddish-brown body. You can hear it, too, for it is one of the dozen or so of our wild birds that ever sing in October. The song is out of all proportion to the bird's size—loud, high-pitched, yet not harsh. Its scolding note, and it is much given to scolding, is not now as loud as it was in the nesting season. Learn to distinguish this alarm note from that of the robin. You are not likely to confuse the real song of these two birds.

The wren's voice is often heard before the bird is visible, but the little creature loves to see and—with due caution—to let itself be seen; so wait awhile, and guided by the voice, a sharp clicking "chit," keep your eye on the hedge, or on the long bramble spray below it: in a few moments you will see the "chitty," as country folk call it, appear from among the dark red berries of the hawthorn. But it only stays to turn its tail towards you and fire off one or two more "chits" at you before popping under the glistening bramble leaves, now fringed here and there with warm colouring. Three yards further on it peeps at you again from among the violet and carmine foliage that droops from the branches of the small wild cherry tree. Wrens mostly "chit" from low stations, but will sing from the higher branches.

If your home is within reach of a large and quiet lake or mere out of which a

few low rocks rise, you may see a bird which, though resident with us, only comes to inland waters when the summer is well over. It is the cormorant. These birds spend the summer among the rocky ledges of the Cornish and other cliffs, where they were born, and where they have reared a brood. Now they come to feast at their ease on trout and other fishy tit-bits on our lakes.

Nineteen of them came a few weeks ago to settle in Derwentwater. Two, at least, have already been shot by anglers who wished to have the trout left for their own catching. Cormorants are dark, glossy birds with white throats and yellow pouched bills. They measure a yard from the hooked bill tip to the end of the short fan-shaped tail. Expert in swimming, as in diving, they can easily secure their prey. When they have caught all the fish they need they return to the rock and sit in a row, solemnly flapping their great black wings, presumably to dry them, for after a few minutes the flapping ceases. Like the heron—a bird to be seen about the same waters—the cormorant pays regular visits to certain spots. Thirlmere has one cormorant this year. I saw it there a month ago. A local observer tells me that it comes to the same rock daily about noon, and again at about three o'clock.

EMILY NEWLING.

MEMORIAL NOTICE.

MISS EMILY SHARPE.

MR. SAMUEL SHARPE, banker, Egyptologist, and translator of the Old and New Testaments, writing of his early married life, says: "On our marriage we took a house in Canonbury-place, No. 4, and lived quietly, with very little visiting. There five of our children were born, beside one that died within a few weeks of its birth. They were all for the most part educated at home by their mother, and it is unnecessary for me to describe her good qualities to them, as they all remember her and cherish her memory. In 1840 we removed to a larger house, No. 32, Highbury-place. There our youngest child was born; and there, in June, 1851, my dear wife died. My six children have most dutifully and affectionately done their best to lessen the blank of widowhood to me; and they make me yet more grateful to their mother's memory, by letting me see what I owe to her forming their minds so carefully."

In that same home, to which her father removed seventy-four years ago, and in which she and her only surviving sister, Matilda, have lived from childhood, the eldest daughter, Emily, died on Saturday last in her eighty-seventh year.

To the education which the mother gave, the father added Greek and Latin and even some Hebrew, and a religious teaching which knew no theological or philosophical doubts or complications, but was of the clear old-fashioned type of Biblical Unitarianism. And amid all the

social, educational, and other changes of the last sixty years the two surviving daughters, Miss Emily and Miss Matilda Sharpe, have lived on quietly in their old home carrying on the same sort of good work in which their father found his life and interest, Miss Matilda in the educational work of Channing House School, and Miss Emily in her lessons in New Testament Greek in the school, her biographical notes of Unitarian worthies, her little edition of the "Life of Faustus Socinus with English Translation," and her unflinching interest in the education of the ministry and in Unitarian congregations, new or old, and the generous support she gave to them.³ The church at Hastings owes its existence largely to her efforts. Highgate, Southend, Walthamstow, Stratford, and many others have been deeply indebted to her, and her generosity to the Home Missionary College, Manchester, was unflinching. It was again, her father's memory and the knowledge of the interest he took in Dr. Williams' Library and her sense of its value to students of theology and of the Bible that led her to make in the last few years of her life a generous gift quarter by quarter of the year in aid of the cost of preparing a new catalogue.

And amid all these activities and interests and underlying all her generosity there was a gentle, simple courtesy that seemed to belong to a past age. Her letters of business, or notes of social invitation—domestic invitation one might rather say—breathed the spirit of the eighteenth century: in their humble courtesy, that put to shame the easy-going style of the present day, and reminded one of a quieter and gentler age. She might have lived in Miss Austen's pages; or her character might have been sketched by the gentle sympathetic hand of Mrs. Gaskell.

The funeral took place on Tuesday, a short private service at the home in Highbury-place, conducted by the Rev. W. H. Rose; a service in Unity Church, Islington, at which the Rev. Tudor Jones officiated and paid in his address a tribute to Miss Sharpe's high qualities and many good works, and, finally, the closing service at the graveside in Abney Park Cemetery, when the last words of eternal faith and hope were spoken by the Rev. Alexander Gordon and the Rev. Francis Jones.

MEETINGS AND GENERAL NEWS.

THE SUNDAY SCHOOL ASSOCIATION.

THE following appeal to Sunday-school teachers has been issued by the Committee of the Sunday School Association. The appeal is accompanied by a circular dealing with War Emergency Arrangements for the coming winter:—

You have undertaken a share in the carrying on of religious education, and even in the midst of war this work must

not stand still, for a child grows so quickly that what is missed at one stage cannot be made good at another.

In this trial your influence may be of the greatest service. It is for you to give your children and young people the moral and spiritual strength which they will sorely need, in order that our country may be brought safely through this coil of war. You may have many difficulties to overcome—distress, troubles, perhaps some want of attention among your scholars. Sometimes you may feel almost unable to give your whole mind to your lesson. Will you always remember that you are one of the "King's Teachers" called to do God's work in education, and try to be worthy of so great a responsibility!

We are sure you will keep it in mind that if you are not at your post, it means more work for others. Will you always prepare your lesson or other work beforehand. Teachers have the *Sunday School Monthly* to help them. Will you train yourself. Much can be done by asking or accepting advice from those who are qualified to give it. Demonstration lessons might be arranged. It is well to read up some book, for instance, Prof. Adams' "Primer on Teaching for Sunday School Work" (T. & T. Clark, Edinburgh, 6d. net). You may have more "play-time" than usual, and here is a useful way of filling it. In any case, who would say now "I have no time," when it is work for our country and our children?

We must maintain and improve religious education, but we must also be alive to the special demands of the time. We must keep the children out of the war. Their lives must not be saddened, and while you are with them, it is your duty to be cheerful, though your heart may be heavy enough. You can do much to make them happy and to take away their thoughts from war. You might play with the younger ones in school of an evening. You could read to them and interest them in books from a library. For after a full day's work at school, it is not wise to tire the brain or strain the nerves, especially of the younger children, just before bedtime. If your work lies with the older ones, particularly those who are out of work, you could encourage them to go to evening classes. If necessary, educational societies and classes might be started at the school for them. It is important to find them occupation, for home-duties and relief work will not fill all their time. Above all, try by your own courage to keep up theirs.

If some of your staff are away at the front I am sure you will close the ranks and do the work of two. Will you send a silent message to them daily and to all members and teachers of our schools and all the rest who are serving our country. Try to cheer those who watch for their return, and let your thoughts go out to all in danger or in trouble.

A message about relief work has already been sent to you; will you help where you can? You should notice whether your children are properly fed and clothed, and, if they are not, will you report to the superintendent, who should notify the Distress Committee. The great danger

is hidden poverty and suffering, and you, as well as the day school teacher should be on the watch.

Whatever may come, have faith in yourself and in your children. Teach them already that if they are to have peace in their time, they must desire not the barren harvest of war, but the simple fruits of peace. Discourage idle talk and the spreading of stories which are probably untrue and merely cause hatred and bitterness. A burning hope and desire for the brotherhood of the nations must be implanted in the children, and the Sunday school must do it. Will you do your part?

Above all, believe with your whole heart that the power of God is in you, and in your children, to work out his plan with your help and theirs. Progress may be delayed by the blindness of men to the true values of life. But, if we make up our minds that it shall be so, nothing can hinder the onward movement to the perfect beauty of the world.

THE NATIONAL ANTHEM.

At a time when the National Anthem is often sung at public worship the following version which Archdeacon Wilberforce has provided for the use of his congregation at St. John's, Westminster, is worthy of attention:—

God save our gracious King;
Long live our noble King;
God save the King.
Send him victorious,
Happy and glorious,
Long to reign over us:
God save the King.

Thy choicest gifts in store
On him be pleased to pour;
Long may he reign.
May he defend our laws,
And ever give us cause
To sing with heart and voice
God save the King.

Lord, let war's tempest cease;
Fold the whole world in peace
Under Thy wings.
Make all the nations one,
All hearts beneath the sun,
Till Thou shalt reign alone,
Great King of Kings.

THE LIBERAL CHRISTIAN LEAGUE. AUTUMN MEETINGS.

IN view of the general strain and stress of the war it has been deemed advisable to postpone the usual autumn meetings of the Liberal Christian League *sine die*. Meanwhile the Committee feels that members will welcome the message sent by their President, Dr. Drummond, of Oxford. It is as follows:—

"One of the principal objects of the Liberal Christian League is the promotion of international goodwill and 'peace on earth.' But the hopes of those who look forward to a true fraternity of peoples have, for the present, been rudely shattered by the sudden outburst of the most horrible mutual butchery of civilised races that

has ever disfigured the sad blood-stained page of history. Whether this frightful war could have been prevented by a higher wisdom and deeper Christian principle on the part of our own people for many years past is not the question of the moment. It seems certain that the mass of our people had no wish for war, and that, as things stood, we were forced into it by considerations of honour and safety which are almost universally admitted as valid, and the nation has entered into it with a grave moral purpose and dignity as well as courage and resolution. A state of war, however, brings with it not only material loss and ruined homes, but serious moral dangers. It is difficult to read the daily papers without a feeling of vindictive anger that destroys the balance of the judgment, and makes us forgetful of the high Christian demands on our patience, and pity, and forgiveness. The war-demon may take possession of our own hearts, and drag the British Empire down to the level which we now so hotly condemn in the military government of Germany. The League appeals to its members, and to all Christian people to place themselves under the guidance of their professed religion, and, through prayer and faith, to draw from suffering a deeper spiritual life, and so to exert their influence that, when a settlement comes, it may be upon equitable and generous lines, and that the long and miserable reign of suspicion and hatred may finally yield to that of justice and goodwill."

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN.

THE Union has been able, through the great kindness of its German representative, Fraulein Barth, of Frankfurt, to get into communication with a considerable number of English people stranded in Germany or Austria, among them being several men held as prisoners. It would greatly help the Union if their friends would kindly send word when the efforts on their behalf have proved successful. A post card is enough, addressed to the Secretary of the International Union, Essex Hall, Essex-street, W.C.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

London: Kilburn.—A social gathering was held on Monday, October 19, in Unity Hall, to welcome the Rev. F. Munford, the new minister of the Unitarian Church, and Mrs. Munford. Mr. Munford was formerly a Congregationalist, and assisted the Rev. G. T. Sadler, of Wimbledon, who, together with several members of his congregation, was present at the meeting. The Rev. W. Copeland Bowie welcomed Mr. Munford on behalf of the British and Foreign Unitarian Association, and congratulated the members of the church on the fact that, after a period of difficulty, and at a time when it might almost seem as if religion had taken to itself wings and fled away, they were making a fresh start. Mr. Johnson added a few words on behalf of the Quex-road congregation, and the Rev. H.

Gow brought a cordial message from Rosslyn-hill, Hampstead, striking a deeper note as he referred to the national crisis, and the attitude which, in his opinion, a minister ought to take at such a time. Religion was going to count, and count tremendously as a result of this terrible war, in the new life and national relationships that would come into being when peace was established once more. They had no reason to be in despair, and it was not comfort that they wanted, though in a sense they were all in the position of mourners; but they needed now more than ever ministers who were ready to face the facts of life, and help their congregations to see and feel that behind these horrible forces of materialism there was a divine spirit which was real and living and triumphant. The Rev. G. T. Sadler spoke of the virtue of intellectual hesitancy as part of the equipment of the minister. They should not expect their pastor to have fixed and final ideas on every subject. So many things were in the melting pot, and some of their most cherished ideas were less surely held than they used to be. The intellect itself was not the final thing in religion. Its method was uncertain, and it could not teach the supreme ineffable truth. Mr. Sadler laid great stress on the value of the ministry of attendance. Those who went to church regularly ought to go with the idea of contributing something themselves to the service, and helping to keep up the spiritual atmosphere created there by every earnest and loving soul. Mr. Ronald P. Jones brought a message of goodwill from Essex Church, and, speaking as a representative of the laity, urged that the minister should not be allowed to immerse himself too much in institutional work, but that he should regard it as his chief duty to reserve enough time for meditation on the subjects to be brought before the congregation in his discourses Sunday by Sunday. Mr. Munford responded in suitable terms. The warmth of their welcome was, he said, a happy augury of the future prospects of the church.

London Sunday School Society.—The South-end Home has received a gift of a harmonium from Unity Church, Islington. New subscribers are greatly needed, and the Home, which is open all the year round, might be more fully occupied. Full particulars of terms, which are very low, may be had from Miss Amy Withall, 15, Highbury New Park, N.

London United Service.—The annual united service arranged by the London District Unitarian Society was held last Sunday evening. The minister and consistory of the Dutch Church, Austin Friars, E.C., again lent their noble building for the occasion. There was a very large congregation, the singing being led by a united choir of about 40 voices from different churches. Mr. T. F. Wood, organist of Unity Church, Islington, was responsible for the musical arrangements. The Rev. J. A. Pearson conducted the service, and the sermon was preached by the Rev. E. Savell Hicks, of Dublin.

Manchester: Failsworth.—Sunday School Anniversary services were conducted on Sunday last, morning and evening, by the minister (Rev. J. Morley Mills), and a Young People's service in the afternoon by Mr. L. W. Lewis, M.A., of Liverpool. In his evening sermon on "The Sunday School and the Present Crisis," the Minister explained the need in the future of the men and women who would understand and translate into life the higher principles of government, and individual liberty and progress, for which we were now contending. These were to come through the Sunday schools, and on Sunday school teachers lay the solemn responsibility of training the children who were to make a nation strong in health, and character, and spiritual power. If the Sunday schools proved unequal to the task to-day, the nation of to-morrow would be lacking in

the qualities necessary to continue in the high position among the world-powers that had been gained at the immense sacrifice of blood and treasure now and in the past.

Ministers' Pension and Insurance Fund.—The half-yearly meeting of the Board of Managers was held on the 14th inst. at Essex Hall, London, the Rev. Dr. Carpenter presiding. Mr. P. J. Winsor was elected a manager in place of Mr. John Lawson, resigned. It was reported that Mr. Cedric R. Boults' donation of £100, received last December and duly invested, had at his request been transferred to the Sustentation Fund, as it had been sent in mistake. A donation of £50 had been received from Mr. Blake, of South Petherton. Two new beneficiary members were elected under the ordinary insurance tables; an application for assistance towards special insurance was granted; and a conditional promise of a small annuity was made to one of the older ministers who may be obliged to retire from active service through ill health. The death of a young minister was recorded. In his case only one premium had been paid, and his representative received £250 by way of insurance.

Shrewsbury.—On Thursday, October 8, the new organ which has been placed in High-street Church, in memory of the late Rev. J. C. Street, for thirteen years its minister, was dedicated in the presence of a large congregation. The service in the afternoon was conducted by the minister, the Rev. William Stephens, the preacher being the Rev. C. J. Street, of Sheffield. The organ was opened by Mr. J. F. L. Brunner, M.P., President of the British and Foreign Unitarian Association. It has been built by Messrs. P. Conacher & Co., of Huddersfield, and bears a brass tablet stating that it is a memorial of the former minister, and paying an affectionate tribute to his warm sympathies and nobility of character. In the evening a public meeting was held, followed by an organ recital given by Mr. C. W. Perkins, the organist of the Town Hall and the University, Birmingham. Mr. W. Vickery presided, supported by Mr. Brunner, the Revs. C. J. Street, H. Enfield Dowson, H. Moncur Sime, and W. Stephens, Alderman Deakin, and Mr. R. Mansell. The Chairman, in the course of his address, said they had met there not only to witness the formal opening of the new organ—which, through the kindness and generosity of many friends, they had been able to place in the church—but also to pay a tribute of affection to the memory of their late pastor, to his great gifts, his nobility of character, and to the enduring example of his life. In the course of a long career, as varied in its interests and sympathies as it was distinguished in its achievements, Mr. Street's lovable personality and character fashioned a place for themselves in many hearts throughout Great Britain and Ireland. They were happy to think that that gathering was, in a large measure, representative of the diverse activities of Mr. Street's life, and the movements and changes with which he was in many cases prominently associated. His ministry among them was conspicuous for the work that he did, with the loyal co-operation of its members, for the restoration and alteration of the interior of the church. That scheme had been carried out, and the installation of the new organ was the fulfilment of Mr. Street's desire to complete the work by erecting a new instrument in place of the one formerly in use. Mr. Brunner, the Rev. H. Enfield Dowson, the Rev. C. J. Street, and the Rev. W. Stephens delivered brief addresses. On Sunday, October 11, the 223rd anniversary of the church was celebrated, the preacher being the Rev. J. Ewart, of Stourbridge.

Southern Advisory Committee.—The Rev. F. Munford, B.A., has satisfied the Southern Advisory Committee as to his personal character and general fitness for ministerial work.

NOTES AND JOTTINGS.

THE IMPROVEMENT OF WATERWAYS.

The question of the improvement of waterways, with all the discussion of financial details, Acts of Parliament, and the economic value of inland navigation which it involves, may have little attraction at first sight for the general reader, but when it is shown to be intimately related to the progress of the garden city movement and the general welfare of the community, it becomes a matter of deep interest. Mr. J. S. Nettlefold, who in "Practical Town Planning" set forth certain methods for protecting the public health and the public purse against the power of vested interests, pleads in his new book, "Garden Cities and Canals" (The St. Catherine Press, 1s. net), that a forward policy in waterway reform would work in the same direction. In the olden days, as he points out, "towns grew up on river banks because of the cheap and easy means of communication afforded by the river, and this is to-day still the case in uncivilised countries. In more civilised countries, such as France, Germany, and Belgium, but not in England or Spain, the process is reversed; canals are brought to the towns, because it is found by experience that in spite of all the inventions that have been made water carriage is still, and is likely to remain, better suited for certain classes of merchandise than any other form of transit."

* * *

For many reasons the British canals have not been a success, but it must be remembered that, with the exception of the Manchester Ship Canal, few improvements and no large extensions of English waterways have been made for over eighty years. Many canals have been allowed to fall into decay during that period, and in the meantime enormous sums have been spent on railways. But with the increase of trade and the demand for more accommodation for traffic, which the railways will be unable to meet unless they are prepared to go on spending very large sums of money on their extension, the necessity for opening up new means of cheap transit becomes urgent. From the trader's point of view water transit is unquestionably the best for many sorts of goods, and Mr. Nettlefold gives some cogent reasons—from which the prospect of added beauty to the landscape which water always gives is not excluded—why inland waterway reform should be regarded as "a question of first-rate economic importance well worth the most careful attention of any government."

* * *

The Report of the Royal Commission on Canals and Inland Navigation, 1909, deals forcibly with the question of the development of facilities for the distribution of trade, and a passage quoted by Mr. Nettlefold ends with these words: "For social and sanitary reasons the distribution of industrial populations over wide areas is to be preferred to concentration in a few crowded districts. Relative superiority in the

physique and morals of its workers is an advantage to a nation. If industries are widely distributed the workers can have better houses at lower rents, can breathe less vitiated air, and they and their families can in many cases combine with factory work the healthy and profitable occupation of small agricultural production. These advantages will be lost if by reason of the continued costliness of internal transport British staple trades are driven to mass themselves around a few seaports."

CONCILIATION IN AMERICA.

The Executive Committee of the Association for International Conciliation has printed in pamphlet form a batch of official documents bearing upon the war—the Austro-Hungarian Note to Servia, the Servian reply, the British White Paper and the German White Book. This is in pursuance of their main object, which is to arouse the interest of the American people in the progress of the movement for promoting international peace and relations of comity and good fellowship between nations. They have already printed and circulated many valuable documents giving information as to the progress or interruption of these movements for the benefit of individual citizens, the newspaper press, and organisations of various kinds, which thus have at hand reliable information on the subjects. President Wilson's appeal for impartiality and restraint in discussing the war is printed as a preface to this latest publication.

PICTURES FOR THE BIRMINGHAM ART GALLERY.

At a meeting of the Birmingham City Council on Tuesday a letter was read from Mr. Austen Chamberlain offering on behalf of himself and his brother, Mr. Neville Chamberlain, two pictures by Albert Moore, entitled "Canaries" and "Sapphires." The pictures, the letter stated, "were acquired by my father many years ago, and since then have formed part of his collection at Highbury. If our offer is accepted we should give them in memory of him to the Art Gallery, where he is already represented by the gifts which he made in his own lifetime." The offer was accepted with thanks.

THE SALVATION ARMY AND THE WAR.

Captain Webb, of the headquarters staff of the Salvation Army, told a press representative this week that they had sent 10,000 men to the colours. In addition, Salvationists, both men and women, are assisting in a thousand ways in every belligerent country. Sometimes, in little lonely places, when soldiers have to stop by the wayside, a Salvation officer will unexpectedly meet them and offer them hot coffee and food, irrespective entirely of nationality. The Salvation Army Hall in Berlin has been turned into a crèche for children whose mothers have to go out to work because their husbands are fighting, and the cost is being defrayed to a large extent by a Jew. "We go where we are needed," said Captain Webb. "The greatest grief to our general is that we have men fighting against each other in all the armies engaged."

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[ONE PENNY.]

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The Special Choir under the leadership of Mr. T. F. Wood, organist of Unity Church, Islington, will attend.

Refreshments, 7.30 p.m. Meeting, 8.0.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning. N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 1.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Æolian Hall, New Bond-street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Dr. LIONEL TAYLER; 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON, "All Saints"; 7, Rev. A. S. HURN, Communion.
 Finchley, Granville-road, Ballards-lane, 11, and 6.30, Rev. BASIL MARTIN, M.A.
 Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSEN, D.C.L.
 Forest Gate, Upton-lane, 11, Mr. P. CHALK; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. R. SORENSSEN; 7, Rev. PERCIVAL CHALK.
 Kilburn, Quex-road, 11, Rev. F. MUNFORD, B.A.; 7, Rev. G. T. SADLER, M.A., LL.B. (of Wimbledon).
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. H. G. CHANCELLOR, M.P.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. VICTOR FOX.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; and 6.30.
 University Hall, Gordon-square, W.C., 11.15, Rev. CHARLES HARGROVE, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worpel Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. H. G. WOODFORD.
 Woolwich, Co-operative Hall, Herbert-road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A. Evening subject, "The Philosophy of Thomas Gradgrind."
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODWELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing-street, 11.30.
 CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. Dr. MELLONE, 214th anniversary.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle-terrace, 11, and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook-street, Free Church 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. W. JELLIE, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland-street Church, 11 and 6.30.
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 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH

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Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress

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NOTES OF THE WEEK.

It is a fortunate coincidence that All Saints' Day falls this year on a Sunday, for it will come to many hearts with a new intensity of meaning. There is no festival in the Christian calendar which should make a more powerful appeal to the modern mind, for it can gather into itself all that is great and good in the long procession of the ages, while it recalls in a special way the elect souls, men and women great in holiness and peace, whose names shine like stars above our troubled world. And this year, linked with the memory of the saints, there will be the thought in our hearts of many brave young lives, who have suffered and died in devotion to their country's cause, looking for no reward because such was the will of God concerning them.

* * *

LIKE Easter Day, All Saints' is a festival of immortality, and in the midst of the sufferings of this present time it renews our confidence in the things which are unseen and eternal. To those whose hope is confined to some dream of progress, and fruitful happiness on this earth is the sum of God's thought concerning us, the terrible holocaust of human lives on the fields of Belgium and France may well seem a loss without repair, but for the Christian heart behind the tragic mystery there is the confidence that all souls are safe in the Divine keeping, and that those who fall in earthly battles shall find the fulfilment of their powers in the heavenly kingdom. In years of peace, when we were rich in the fruits of industry and confident in our own power to organise happiness for the world, the hope of immortality died down in many hearts. But now, in the midst of trouble, when once

again we are conscious of the shortness and uncertainty of life, it is being restored to us with gladness and power. The services on All Saints' Day should not be acts of commemoration in a minor key, but the offering of jubilant thanksgiving. We have looked once again into the face of consecrated death, but we have also learned how to triumph in God. "Great and marvellous are Thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

* * *

A GOOD deal of feeling has been aroused in some quarters by the swift and stern measures taken by the Government against alien enemies of a military age. As we explained last week, we are not prepared to criticise the wisdom of their action, for we do not suspect strong men of wide experience, of acting in a panic. There are many considerations which may well have made it the only prudent course for those who are responsible for public order and the safety of the realm. At the same time, we hope that the measures of restraint which have been adopted will not be unduly irksome, and that generous consideration will be shown to women and children who have suddenly lost their means of support. The fact that we allowed these men to live amongst us, to form homes and to contract various social obligations, imposes duties upon the community which cannot be abrogated even in time of war. Moreover, the public must not be allowed to forget that "alien enemy" is a technical phrase, which does not annul either the common claims of humanity or the closer ties of friendship.

* * *

THE Rev. J. H. Rushbrooke, who has been detained in Germany since the beginning of the war, returned to London this week. Suspected at first of being a Russian spy he was treated with some rigour, but afterwards he was permitted to reside in Berlin with his wife without molestation. In an article describing his experiences, which appeared in the *Daily*

News and Leader on Tuesday, Mr. Rushbrooke raises the question whether some generous and far-reaching scheme for the exchange of all civil prisoners is not possible. Undoubtedly the feeling of irritation and resentment against the unfortunate foreigner is growing in both countries, and lurid newspaper paragraphs fan the flame and make one side eager for reprisals against the reported severities of the other. Mr. Rushbrooke reports that on the whole food in Berlin has been abundant and cheap, though the tendency is upward, and undoubtedly there is anxiety. As to the attitude of the German people to the war, "it is one of startling and absolute unanimity; at least the unanimity is startling until one realises the marvellous skill with which every organ of opinion or expression has been captured and used or suppressed by the Government. Scarcely even yet among the most influential and well-informed classes are the contents of the English White Paper known. The Press is of course unanimous for the war, though the practical unanimity rests on very varied grounds."

* * *

PERHAPS the most revealing passage in Mr. Rushbrooke's article is his description of the moral indifference to the crime against Belgium, which is characteristic alike of private feeling and public opinion in Germany; though there are not wanting signs of an uneasy state of mind which dares not look the thing in the face lest they should be forced to condemn themselves. "What has most of all pained me," Mr. Rushbrooke writes, "is the practically complete absence of any sense of the real character of the wrong done to Belgium. It is peculiarly painful to find that leading theologians have even gone the length of blaming the Imperial Chancellor for his admission that the inroad involved 'a certain degree of wrong.' The fashion in which, after the terrible injury done to a feeble country, newspapers and public men have raked for any vestige of evidence to justify it is discreditable to

the entire people. In this matter, more than in any other, my faith in the ethical soundness of Germany's public men has received a severe blow. Anyone who knows the degree of admiration which I possess for German achievement in many realms and the deep attachment I have cherished for the land and people will understand the shock which this attitude has brought. Above all was it more than painful to read and hear day by day the stock phrase, 'Unsere gute gerechte Sache' ('Our good and righteous cause'), and in connection with this to think on Belgium. One cannot but believe that the efforts of almost the whole Press to direct against England a stream of passionate hatred is not unconnected with a certain discomfort of conscience in connection with the particular issue which brought England into the war."

* * *

We are glad to see that the problem of the Public House and the War is at last receiving serious attention in high quarters. Last Saturday Lord Kitchener, whose strong belief in the virtue of severe self-control is well known, issued an appeal to the following effect:—

The men who have recently joined the Colours are doing their utmost to prepare themselves for active service with the least possible delay. This result can only be achieved if by hard work and strict sobriety they keep themselves thoroughly fit and healthy.

Lord Kitchener appeals to the public, both men and women, to help the soldiers in their task. He begs every one to avoid treating the men to drink, and to give them every assistance in resisting the temptations which are often placed before them.

Lord Kitchener suggests that in the neighbourhoods where soldiers are stationed committees should be formed to educate public opinion on this subject, and bring home its importance to those who prevent our soldiers from being able to do their duty to their country in a thoroughly efficient manner.

This appeal is a plain hint to managers of public-houses to adopt the policy of refusing to serve men in uniform. If good advice does not produce the desired result there must be compulsion. But, as we have pointed out already, the civilian population also needs to be protected from the terrible seduction of intoxicants at a time of public excitement and severe nervous strain. Habits may be easily contracted now which will blight the homes of the people for many years to come.

* * *

COMMENTING on Lord Kitchener's words of advice, the Archbishop of Canterbury makes a suggestion of abstinence during the war as one way in which those who are not already total abstainers can help to carry their share of the national burden.

Every one of us wants to help, he says, and in some way or other to "spend and be spent." Lord Kitchener's appeal seems to give a special opportunity. If those who can rightly do so, and who care sufficiently to make what would be a real and sustained act of self-denial, were to undertake to be themselves "abstainers" during the continuance of the war, the resultant good might be such as to surprise us all. Other countries are doing something like it. Why not we? It is not everyone who can, or perhaps ought to, do it, and it would be the merest impertinence were we to censure or even to criticise those who prefer to stand outside such an effort and to let their own free-will offering be some act of another kind. But I believe that there are many who, when they have thought it over, would like to take the course I suggest.

* * *

AMID our solicitude for the famishing and homeless Belgian refugees, the Senate of the University of Manchester has been happily inspired to pay a tribute of respectful admiration to the University of Louvain in its exile; for our hospitality must include a generous welcome on equal terms to the gifts of mind and spirit, which more than armies make a nation great. How apt the address is alike in historical reminiscence and in a kindling sense of the spiritual significance of the present conflict the following passage will show:—

As we stand to-day side by side in the midst of the struggle, we honour you as the noblest of Allies, and bid you take courage; for, like Achilles, we are

Striving for no paltry prize,
No crown of strength or runners'
vaunt of speed,
But for a life,

the life of civilisation, to defend the very soul of humanity from a deadly creed, proper only to creatures of prey but linked with the vast and evil dream of universal dominion. This creed has so blinded the rulers of the Germany which we once knew as the home of a civilised people, a people to whom we looked as the friend and pattern of learning, that they now count it lawful, or even glorious, to break treaties, to condemn the laws of warfare, to burn churches and libraries, and, as their official records day by day announce, to destroy women and children and aged men by throwing bombs on undefended cities.

No wonder that the first and chief victim of their cruelty was the home of learning from which the great Lipsius first interpreted to the Western world the writings of Tacitus, that undying foe of despots; and where in our day Willems has brilliantly expounded the principles of Roman Public Law. On that Roman system rests the whole framework of modern International Law, which it is now the world's first duty to strengthen, and we count upon your aid in the task of devising new and

weightier sanctions for its statutes, based on the willing pledges of civilised peoples. This law we will print so deeply upon the minds of our conquered enemies that it shall constrain them to learn that noble fashion which Virgil prophesied, and which they have put far from them—"the fashion of peace."

* * *

THE following story of our Indian troops has been sent to us by a correspondent. "It came in a letter from India. The writer was seeing off some of the Indians he knew, big men among them, and, of course, wishing them God speed, and safe home, &c. 'Oh, no,' was the answer, 'we are not coming back. We, and as many more to follow as are wanted, are going to fight our best for England and for Freedom, but we shall not come back.' The Englishman repeated his hopes. 'No, perhaps a couple of hundred may, but not likely. We are going to fight for Freedom—no talk of coming back.' Our correspondent adds:—"Though there may be some Oriental fatalism in it, there is also such devotion to a cause. They believe their children—all Indians are married—have a better chance of freedom with us than with anyone, and are giving their lives to secure that heritage to them. But it made me realise so overpoweringly what our responsibility will be to make sure these men do not die in vain, and to see that their children do get their heritage."

* * *

ANOTHER side-light upon the nobler aspect of the war is contained in a letter written by a Frenchman, which has found its way into the *Manchester Guardian*. It comes from a man who has seen some of the horror of devastation in Northern France and may be taken as representative of the spirit which animates many civilians at the present time.

At bottom, he writes, I am of my mother's way of thinking. I have a boundless trust in Providence. Whatever may be in store for us, I feel that this trial cannot but turn to our advantage. Ours is a just cause. Right is unquestionably on our side, and so are "sweetness and light," to use Matthew Arnold's words. I am convinced that we shall conquer. And should the worst come to the worst, I think that even then we ought not to despair. The survivors would quietly set about cultivating in the rising generations all the fine qualities that have made France a great nation in the past and cannot fail to make it great in a near or distant future. Let us only take care to avoid the failings that have contributed to bring on us this terrible scourge. We had grown too skilful in evading the sterner realities of life. No more elegant trifling for us. Let us think more of our duties and less of our rights.

There is the unquenchable idealism of a nation that cannot be conquered in these modest words.

HUMILITY AND PATRIOTISM.

—*—*—

IN a letter on "Humility and Patriotism" which we publish to-day an esteemed correspondent takes us to task for some of the sentiments which we expressed last week. Evidently he feels that patriotism as a motive is of very doubtful value, and that even in the high sense in which we used the word it is a serious menace to true humility of heart. We welcome his criticism, both for the courtesy with which he recognises the sincerity and earnestness with which we are trying to grapple with the difficulties which are presented to the Christian conscience by the actual facts of the war, and for the opportunity which it gives us of some further words of explanation. May we be allowed to point out, in the first place, that in singling out our love of our country for emphasis we were not concerned in the least with any abstract scale of relative values. We were dealing with an urgent practical need, and the best way of meeting it. We feel the supreme importance of keeping our national loyalties on the highest possible level of honour and mercy and justice. We doubt whether we can do this in a more effective way for the great masses of our people than by making a strong appeal to them to be worthy in all things of the ideal of their country which they carry in their hearts, as the home of freedom and the mother of justice. That is what we mean by patriotism, and the meaning is neither new nor strange. To us who have been trained from our youth up in the school of MAZZINI, it is one of the holiest words in the language. It has acted as a beacon-light to us in the application of spiritual principles to political thought. Like Worship, it is a word which has been tarnished by ignoble use; but we cannot cease to call Divine love and goodness worshipful, because some men in their blindness bow down to the things which their own hands have made. The need of the hour is not humiliation and a general confession of unworthiness, as though upon this issue we had not made up our minds at the bar of conscience, but strength to serve the good cause and to bring it to victory; and we can meet this need best, as religious men, when we appeal to warm, intimate, human affections. The inspired patriot is often the humblest of men,

because he is conscious of a divine call to help his country's cause for the good of the world.

This brings us at once to the centre of our argument. Patriotism, we are told, is dangerous because it lifts men up in pride. Patriotism, we reply, may be a well-spring of humility, when it makes men conscious that they are enlisted in the service of God. In the Christian character there are two sources of humility. There is the humility of conscious sin—"Depart from me, for I am a sinful man, O Lord"; and there is the humility of privilege—"Who is sufficient for these things?" It is very easy to fall into the mistake of thinking that a mood of abjectness or impotence is the one which human nature in its blind folly ought to adopt. When we read the article in the *Times Literary Supplement* on "The Illusions of War," to which our correspondent refers, we could not resist the conclusion that the balance of the writer's mind inclined towards this error. In its pervading sense of human weakness and delusion, in its subtle effort to create a mood in which all judgments of conscience are subordinated to the claims of pity, in the sad abasement of its view of the world as "our foolish little planet," it reminded us, not of the New Testament, but of the delicate intellectual pessimism of MATTHEW ARNOLD's poetry. We seemed for a moment to recapture the half-forgotten strain:—

Ah, love, let us be true
To one another! for the world, which
seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor
light,
Nor certitude, nor peace, nor help for
pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle
and flight,
Where ignorant armies clash at night.

Probably most of us know something of this mood of disenchantment, and of the hard effort to be kind as we realise that all men are the deluded victims of misfortune. "What shadows we are and what shadows we pursue." What is left to us for consolation but the virtue of humility and the sad commerce of pity? We are far from denying that there is something admirable in this temper, especially when it is placed in sharp contrast to harsh pride or vulgar boasting. But it strikes us as more Pagan than Christian. In exalting resignation or acquiescence into a lonely virtue it saps the foundations of moral courage and

obscures the piercing insight of conscience. This is what marks it off decisively from the Christian consciousness of sin, to which on the surface it has such a close resemblance. The Christian knows that he is an unworthy servant, and this knowledge makes him contrite and humble; but though unworthy he is still a servant of the heavenly Will, and herein lies the ineffaceable dignity of his nature. His life is a life of action, which involves him in swift decisions of duty. He does not find wisdom and peace in a knowledge of his own follies, but through doing the will of God. For the Christian, the humility which springs from our conscious partnership in blindness and sin, which may so easily enervate and cripple us, is conquered by the knowledge that in spite of all we are fellow-workers with God. And then humility assumes a new and finer meaning. It is no longer resignation or acquiescence, as we wander through the inscrutable darkness of the world and the tangled mazes of our own hearts; it is the glad acceptance of our vocation to fight the good fight of the faith, not in our own strength, but in the light which shines through conscience, and the divine grace which alone enables us to be strong and of a good courage.

Let us apply this doctrine of humility, which springs out of a strong conviction that we are sent into the world to do the will of God, to the matter in hand. We are told that our love of our country is a proud and uplifting thing, and that to appeal to it will encourage evil pride in other men. Is that really so? What if our patriotism has in it some sense of divine vocation? To thoughtful and earnest men it can never be a thoughtless and vulgar thing. They recognise in it a precious trust which God has placed in their keeping for the good of the world. Our country has been called—a simpler and more religious age would have said that God has chosen it—to defend liberty, to uphold international law, to offer an asylum to the outraged but unconquered people of Belgium, and to maintain its own cause, because its cause is good. Does this belief in our country's call, and the sense that we are part of it, make us boastful and vain-glorious, false to our friends and ungenerous to our foes? Nay, rather it is a true source of humility and a safeguard for all other virtues. Now as always we must find moral security not in warnings and prohibitions, but in positive affections. It is not the sense of our sad partnership in the delusion and evil

of the world, but the confident faith that here and now, in this very crisis of our country's need, we are fellow-workers with God, which will give us courage and insight and true humility of heart. The duty which is laid upon us both as Christians and as patriots is to remember the high dignity of our vocation, and then to strive to walk worthily of it with all lowliness of mind.

Good Thoughts for Evil Times.



AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Revelation vii.

THE COMMUNION OF SAINTS.

OUR worship here . . . unites us by a chain of closest sympathy with past generations. In our helps to faith and devotion in this place, we avail ourselves of the thought and piety of many extinct ages. We reverently read those ancient scriptures, which have gathered around them the trust, and procured the heartfelt repose, of so many tribes and periods, since prophets and apostles first gave them forth. We sing the hymns which a goodly company of pious men have left as the record of their communion with heaven. And it is impossible to look at the consecrated names of those sweet singers of Christendom without feeling ennobled by their communion, and even astonished at our sympathy with them. Do not we, the living, take up, in adoration

and prayer, the thoughts of the dead, and feel them divinely true? Do they not come forth, as if fresh coined from our own hearts? Indeed, could we ourselves so faithfully utter the consciousness of our inner being, or shape so interpreting a voice for our secret life? What an impressive testimony this to the sameness of our nature through every age, and the immortal perseverance of its holier affections! The language of *their* confessions, their struggles, their desires, speaks our own: the light that gladdened them, shines now upon our hearts: and the mists they could not penetrate, brood now upon our path. There is the choice minstrel of Israel, true alike to the spirit of mourning or of joy; there are the venerable fathers of the ancient Church, whose vespers, chanted centuries ago, will suit this night as well; there is the adamant yet genial Luther, telling, with the severity of an eye-witness, the awfulness of judgment; there is the noble Milton, breathing his sweet and rugged music out of darkness; there is the afflicted Cowper, sending out the tenderest strains from his benighted spirit: with an attendant multitude of the faithful—the confessor, the exile, the missionary—a chorus of sublime voices, with which it is a sacred privilege to be in harmony. And these are not merely the accents of the past, but the anthem of the sainted dead—the strains of immortals that look back upon their toils, and behold us singing their songs of sadness here, while they have already learned the melodies of everlasting joy. Blessed communion of earth with Heaven! making us truly one family, below, above; and rendering us fellow-citizens with the saints, and of the very household of God!

JAMES MARTINEAU.

ALL SAINTS.

ONE feast, of holy days the crest,

I, though no churchman, love to keep;
All Saints—the unknown good that rest

In God's still memory folded deep.

The bravely dumb that did their deed,

And scorned to blot it with a name,

Men of the plain heroic breed,

That loved Heaven's silence more than fame.

Such lived not in the past alone,

But thread to-day the unheeding street,

And stairs to Sin and Famine known

Sing with the welcome of their feet;

The den they enter grows a shrine,

The grimy sash an oriel burns,

Their cup of water warms like wine,

Their speech is filled from heavenly urns.

About their brows to me appears
An aureole traced in tenderest light,
The rainbow-gleam of smiles through tears
In dying eyes by them made bright,
Of souls that shivered on the edge
Of that chill ford repassed no more,
And in their mercy felt the pledge
And sweetness of the further shore.

JAMES RUSSELL LOWELL.

A PRAYER FOR ALL SAINTS' DAY.

(From Private Devotions, 1560.)

ALMIGHTY God, we do offer unto thee most high praise, and hearty thanks for all thy wonderful graces and virtues which thou hast manifested in all thy saints, and in all other holy persons upon earth, who by their lives and labours have shined forth as lights in the several generations of the world; such as were the holy prophets, apostles, and martyrs, whom we remember with honour, and commemorate with joy; and for whom, as also for all other thy happy servants, our fathers and brethren, who have departed this life with the seal of faith, we praise and magnify thy holy Name; most humbly desiring that we may still continue in their holy communion, and enjoy the comfort thereof, following, with a glad will and mind, their holy examples of godly living, and steadfastness in thy faith. Amen.

THE DRUM AT DRUMHAIR.

WHEN you see this quiet little Leitrim village, with its one steep street, set amid surroundings of almost magic beauty, you begin to understand why Yeats' "Man who dreamed of faeryland" stood amid the crowd at Drumhair, "His heart hung all upon a silken dress"; though, truth to tell, we saw no throng of folk there; mainly humankind was represented to our eyes by little children, and they were for the most part barefoot—smiling, too. There came pattering by three small maidens, hand-in-hand. The eldest, a mature seven-year-old, lifts her fair, lovely face, and with an evident struggle between shyness and "manners," explains that the baby of the party, aged two, wears the only shoes and stockings among them, "because she's the littlest, Miss."

And the baby, solemn with the importance of her position as purse-bearer, opens a pearly palm to disclose a half-penny, wherewith sweets are to be bought. It is to be hoped that no serious demoralisation results in such cases from a small subsidy towards these small joys; but, indeed, so sweet, so peaceful is the scene, that it is not easy to realise any wrongdoing or unhappiness there.

The sunshine fell soft on the sparkling brown waters of the Bonet river. Across it, on gently rising ground, are the ruins of an ancient abbey. Within easy distance lies Lough Gill, with its myriad islets and enchanting shores; hills whose beauty changes with the rapidly changing light and clouds. Suddenly there breaks upon the smiling stillness the sound of stirring fife and drum. The Irish Volunteers, of course! Ah no! it is explained, "it's only the Children's Band! The Boys of Breffny, they call themselves; used to be amusing themselves of an evening with tin whistles, till a man began teaching them, got them the instruments, too, and . . ."

And down the hilly street they came, about thirty boys, playing as they marched, and led by their teacher. He lined them up in front of the hotel; and it was good to hear them; to observe the energy of the small drummer, the serious air of the child with cymbals, possibly six years old. Before one could do more than feel after small change, the leader gave the word, and they swung off again, happy and very important. It was a relief to find these warlike sounds proceeded from a source so innocent, with purpose altogether so admirable.

Breffny? At the head of the street grim ruins are standing—all that remain of a stronghold of the O'Ruarke of Breffny, who once ruled this country-side. But the gaunt walls are veiled in ivy now; and the valley that "lay smiling before" that Prince smiles still. Its walls are long deserted; close by are modern, comfortable residences, where as often as not no one even dreams of locking doors at night.

And all around are places whose names suggest old, strange, half-legendary stories. Most of them are connected with fighting. The Plain of Moytura is just beyond Benbulbin, where the terrible battle was fought in pre-historic days between the Fírbolgs and Danaans, testimony to the reality of which exists in the almost unequalled number and importance of cairns and burial stones that cover the place.

Upon the summit of Knock-na-Rea is plainly visible the mound erected, it is said, over Queen Maeve of Connaught, "angry and pale-faced," who led forth her hosts herself to give battle. And if you remark upon the extreme, the dazzling green of certain pasture fields, you may be told that "there was fighting there once, and men's blood was shed, and so . . ." But you look around and drink in the satisfying beauty of the place, with its woods and streams, its glens and hills which seem just luminous masses of ineffable blue, unearthly and remote; and you think—these stories of fighting and wild rage, of robbery and oppression of the poor and the feeble, of tyranny and injustice, belong to an order of things long past and gone. We are different; we have gone very far onward since these things were, these old, unhappy things. Our lives are protected, well-ordered. We believe that Justice and Mercy were met together, and would never part, never be dethroned from amid civilised nations; we thanked God (or should have done so) that our lives had been appointed so far from those dreadful days of strife and

brutality. We felt very secure, very far from evil, that first day of August . . . and since then . . .

Well, God's in His world still; even though the foundations thereof are out of courses, to our eyes.

K. F. PURDON.

A WORD OF PEACE IN TIME OF WAR.

[FROM A GERMAN CORRESPONDENT.]

To speak of peace at a time when the whole world's chief point of interest is the development of the "Big War" seems to be a hopeless enterprise, especially when such words emanate from the pen of a civilian of that nation which is being credited with having given rise to all these calamities. Nevertheless, I hope that my well-meant words will reach my readers' hearts. I am not going to advocate a stoppage of the present hostilities; I am not going to criticise anything in connection with the great struggle of the nations—I am going to speak of that Great Universal Peace which has been mankind's most cherished dream for centuries, and the realisation of which is, I hope, nearer at hand now than it may appear. Perhaps when the star of this deplorable war suffers eclipse the dawn of a new era of brotherhood will break. Whatever weapons man may invent and use to subdue his foes, they cut both ways; they hurt while hurting, kill while killing, destroy while destroying. Hatred engenders new hatred; attack is followed by counter-attack; but there is one method of dealing with an enemy which disarms him without disadvantage to either defender or aggressor—a method known for 2,000 years and nevertheless so very seldom made use of—the method preached by the Great Prophet of Nazareth, the Prince of Peace, who taught: "Love your enemy"—words of far greater significance than is generally understood. More than the negative recommendation of non-resistance to evil, they imply the positive attitude to be taken when face to face with an aggressor. This attitude is love. As soon as we are able to realise that also in our greatest enemy there is a spark of that Divine Spirit which as the life-giving principle permeates the whole creation, as soon as we on such consideration succeed in overcoming our hatred for the wrong which has been done, or was intended to be done to us—as soon as the realisation of our brotherhood with our presupposed enemy awakens the flame of love in our hearts, we become absolutely invincible.

Have you never observed the sudden change in your opponent's attitude when you, with serene calmness and unaffected friendliness, tender him your hand for peace? His rage is at once abated; you will see him amazed, perplexed, confused; he is at your mercy—at the mercy of love. There is no greater victory than such a victory, no conquest which ensures a more solid and lasting peace than a conquest through love. The weapons of love are the most powerful, and they do not hurt.

I am quite aware of the difficulty in finding and realising the spark of the Divine Spirit in an adversary, especially when the minds on both sides are excited and the eyes are blinded by hatred and rage; but it is there, the Divine Spark—it is everywhere in the whole universe, even in the hearts of our vilest enemy.

Therefore let our armies fight in the field until peace can be obtained with honour for both parties. It is as useless as undesirable to intervene after the fighting has started. But let us civilians who are not directly involved in the great struggle keep our heads cool and remember, before all, that we are brethren of the same Teutonic race which is destined to lead humanity to the realisation of that spiritual brotherhood where war and hatred have no place.

Thus, though we fight in the field, as it cannot be stopped, let us keep burning in our hearts the flame of Divine Love, and make preparations for that great peace which will follow when the fight is over, and, whatsoever the issue may be, will tend to tie the people of different nationality closer together than ever before has been the case in history.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

HUMILITY AND PATRIOTISM.

SIR,—Just now all sensible people are rightly impatient of anything in the nature of mere academic discussion; it is felt that, in face of the great life and death realities which the present world-crisis involves, the guesses of the pure theorist, and even the admittedly definite problems arising out of ordinary political and social experience, are to be ignored as of no account. But, while we lay such stress upon the actualities of the moment, and desire chiefly a clearness of perception which will enable us to yield our full measure of true and fitting service, we cannot, if we are to remain genuine human beings, escape the duty of asking—each one for himself or herself: what are the principles which lie behind all my actions and words in this war period? That earnest folk are putting this question to themselves is very strikingly illustrated by the appearance, within the last few days, of two journalistic expositions of principle. I allude to the article entitled "The Illusions of War," which appeared in *The Times Literary Supplement* of October 22, and to the article entitled "Worthy of our Country," which appeared in *The Inquirer* of October 24. Both these articles are written in a manner that will arrest the attention of any intelligent reader, and both are unmistakably the outcome of much careful and honest thinking. Moreover, the two articles exhibit, in their different ways, a generous

recognition of man's spiritual and religious needs.

Now it is extremely interesting to observe the widely divergent teachings presented in the above-named articles. The emphasis of the one is upon *Humility*—a sense of our own and of general human failure—as constituting for us Englishmen the all-important characteristic in this crisis; the other emphasises the supremacy of *Patriotism*, giving to the word something like a re-interpretation. With a view to the clearer understanding of the teachings thus briefly outlined, it may be well at this point to set down two lengthy quotations:—

"Pride makes comparisons with other men or other nations—we will not behave as they do because we are Englishmen—but humility compares us with what we should like to be; it never flatters us to make us good. If now we are to set a standard of behaviour before ourselves, let us imagine the historian of a distant and happier future looking back upon us with full knowledge and judging our conduct and our temper in this time. We should wish him to say of us that we waged war not only resolutely and successfully, but with a spirit new to the world; and that, because of that spirit, there came a new kindness and wisdom after the world-wide calamity. Of that judgment our remote descendants might well be proud, but we can deserve it not by pride but only by humility. In every age, if men are to advance, there is a harder task set to their spirits; but if they are filled with pride in their own past they do not see the hard task that is set to them; and they perform it only if there is a possibility in themselves that makes them humble. The whole world, and we with it, is falling very far short of that possibility now; and a god without pity might smile at the prayers of each conflicting nation for its own victory, and at the assurance of each, amid the general ruin, that it was fighting for the future of mankind. But if we all could pray to God that He would have mercy upon our foolish little planet, there would be some chance of an answer to the prayer, and that we should have mercy upon each other. The way to wisdom and peace is not through contempt of others' follies, but through a knowledge of our own."—*The Times Literary Supplement* (October 22).

"Religion must throw all its strength upon the side of generous feeling and self-control. It must never relinquish its aim of peace-making when men are sharply divided in feeling and opinion. How can it do this most effectively at the present moment? Not, we venture to think, by any fervent outpouring of cosmopolitan sentiment, if for no other reason because few people will stay to listen to it. The idealism which has captured men's hearts is an intensely practical love of their own country. To that we can appeal. They want to be worthy of their country and its cause. Religion can teach them in what this worthiness consists, and in solemn warning how easily it may be profaned. Riotous behaviour, the lust of cruelty and revenge, enervating bitterness of mind, the hatred which grows reckless of justice and truthfulness, acts of disloyalty to universal charity, all these

are unpatriotic, because they stain our country's fair name and defile the bright image which we treasure in our hearts. Along these lines religion may find a new entrance into lives which have long been indifferent to its influence. If it has the practical wisdom to fix its whole force and attention upon the affections which are brightest and purest at the moment, it may turn even our base temptations to glorious use. When we have learned to behave ourselves worthily of our country proper respect for our enemies and many other difficult things will be added unto us."—*The Inquirer* (October 24).

I think that, with the above extracts before him, a reader should be able to form a very fair notion of the respective standpoints adopted. Such pleadings, devoid as they are of all pettiness of tone, are entitled to respectful consideration, and I shall endeavour, in a few words, to state the reasons for my own judgment in regard to them.

And, first of all, it seems to me necessary, while noting *THE INQUIRER* writer's own account of what is implied in the phrase, "Love of one's country," to get, if possible, at the simple meaning which those words convey to the average man. Turning to my dictionary, I find the following definition of Patriotism: "Love of country—Desire to serve one's country." Now, amongst the members of this or any other country, we see illustrated many degrees and types of love and of service; there is the man who is led by an almost blind, instinctive feeling of material proximity, and there is the man whose love and service are based upon a spiritual vision of what his country may yet become—a vision which is largely coincident with the religious mystic's vision of the "City of God." It is safe to assume that the average man's patriotism cannot be so definitely or clearly conceived as either of the extreme types above specified; his experience will incline him now to the instinctive material type, now to the idealistic.

Having glanced at these varying types of the patriotic disposition, we can now return to consider the pleas set forth in *THE INQUIRER* article; and, in the light of what has just been said, there can scarcely be any doubt as to the particular type of Patriotism therein exemplified. The claims for "love of country" as a fundamental motive cannot be more forcibly urged than they are in the said article. What, then, is the essential point of its argument? It would appear to be this: that Religion—working through the popular channel of Patriotism—can show men how best to "serve their country" and to be worthy of it; and that, under the influence of this religious instruction, men are even to be led into the realisation that "acts of disloyalty to universal charity" are "unpatriotic." Do not these words really mean that only in so far as a country's general aim and policy conform to a universal or world-wide ethical standard, can such a country be rightly taken as furnishing the ideal motive which is to sway a good man's life? In that case, a high-minded man's position in regard to his country may be likened to that of the lover in regard to his mistress: "I could not love thee, dear,

so much, loved I not honour more." And is not this to imply that Patriotism—however natural, valuable, and noble in its degree—can never properly be raised to the level of a religious (*i.e.*, universal idealistic) motive? If patriotism thus fails as a religious motive in the fullest and deepest sense, how can the attitude of the patriot be regarded as the *supremely* important attitude for a man at this or any other moment of crisis? Perhaps, after all, the attitude of humility, so persuasively urged upon us in *The Times Literary Supplement* article, will prove to be the better and safer method? It certainly seems to me that by such method we are enabled to reach, almost at once, the region of universal ideals. As the *Supplement* writer reminds us, humility, instead of inviting measurement by some merely national or individual standard, "compares us with what we" [in our capacity as human beings] "should like to be"—but have never yet consistently been; and, acknowledging this, are we not led to the conclusion that the attitude which the spirit of humility imposes, must be deemed the only true *ultimate* attitude for us all? "Cosmopolitan sentiment," I quite agree with *THE INQUIRER* writer, would never of itself lead to charity or peace, but the Christian doctrine of humility—cutting beneath the most stubborn differences—inevitably ranges the men of all nations as erring brethren in the presence of a Common Father.

One final word to forestall misunderstanding. This letter is not concerned, except indirectly, with the rights and the wrongs of the present great international struggle—it leaves these just as they stand in all their terrible significance; but the attempt has here been made to show the spiritual disposition at which, in the last resort, we ought all of us to aim.—Yours, &c.,

JONATHAN NIELD.

Malvern, October 26, 1914.

COMPULSORY MILITARY SERVICE.

SIR,—“Face the facts” is Mr. Short's admonition to me. That is precisely what I did, and precisely what Mr. Short declines to do when he shirks my question as to whether he proposes to waste millions of money in training superfluous numbers of men, or to institute a ballot with its inequalities of selections and substitutes. It is curious that, like other men of ability who have caught the disease of conscriptionitis, Mr. Short loses immediately the capacity to grasp first principles and elementary considerations in regard to the problem of national defence. The robber chief may be at our gate, but, so long as it is “banged, bolted, and barred” by the British Navy, only a small section of his banditti, whom our existing arrangements are ample for dealing with, can enter. “England can be attacked on land, *i.e.*, in France,” Mr. Short said in his first letter. Surely the events of the past week show that he should have said “The German army can be attacked from the sea, *i.e.*, off the Belgian coast.”

I am sorry if, through a desire to avoid

prolixity, I led Mr. Short to think that I favour military training in the schools. I do nothing of the kind: compulsion is bad enough for men, but infinitely worse for boys, for the former can rebel, whereas the latter cannot. What I meant was that, through the schools, all the advantages of military training, *e.g.*, Swedish drill, can be secured without any of its disadvantages, *e.g.*, the interference with our commercial supremacy, a matter which is not to be disposed of so lightly as Mr. Short suggests. It is not merely Free Trade and the command of the seas which make us the leading business nation in the world, but the fact that, unlike those of Continental countries, our youths are not called away from their vocations, at a most important period in their apprenticeship, for two or three years. The danger to our commercial interests, however, is a small matter compared with the loss of liberty which conscription involves. In Australia, for example, militarists are suggesting already that the exercise of the franchise by conscriptionists should be delayed, so that, when they come to record their votes, their resentment against their compulsory training will be less. I have no doubt that Lord Kitchener is right in asking for an army of a million men. My point is that they can and ought to be obtained by voluntary service, not merely for the reasons which I have given above, but because we shall get better soldiers that way. Those who imagine that conscription will give us a hugely-increased army which, man for man, will be as good as our present one, are living in a military Wonderland, in which history, morale, and money have all ceased to count.

There is no conflict between Sir Roland Wilson's ideals and mine. I should support heartily the raising of the soldier's pay by, say, 5s. a week, and the officer's pay by an average of, say, £50 a year. We could do this, and, as compared with the waste under conscription, have several millions a year left over for social reform, thus getting a better return for the same outlay. I daresay that Mr. Short is quite right in saying that for 150 years our policy has been to preserve the balance of power on the Continent, but it is a policy which must cease if this war is to be, as most readers of *THE INQUIRER* hope, the last big European one. The Boy Scout movement can, of course, be made a military one: what I said was that it was not so at present. Should it become such, many who now wish it well will regard it not merely with indifference, but with active opposition. The Swiss military system, I have always understood, was admirably adapted to the needs of Switzerland. The needs of a land-locked country are, however, the very opposite of those of an island.—Yours, &c.,

FREDK. G. JACKSON.

8, Park-lane, Leeds,
October 26, 1914.

WOMEN AND CONSCRIPTION.

SIR,—In advocating compulsory military service, Mr. Short is apparently ignoring one section of the community which will

perhaps decline to be so ignored—the women. For the time being women are silent, but those who have for years been strenuously struggling for their own social and political emancipation are not likely to allow themselves to be calmly pushed aside while fresh fetters are forged on men. Democracy needs more power, not less. The people, men and women both, must have more say in the making of laws and treaties. It is intolerable that all social reforms should be brought to a standstill through the blind blundering of one incompetent monarch. To the monarchic system, with its powerful weapon, a conscript army, is largely due the present collapse of civilisation, and nothing could be more dangerous to peace and liberty than conscription.—Yours, &c.,

HANNAH J. DAWTREY.

Hermonhill, Dundee,
October 25, 1914.

OUR SOLDIERS AND STRONG DRINK.

SIR,—Temperance Sunday, November 8, is close upon us. Let us prepare for it by a mental stock-taking of what we have done for the cause of temperance in the past year, of what most urgently needs to be done now, and of what we personally can do to help, and, please God, will do to help. Manifestly, what most needs doing now is to safeguard our soldiers and sailors from intoxicating drink. The earlier closing of our public-houses is doing something for this; the total prohibition of the serving of drink to men in uniform would do more, as you, Mr. Editor, suggest, but the root of the evil is still there in the conviction among the masses of the people that intoxicating drink is a good and a festive thing.

In one district I know, when the Mayor and Town Council were pressed to close the public-houses at an earlier hour than 10 they refused, on the ground that it would do little good, because the wives of men at the war gave drink to soldiers in their own homes. Their hearts feeling warm to the soldiers for the sake of their husbands and sons at the front, they show it by giving their soldier friends drink till they are drunk. Last week a number of sailors and soldiers came home here on four days' leave, and were met by their friends at the station and "treated," so that they were drunk before ever they reached their own homes! Nor is the example of their own officers always what it should be. A friend of mine travelled by an evening train lately which was full of Territorials. The men in the third-class carriages were sober and well behaved, but the officers, who were dining in the restaurant car, appeared one and all to be drunk. What can we do in face of facts like these, which are a disgrace to our national life, and not only a disgrace, but a very real danger? We can redouble our efforts to influence public opinion in every possible way.

I would suggest that cottage meetings to teach the evil of drink would do much good. Get a cottage housewife to invite a few friends, and then let two or three temperance workers be there to hold a short meeting for hymns, simple address,

and prayer. Leaflets may also be given away at such meetings, which the N.U.T.A. will gladly supply. I have found cottage wives willing and proud to lend a room for such a purpose, and the homelike atmosphere is helpful. This is only one of many ways by which, with voice or pen, we may take our part in the needful work.

May I beg our ministers to see to it that our churches take their part by bringing this very serious matter before their congregations on Temperance Sunday, November 8.—Yours, &c.,

VIOLET SOLLY,

President of the National
Unitarian Temperance Association.
Parkstone, Dorset, October 27, 1914.

OUR SUNDAY SCHOOLS AND THE ARMY.

SIR,—Over 60 young men from our three Sheffield churches have responded to their country's call. Several of them have written in a fine spirit, showing the effect of their Unitarian training. One of them, *e.g.*, writing on behalf of ten who went together from the senior class, writes to say: "Wherever we are sent, or whatever we are called upon to do, we will try our best to remember the teachings we have learnt at the Attercliffe Unitarian School, and do the right thing." Another from Upper Chapel says: "I hope that when the war is over I shall be able to look back upon my record in the Army without any regrets whatever," and he proudly signs himself "A Unitarian Scholar."

The Sunday School Association, at my request, has supplied me with copies of its excellent statement of "Our Religious Faith," and I am sending a copy to each of our lads. May I suggest that other ministers might well do the same thing. They will meet with every encouragement from the Association.—Yours, &c.,

C. J. STREET.

Sheffield, October 28, 1914.

PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK:—The Seer's House: Rev. James Rutherford, B.D.

MESSRS. CONSTABLE & Co.:—Rudolf Eucken: W. Tudor Jones. 1s. net. The King of the Jews: "K. P." (the Grand Duke Constantine). 2s. 6d. net. George Meredith's Works: The Adventures of Harry Richmond; Beauchamp's Career. 6s. per vol.

MESSRS. J. M. DENT & SON:—The Archbishop's Test: E. M. Green. 2s. net. The Bible and the Anglo-Saxon People: William Canton. 5s. net.

MR. A. C. FIFIELD:—A First Year in Canterbury Settlement: Samuel Butler. 5s. net.

MR. T. WERNER LAURIE:—Ten Thousand Miles with a Dog Sled: Hudson Stuck. 16s. net.

MESSRS. LONGMANS & Co.:—The Lord of all Good Life: Donald Hankey. 2s. 6d. net.

MESSRS. MACMILLAN & Co.:—Studies in the Truth and Spirit of Christianity: William Temple, M.A. Highways and Byways in Lincolnshire: W. F. Rawnsley. 5s. Autobiography of Maharshi Devendranath Tagore. 7s. 6d. net.

MESSRS. METHUEN & Co.:—The Unknown Guest: Maurice Maeterlinck.

SYNDICATE PUBLISHING COMPANY:—British Empire Modern English Illustrated Dictionary. 20s. net.

MR. T. FISHER UNWIN :—Woman and War : Olive Schreiner. 6d. net. Religion and Art : Alessandro Della Seta. 21s. net.

MESSRS. WATTS & CO. :—The Sources of the Morality of the Gospels : Joseph McCabe. 4s. 6d. net. The New Testament : F. J. Gould. 9d. net.

MISCELLANEOUS.

R.P.A. Annual, Cornhill Magazine, Mind.

FOR THE CHILDREN.

DAVID LIVINGSTONE.

BEFORE me is a map of Africa in 1840, the year that David Livingstone went out as a missionary "in the glow of love which Christianity inspires, resolved to devote my life to the alleviation of human misery." The interior of Africa on that map is a great blank, without river, lake or mountain, or trace of human habitation. It was called the Dark Continent. Livingstone lifted the veil on a wonderful land peopled by many races. Look at the map of Africa now.

Always delighting in nature, which he said was a key to his health and good spirits, Livingstone decided to make his home in South Africa in a beautiful valley. He had found a noble help-meet in Mary Moffat. There was only one drawback to the situation. The valley was infested with lions, the terror of the natives. Livingstone came of a race of soldiers, and knew not fear. He straightway made war on the lions. It nearly cost him his life. A great infuriated beast which he had wounded sprang out upon him, and crushing him to the ground, dug his claws into his flesh and broke his shoulder bone. The lion was diverted and shot, but the eleven scars of the claws and a wounded limb remained to the end of his life. He felt like a mouse, said Livingstone, in the jaws of a cat.

In the midst of benighted and hostile tribes, the missionary's kindness and strength of will were a better defence than arms. The natives did not think much of him at first, because he was not big and stout. They said: "He is not strong. He is quite slim, and only appears stout when he puts himself into those bags (trousers). He will soon knock up." This roused Livingstone's Highland blood, so he kept his men marching at top speed for days until they respected his powers as a walker.

Livingstone's first important discovery, made in company with his friends Oswell and Murray, was of Lake Ngami. In later years he explored Nyassa, Tanganyika and other vast sheets of water like inland seas to the far north. He traced the course of the Zambesi and was the first white man to behold the stupendous Victoria Falls, now spanned by a railway bridge. Journeys absorbing years and extending over thousands of miles were made across deserts, through enormous dense forests, over pestilential swamps, where fever ever waylaid the traveller. Sometimes on foot, sometimes astride an ox; tormented by swarms of mosquitoes, by poisonous spiders and stinging ants; often hard up for water and food. Once it became necessary to barter part of

his clothing for food. This distressed him, as even amongst naked savages he was particular about his dress and felt that neatness won respect even from them. "Took my belt up three holes to relieve hunger" is an entry one day in his journal. One of Livingstone's bitterest experiences occurred late in his career. It was during the most unhealthy season, when, drenched to the skin daily with the heavy rains, the explorer had to make his way through dripping forests and oozing bogs, the goats he needed for milk got lost, and then two native carriers deserted with the medicine chest and all the drugs. Livingstone wrote in his diary: "Felt as if I had received my death sentence."

When Stanley went out and found him he tried to persuade him to return with him to England, but the indomitable old traveller was bent on discovering the source of the Nile. He pressed on, enduring great hardships, but his strength failed. Entering his tent early one morning his servant Susi found his master dead, kneeling beside his bed with his head buried in his hands upon the pillow. The faithful servants reverently buried the heart of the great explorer, and having embalmed his body and wrapped it in bark and sailcloth, they set out with it lashed to a pole and carried it all the way to the coast, hundreds of miles off, whence it was brought to England and buried in Westminster Abbey.

Livingstone was the friend and champion of the black people. He taught them and helped them and showed them the beauty of a gentle and noble life. He also discovered the sources of the Arab slave trade, and so opened the way to the extinction of that cruel business. H. M. L.

MEETINGS AND GENERAL NEWS.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AFTER careful consideration, it has been decided, in view of the many troubles connected with the war, not to hold the usual Autumnal Meetings of the British and Foreign Unitarian Association this year, but to pour as much energy as possible into the special duties now appealing to us, and to endeavour to maintain the highest efficiency in the work of the congregations and their institutions. The deep feelings now stirring in the hearts of our people, and their imperative need of guidance, comfort, and high inspiration, specially appeal to all who in this dark storm of life hold fast their faith in the Fatherhood divine and human Brotherhood. It is the hour for true valour, for unswerving determination, for a more complete consecration, and for a more generous pity for all who are stricken and suffering.

It is hoped that, whilst waiving for the present our larger gatherings, the local Societies in touch with the Association will do their utmost to sustain the faith and work in their respective districts, and

that no centre will be allowed to fail just when its beneficent influence is most needed. The Executive Committee will heartily co-operate, so far as their means permit, in any special schemes of missionary work. Association Sunday is fixed for November 15, when it is hoped that the congregations will do what they can to aid financially the missionary work at home and abroad.

REV. JAMES HOCART, OF BRUSSELS.

INQUIRIES have been made through Essex Hall respecting the Rev. James Hocart, of Brussels, so well known to English Unitarians. His son called a few days ago to report that his father was last heard from in a letter dated September 11. He was then quite well, and had suffered no serious inconvenience or privation since the German occupation. For a fortnight he could not obtain any milk; but on the day of writing the milkman had again called on his rounds. Meat had been somewhat scarce; but vegetables and fruit were abundant, excellent in quality, and cheap in price. Mr. Hocart feared, however, that if the situation was prolonged, things would become worse for residents in Brussels. Many people were in mourning; and several families connected with the Free Christian Church had suffered sadly through deaths on the Belgian battlefield.

APPEAL FROM THE SISTER OF LORD KITCHENER.

Help my brother by signing this patriotic pledge.

FRANCES E. J. PARKER.

In order that I may be of the greatest service to my country, and carry out the wishes of the Commander-in-Chief at this time of national peril, I promise until the end of the war to abstain from all intoxicants (except when such are ordered by a doctor), and to encourage others to do the same.

Name

Address

Date

AMONG the institutions which owe a peculiar debt of gratitude to the late Miss Emily Sharpe should be included the Ministers' Benevolent Society, of which, following the example of her father, she was a munificent benefactress for an uninterrupted period of thirty-two years.

NEWS OF THE CHURCHES.

Altrincham.—The centenary of Shaw's Lane Chapel, which was opened on September 8, 1814, was celebrated on Saturday and Sunday October 24 and 25, by special services and meetings, and the opening of the school room at Dunham-road. The school room has been enlarged and greatly improved, at a cost of £850, according to the plans of Mr. Claude

Paterson, who is now serving with the colours. A large class room of modern design has also been added, which can be divided into four smaller ones when required. A service was held in the afternoon, conducted by the Revs. W. G. Price, of Hale, and Dendy Agate, the minister, the sermon being preached by Dr. Odgers. The school room was opened afterwards in the presence of a large gathering by Mr. Ion Pritchard, president of the Sunday School Association. After tea a public meeting was held, at which Mr. C. E. R. Abbott, chairman of the Chapel Committee, presided, supported by the Mayor and Mayoress of Altrincham (Mr. and Mrs. G. Faulkner Armitage), the Revs. J. Morley Mills, W. D. Thomas (Broadheath Congregational Church), Dr. Odgers, G. A. Payne, and others. The Chairman said it was a great day in their annals, and represented the climax of two years' very hard and anxious work on the part of the chapel and Sunday school, in which they had been assisted by the generosity of many friends who were not members. Reference was made to the death of Mr. Joseph Lunn, a member of the Committee, who had been greatly interested in the centenary and the school enlargement. Speeches were delivered by the Rev. J. Morley Mills, the Mayor of Altrincham (a Congregationalist), the Rev. W. D. Thomas, secretary of the Altrincham and District Free Church Council, Mr. Ion Pritchard, Dr. Odgers, the Rev. G. A. Payne, and the Rev. W. G. Price. A vote of thanks to the chairman and speakers was moved by the Rev. Dendy Agate, seconded by Mr. Willis Paterson, and carried. As the result of the Mayor's reference to the needs of the Belgian refugees, seven of whom, he said, were staying at his house, a special collection was taken. On Sunday the Rev. Dendy Agate preached in the morning, and Dr. Odgers in the evening. The morning service was attended by the Altrincham 1st Company of Boy Scouts, under the command of Mr. Rowlands and the Scoutmaster. There was a special Sunday school service in the afternoon, at which addresses were given by Mr. Ion Pritchard, the Rev. D. Agate, Mr. Willis Paterson, and Mr. T. Bell Houlden.

Belfast.—After a period of ten and a half years the Rev. J. Worthington, B.A., brought his term of ministry at Mount Pottinger Unitarian Church to a close on Sunday, October 25, when he preached his farewell sermons to good congregations. Speaking with much feeling, the preacher thanked the members of the congregation for their kindness and forbearance with him during his term of service, and expressed the opinion that, whilst nothing very showy had been accomplished, some good solid work had been put in by both minister and people during the period referred to which would ultimately bear good fruit. On the previous Friday the members of the congregation held a social evening in the school room, when a presentation was made to the Rev. J. and Mrs. Worthington, the gifts taking the form of a grandfather clock and gold watch bracelet, both suitably inscribed.

Leeds.—Two more cottages have now been taken in connection with Mill-hill Chapel for 21 Belgian refugees, and a fourth will be taken as soon as the necessary furniture for it has been given. Money is, of course, needed for the maintenance of the refugees. Perhaps these lines will meet the eyes of former members of the chapel now residing away from Leeds, who are not called on to help refugees in their own locality. If so, Mrs. Grosvenor Talbot, Southfield, Burley, Leeds, will be pleased to receive contributions from them.

Leigh.—The Rev. G. A. Ferguson has resigned his ministry at the Unitarian Church owing to a breakdown in Mrs. Ferguson's health.

London Lay Preachers' Union.—The fourth annual meeting of the Union was held at Essex Hall on Monday, October 26, 1914. Before proceeding with the business a vote of

sympathy with the relatives of the late Miss Emily Sharpe was carried in silence, all standing. The Committee's report showed that the activities of the Union had been well maintained during the year. Over 240 services had been conducted by members, and a considerable amount of open-air work had been done. The membership had increased from 35 to 38. The adoption of the report was moved by Mr. H. G. Chancellor, M.P. Very cordial votes of thanks were accorded to the retiring president, Mr. E. R. Fyson, to the vice-presidents, the Revs. W. H. Drummond and J. A. Pearson, and to the retiring secretary, Mr. W. T. Colyer. The new president and secretary were respectively Mr. John Kinsman, of Ilford, and Mr. S. D. Greenfield. At the close of the business meeting the Rev. W. G. Tarrant, of Wandsworth, gave an address. The object of all preaching, he said, was to inspire love of goodness and the determination to be good. The good sermon was the right sermon delivered by the right man to the right people. He proceeded to show how much the preacher could do, by his own reverent bearing and sense of responsibility in conducting the service, to make the particular congregation he was addressing "the right people." It was impossible to be so definite with regard to "the right man," but there must be personal conviction, true humility, and absolute candour. In speaking of "the right sermon," Mr. Tarrant laid stress upon the obligations laid upon the preacher to take trouble to verify his "facts"; to abstain from reading into texts or words meanings which they did not legitimately bear, and so to maintain the feeling of confidence which it was the aim of the preacher to build up in his congregation. The chairman briefly expressed to Mr. Tarrant the thanks of the meeting for his kindness.

North Cheshire Unitarian Sunday School Union.—The annual meeting was held at Denton on Saturday, October 24, the president, the Rev. H. E. Perry, presiding. In his address he referred to the war, and to the fact that so many from their schools, including his own son, had joined the Army for the sake of their country. After the usual business had been transacted, and the annual report and financial statement, presented by Mr. A. Slater, the hon. secretary, received and adopted, the Rev. J. Shaw Brown read a paper on "The Aims and Method of Sunday School Teaching." The ministers present included the Revs. H. E. Dowson, B.A., Lawrence Scott, and J. W. Bishop.

Nottingham.—A course of six lectures, entitled "Before the War—and After," will be delivered in the school room at the High Pavement Chapel, by Professor R. C. F. Dolley, M.A., on Thursdays at 8 p.m., beginning November 5. The lectures will comprise a historical study of the rise of the German Power, the causes that have led up to the present European crisis, and some suggestions as to the fundamental principles involved in securing a just and lasting peace. A concluding lecture will be delivered by Mr. G. Lowes Dickinson. Each lecture will be followed by a Tutorial Class or Study Circle for those attending the lectures.

Sheffield.—The Rev. John W. Lee, late Baptist minister, entered on his duties on Sunday, October 18, as assistant minister at Upper Chapel, and minister in charge at Attercliffe. A cordial welcome from the Sunday school teachers and elder scholars of Upper Chapel was given to Mr. and Mrs. Lee, at a largely attended social gathering on Monday, October 19. The Rev. C. J. Street presided, and short addresses were given by Mr. Wm. Laycock, Miss E. Wilson, Mr. H. Williamson, and Mr. S. E. Deeley. Mr. and Mrs. Lee made suitable response. A similar welcome was given at a successful social gathering at Attercliffe, on the Thursday following, when Mr. H. E. Fishburn presided, and addresses

were given by Mr. J. P. Whitehouse, Mrs. Ross, Miss D. Whitehouse, Mr. W. R. Barclay, the Revs. A. H. Dolphin, H. W. King, T. Anderson, and C. J. Street, to which Mr. and Mrs. Lee responded. Mr. Lee expressed his happiness in having found a congenial spiritual home in the Unitarian denomination after a period of wandering in the wilderness.

Victoria, B.C.—An interesting letter has been received from the Rev. H. E. B. Speight, M.A., describing his arrival at Victoria, B.C., where he has assumed the ministry of the Unitarian Church, after a period as co-pastor at Essex Church, Kensington. Mr. and Mrs. Speight reached the end of their long journey on September 6, and they were cordially welcomed then and at the annual meeting of the congregation on September 25. Mr. Speight says: "I have already met several of the city ministers, being invited to their social service commission. I received a surprisingly hearty welcome from all present at that meeting, such a welcome as I fear would be unique in England for a Unitarian minister joining a group of ministers who were brought together by no common love of liberalism in religion. Perhaps the most orthodox minister present urged me to lunch with him that week. To-morrow I accompany a number of other ministers on a deputation to the Prime Minister to urge immediate measures on the part of the Government to cope with the distress prevailing in the cities and towns of the Province." The city has been badly hit by the war, but it is expected soon to recover. Mr. Speight's nearest neighbour is Mr. Sharpe at Vancouver, 81 miles away.

Whitby.—The Rev. S. Sidaway Brettell, M.A., has accepted a cordial and unanimous invitation from the congregation of Flowergate Old Chapel to become their minister, and will enter upon his duties on the first Sunday in the new year.

NOTES AND JOTTINGS.

SUNDAY SCHOOLS AND THE QUEEN'S FUND.

The ecclesiastical authorities of the principal religious bodies in the British Isles have approved of a Sunday school collection being made in aid of the Queen's Work for Women Fund, and letters approving of the scheme have been received from, among others, the Archbishop of Canterbury, Cardinal Bourne, the Chief Rabbi, the Rev. J. Williams Butcher, the Rev. Carey Bonner, secretary of the Sunday School Union, and Mr. Ion Pritchard, President of the Sunday School Association. The committee, in their letter to the officers and teachers throughout the country, state that the Queen wishes it to be understood that such collections are to be entirely a free-will offering, undertaken by the scholars themselves, without coercion or persuasion. Many of them will doubtless be interested to hear that all sorts of gifts have been received at headquarters, for sale, including a small bear from West Africa, the only one of its kind in England, excepting one at the Zoo, four Russian sledge-dog puppies, and some Shetland ponies.

THE ARMY CHAPLAINS.

Professor J. H. Morgan, writing in the *Daily Chronicle* about his experiences in a base hospital, gives a delightful description of the Army chaplain. His sacerdotal character, he says, is never obtrusive. He wears a service uniform,

distinguished only by a black iron cross in place of a star, and his ministries, both lay and divine, seem inexhaustible. He is a kind of clearing-house for all the soldier's need. He writes letters home, distributes newspapers and magazines, and administers secular comforts. Mind, body and estate are equally his concern. Is a soldier sick, he visits him; penitent, he shrives him; dying, he comforts him. Of him it may devoutly be said that his motto is, "Come unto me, all ye that are weary, and I will give you rest." He usually is—as indeed he needs to be—a man of robust physique and of buoyant temperament, forgetful of himself and mindful only of others. The religious spirit manifested, Professor Morgan says, is excellent; the chaplains of the different denominations take duty for one another, and united services are often held.

RABBI'S DEATH AT THE FRONT.

It is reported that the Chief Rabbi of Lyons has been killed on the battlefield while administering the last rites to a Christian soldier. He was in the midst of the fighting for the purpose of tending Jewish soldiers when he was called to the side of a dying trooper, who was a Roman Catholic. The poor fellow begged the Rabbi, who he probably imagined was a priest, to exhibit before his eyes the symbol of his faith, and give him his blessing. It was while holding a crucifix before the wounded soldier and whispering to him words of comfort that the Rabbi fell a victim to an enemy's missile.

THE BIRDS OF THE AIR.

While the war is affecting even the fate of the birds by devastating fields and woods abroad, the Royal Society for the Protection of Birds is pressing on with its work in the British Empire. The autumn number of *Bird Notes and News* records, among other things, the history of the Plumage Bill and the new edicts prohibiting importation and exportation of plumage in Canada and the Solomon Islands; and the success of recent Bird Protection laws in Egypt, which are heartily supported by the fellahin. Home work is instanced by the completion of bird-rests at a third lighthouse, and by the good season at the Society's bird sanctuary, Brean Down. The Council of the Society is well represented in the British Expeditionary Force.

A STEVENSON COLLECTION.

A valuable collection of material relating to Robert Louis Stevenson is about to be offered for sale in New York. It consists of books, MSS., autograph letters, drawings, curios, and objects of art, and was left to Mrs. Isobel Strong, daughter of the novelist's wife, by her mother. Every article in the collection was Stevenson's property, and at one time in his house at Vailima, Samoa. The library consists of about 500 volumes, some of which belonged to Stevenson's father, and some to his grandfather, and bear their autographs. The MSS. number more than 200, and include that of "St. Ives" (in Stevenson's handwriting) and "Weir of Hermiston." There are also hundreds of poems in MS. A most interesting item is the portrait of Stevenson by Sargent. In a

letter dated October 22, 1885, to Will H. Low, the American artist, who was one of the author's intimate friends, he wrote: "Sargent was down again; and painted a portrait of me walking about in my own dining-room, in my own velvet jacket, and twisting as I go my own moustache. At one corner a glimpse of my wife, in an Indian dress, and seated in a chair that was once my grandfather's—but since some months goes by the name of Henry James's, for it was there the novelist loved to sit—adds a touch of poesy and comicality. It is, I think, excellent."

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8. Rev. R. NICOL CROSS, M.A. (of Leeds).
15. Rev. LAWRENCE REDFERN, B.D. (of Norwich).
22. Rev. W. COPELAND BOWIE.

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29. Rev. E. D. PRIESTLEY EVANS (of Bury).

The Evening Services will not be resumed
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 8.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill gate, 11, Rev. FRANK K. FREESTON; 7, Rev. A. S. HURN.
Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
Finchley Road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSEN, D.C.L.
Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. S. FRANKLIN.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn Hill Chapel, 11.15, Rev. W. C. BOWIE; 6.30, Rev. H. GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper Street, 11 and 7, Mr. C. PRESTWICH SCOTT.
Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, 632, High Road, 6.30, Mr. WALTER RUSSELL.
Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland Road, 7, Rev. J. A. PEARSON.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. R. W. SORESENSEN; 6.30, Mr. F. G. BARRETT AYRES.
University Hall, Gordon Square, W.C., 11.15, Rev. R. NICOL CROSS, M.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. A. CUNLIFFE FOX, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
Wood Green Unity Church, 11 and 7, Rev. VICTOR FOX.
Woolwich, Co-operative Hall, Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. W. G. TARRANT, B.A. Evening subject, "At the Back of the Bible."
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing Street, 11.30.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
(DEAN Row, 10.45 and
(STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Anniversary Sermons, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. H. GOW, B.A.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREA.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Dudley Road Institute, 11 and 6.30, Rev. W. H. DRUMMOND.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Figgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

ANDREA.—On October 31, at 20, Spring Road, Southampton, to the Rev. and Mrs. A. R. Andreae, a daughter.

DEATH.

DARBSHIRE.—On the 1st inst., at 1, Canning Street, Liverpool, Jane, widow of the late James Mather Darbshire, formerly of Manchester and Belfast, in her 96th year. No flowers, by her request.

WATERALL.—On October 31, suddenly, at 40, Holland Road, Kensington, George Waterall, aged 75.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

It is characteristic of our national temperament that recruiting is brisker in days of acute anxiety than in days of good hope. In itself this is evidence of toughness of fibre, but it is not very practical. The indecisive character of much that has happened in the war hitherto shows that progress must be slow, and slowness means the prolongation of agony, until there is a decisive advantage of numbers on the side of the Allies. Accordingly, the need of the moment is for men, and for still more men. It may sound like a paradox, but the most effective thing which the peace-maker can do is to strengthen the army. All the instincts of love and humanity cry out that the war must be stopped at the earliest possible moment. We can only quicken the pace and bring peace nearer, it may be by six or even twelve months, by making a decisive victory possible.

* * *

MANY men who are past military age must be chafing in their quiet homes against their own inactivity. With a wider experience of life they realize what shortening the war by over four weeks would mean in lessening the sum of misery, and they feel that if all our young men could grasp the immense issues of every day they would not hesitate to join in overwhelming numbers. But this does not mean that the older

men must be content to stand aside as ineffectives. If we get the men, and we shall get them, we must see to it that they are kept morally sound and physically fit, and that they understand the cause for which they are fighting. This is the secret of true courage on the battlefield, and of generous feeling and self-control in all their dealings with the enemy.

* * *

THERE is thus need of moral discipline as well as of technical skill in the art of war. Here the private citizen can bring the full weight of his influence to bear, and a great responsibility rests upon the churches. It is clear that the grouping of large masses of young men in camps, away from the ties and restraints of home, creates a situation of exceptional difficulty. A good deal of work is being done to provide healthy recreation for their leisure hours, but we cannot have too much intelligent effort in this direction in districts where large numbers of recruits are quartered. But in addition to this every encouragement should be given to the idea that the soldier must lay aside every weight which hinders him in his calling. He is under training, and this means that it is far more important for him to live a disciplined life than it is for the professional athlete or the rowing man at college.

* * *

IN this connexion we are glad to see that a serious warning to the girlhood of the nation has been issued by the wives of the Archbishop of Canterbury and the Bishops of Rochester and Southwark. It is a warning which every minister in the country can help to make effective, alike by words from the pulpit and by influence in the homes of the people.

Without dwelling further upon the special forms of evil into which aimless excitement and silly behaviour may betray many girls, we may quote the following appeal to them to help our soldiers and sailors to be good men :—

You can help them by expecting them to be steady and brave and good men. Many a man has been kept good by thinking of the good straight girl he knows at home who expects him to be good and straight. He is fighting for us women and for our homes. Give him something nice and good and true to think about. Don't let your excitement make you silly and lead you to wander aimlessly about. This won't help anybody, and is very selfish. Be a good friend to anyone you know. That helps. Be a comfort and help to any sorrowing wife or mother, and help anyone who is in need. And so you can do your part in the war.

Remember that the war is a very solemn thing. For the men and lads who are now learning to take their part in it it is a matter of life and death. For many of them it may mean death. Be very careful that, so far as you are concerned, no one of them shall carry away with him as his last remembrance of the women and girls of England anything but what is pure and gentle and straight and true.

There is a League of Honour started for women and girls in war time. You may like to join it. Your clergyman can tell you about it. Every girl joining it promises by the help of God to do all in her power to uphold the honour of the Empire and its defenders in this time of war by prayer and purity and temperance. Ask about it if you like.

But at any rate stand up for what is steady and good and true and happy.

* * *

At the risk of wearying our readers we must return to what we have said already about the menace of Drink in war time. There are few matters upon which it is so difficult to move public opinion. The financial interests concerned are enormous, and their policy of *laissez-faire* is supported by the dislike of the ordinary well-behaved Englishman for fanatical opinions. But the evil is so grievous and menacing that we must go on talking about it until public opinion becomes irresistible. The present writer goes about London with his eyes open, and he has some opportunities of observing the neighbourhood of the great London railway stations on Sunday evening. This is no mare's nest on the part of people who want to find a grievance against the public-house. We have ample evidence that the danger to the health and happiness of the people is very grave in the tardy action of the authorities, which tends to grow a little in stringency every week. We are glad to see that the publicans of Birmingham have been warned that they are forbidden to serve intoxicating liquors to any soldier before midday or after 7.30 P.M. Soldiers are warned that if they are found in public-houses before or after these hours they will be severely dealt with. On Tuesday a Crown application was made in Dublin for the closing of the public-houses at 8 P.M., but it is stated that, though the drink evil in Dublin has been appalling since mobilization, seventeen counsel are engaged, and the legal proceedings are likely to last several days!

* * *

THERE is an article in the current number of *The Nineteenth Century and After* by Mr. J. H. Whitehouse on 'Belgium in War,' which ought to be read by everybody who realizes that we must have knowledge of the facts, however dark and horrible the facts may be. It is a record of personal experiences in Belgium after the German devastation by a man of high qualifications, who was afforded special official facilities for the task of investigation. Here is Mr. Whitehouse's verdict:—

The whole life of the nation has been arrested; the food supplies which could ordinarily reach the civilian population are being taken by the German troops for their own support. The poor and many others are without the necessaries of life, and the conditions of starvation grow more acute every day. . . . We are face to face with a fact unique, perhaps, in the history of the world. The life of an entire

nation has been arrested, its army is driven to the borders of another country, the bulk of its civilian population are refugees, of those who remain many are panic stricken wanderers from village to village.

Mr. Whitehouse is convinced that this wholesale devastation of Belgium was not due to any sudden outbreak of passion, but had been deliberately planned.

* * *

The one bright feature in this national agony is the unquenchable faith of the people:—

Belgium (Mr. Whitehouse writes) is now in the hour of her need. She wants our help, and it must be given in overwhelming measure. But we are not helping a nation which is going to perish. She will emerge again. The spirit of the nation may be seen in the spirit of her King. Let me offer this tribute, however inadequate, to the courage, the genius, and the splendid heroism of the King of the Belgians. The manner in which he has faced unexampled misfortunes has revealed his character to the world. Known as one of the most modest and gentle of men, his conduct in this crisis has revealed a great statesman and a great leader. In part this has been a revelation even to the Belgians themselves, and has been the inspiring factor in the national action.

* * *

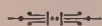
LITTLE by little we are hearing something of the splendid generosity of Holland to the Belgian refugees. What resources of goodness and chivalry there are in these little nations! It is said that she has taken in 700,000 people, and found them shelter and food. And it has all been done so quietly, with such a wealth of practical sagacity and genuine kindness. A correspondent in *The Daily News* tells of a farmer who rooted up his whole winter supply of potatoes, and served them out to his thousand guests whom he sheltered in his barn. Another was feeding and sheltering fifteen hundred himself. In another place a railway guard was caring for seventy in his own house. We ourselves heard the other day of a man in a Dutch town who opened his doors to the miserable refugees who came flocking in one evening till his house was filled with guests, and then he himself spent the night in the streets. Let it be remembered that the Dutch and the Belgians have not always been friends, that there have been acute political differences in the past, and there is still a certain amount of racial prejudice, and these actions begin to shine with a more than earthly beauty.

Two poems inspired by Germany's hatred of England have appeared in translations in the press this week. No doubt the translators intended them to reveal to us the actual state of feeling in Germany. That is a necessary though distasteful task. But we think they may serve another and not less useful purpose, namely, as a revelation of the spirit which must never be allowed to desolate our own hearts. At the present time there is no doubt a good deal of anti-German prejudice, and there is a widespread horror and detestation of the ruthless and unscrupulous methods which Germany has employed in this war. Among thinking people there is also a strong conviction that we are fighting against the menace of a nation which has made war into its chief industry. But there is no spirit of bitter and unpromising hatred. None of us want to sing "Our Hatred is for Germany till we die," or would find any satisfaction either for our patriotism or our martial instincts in doing so. Let it remain so. Let us remember that indignation against evildoers and inexhaustible pity for their victims are poles asunder from the blind hatred which cries aloud for revenge. From the demoralization of vengeance the soul of our country must be saved, if we are not to come out of the war, which we began as liberators, as the slaves of our own lusts.

* * *

WE are glad to see many signs that the churches are trying to maintain most of their usual activities during the war. It is no time for religion to abandon any of the channels through which it tries to help and bless the world. Of course, some of the large gatherings for discussion and fellowship have become difficult, largely owing to local preoccupation with other things. The Church Congress was abandoned this autumn, and now we hear that the National Conference of Unitarian and Free Christian Churches, which was to meet in Leeds next spring, has been postponed. But every church, in its own neighbourhood, has a special duty and opportunity. It can help to create an atmosphere in which the heart will be strengthened and renewed. Without forgetting the war and its special needs it can do much to keep the interests of its members large and healthy and sane. It can provide means of escape from the daily strain through fellowship with the realities of love and God, or in the happiness of social gatherings knit the ties of friendship still closer. Above all, it can recognize that there is a new sensitiveness to the appeals of worship, and a new welcome for helpful pastoral relationships in the homes of the people.

CHRISTIANITY AND THE CRISIS.



CHRISTIANITY is the world's greatest experiment in living. In the depth and range of its mystery, in the power and richness of its appeal to the human heart, it has always baffled the attempts which have been made to find a formula into which its meaning can be compressed. When the thinker or the moralist fancies that he has captured it with a definition, it eludes his grasp and rides off triumphantly upon some new encounter with the spirit of the world. The modern mind, with its impatience of intellectual boundaries, is more than content to let many of the old dogmas go. It is hardly worth while to stay to argue with a man who still believes that the Thirty-Nine Articles or the Westminster Confession of Faith, or the Nicene Creed, is a complete statement of the meaning of Christianity. Even those who cling to them are willing, for the most part, to admit that they are partial statements—good, but imperfect attempts to explain and preserve certain important aspects of the truth. Others, more deeply conscious of the limited area to which these or any other statements can be made to apply, have surrendered the old love for definitions altogether; and there is in consequence a widespread revolt against the familiar habit of making any dogma into the test of another man's Christianity. To a large extent this weakening of the power of the intellectual formula has coincided with a recovery of the vitality of the Gospel, as life and love, which can never be explained except in so far as it explains itself, when men walk by its light and live in its power.

But this growing habit of doctrinal modesty and reserve has been the opportunity for the passion of definition to break out in another direction. The decay of traditional theology has seemed for the moment to throw the Gospel teaching into clearer relief. Christianity, men say in their summary way, is not a creed, but a rule of life. Jesus Christ was the teacher of a nobler morality—the legislator of a new kingdom of righteousness. If we cannot explain,

we can at least tabulate the precepts which all men who profess and call themselves Christians are expected to obey. In English religion this tendency may be traced back to the publication of 'Ecce Homo,' a book with so many admirable qualities of insight and moral fervour that many readers have been quite blind to the spirit of legalism which infects its whole position. While it weakened the demand to believe, it intensified the demand to obey. It will be remembered that some of its most impressive pages are devoted to an attempt to codify the legislation of Christ under appropriate headings, the law of philanthropy, the law of edification, the law of mercy, the law of resentment, the law of forgiveness. Upon the fruitful ground prepared in many hearts by 'Ecce Homo' the teaching of Tolstoy has fallen. With the passionate intensity of genius Tolstoy selected a few precepts from the Sermon on the Mount and poured all the ardour of his own faith into the task of convincing others that the supreme virtue, without which no man shall enter into the Kingdom of God, is to be found in the law of non-resistance. But what has been the result? We have simply exchanged the definitions of Nicæa for the definition of Tolstoy. The exchange may be a good one, but the passion for definition has triumphed, and we are left with Christianity still imprisoned in a formula.

A few people have a deep and clearly reasoned attachment to this teaching of Tolstoy. A large number have been attracted by its literalism and apparent simplicity, and in days of peace they professed an ardent attachment to it. Suddenly they have found themselves in a position where they must either confess that their formula has broken down or condemn all the good men and women in the country, who are in favour of defending Belgium and resisting German aggression, as anti-Christian. It is a position of genuine spiritual distress. It is the source of the sadness and perplexity which cripple the energies and cloud the religious confidence of many sensitive men and women at the present time. What have we to say to these things? Must we in sheer honesty of soul dismiss all thought of being Christians in any real sense of the word until there are no more wars upon the earth,

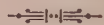
no more wrongs to redress, no more violated liberties to defend?

For ourselves we can honestly say that we have never been seduced by Tolstoy's formula; otherwise we should have gone over to the side of the disenchanted Christians long ago. We are deeply conscious of the danger of taking one or two texts, apart from the rich and varied impression which the New Testament makes upon the mind, and treating them as the ark of the covenant. This false method of interpretation leads us captive to the mood and temperament of any gifted teacher, who may happen to interest or fascinate us at the moment. But while we are thus intent upon our formula, Christianity remains as a divine fact in the world, shaping the most intractable conditions for its use, claiming every variety of human character for its manifold service, turning obstinate difficulties and the battles which we must still wage with earthly weapons into opportunities of divine love and victory. With all its fine qualities of patience and quiet endurance the sect of the Tolstoyans is far from exhausting the meaning of the spirit of life in Christ Jesus, either in its thought of God or its thought of man. Let us remember on the one hand the fullness and depth of the thought of God, which lives for us in the primitive records of Christianity. There sternness and gentleness are in perfect harmony, and the God who is terrible in judgment is also the Heavenly Father without whom not even a sparrow falls to the ground. There, too, the same Master, who blesses the little children and heals the stricken heart, drives the money-changers from the temple and withers the scribes and Pharisees with his scorn; and there is no feeling of contradiction or discord. Let us remember also how, from the first days of the preaching of the Gospel in Galilee to the present hour, Christianity has never set out to mould men in precisely the same way. There is no monotony of moral type about it. It is a religion for the whole world of men, and it nerves them for conflict or prepares them for suffering as the need may be. Innumerable groups of earnest men have tried to capture it, and have vainly dreamed that they alone really understood its meaning. But it has always escaped into the great world

again, for it demands the human race, all places and occupations in which men can serve or defend the right, for the field of its activity. It created St. Francis, but it also created General Gordon. The lowly brother of the poor and the chivalrous soldier are two of its distinctive types of character. It may be hard to find a formula which will include them both; but there is ample room in the world of spiritual reality to which they equally belong.

If any readers of these lines feel that they are disenchanted or dispirited Christians, going about softly with sadness in their hearts, owing to the stress of present circumstances and the apparent collapse of their favourite Christian formula, may we address this final word to them? What is happening now has happened often before. This does not make the evil any less; but it reminds us that an imperfect material world, where evil powers threaten us and we have need of daily deliverance, is the stage upon which we have to struggle and suffer and conquer. If our Christianity seems to be failing us just when we need it most, it may only be our narrow interpretation of it which is being sifted and found wanting. Every form of evil is a defiance of God; but God has his own answer. It is the trumpet which calls good men to the battle.

Good Thoughts for Evil Times.



PATRIOTISM is a great thing, either as love of school or love of country. But it is not the greatest thing, and must never usurp the place of what is greatest. I expect you know the close of Henry Newbolt's poem on Clifton Chapel and its allusion to the war memorial there:—

"Qui procul hinc," the legend's writ,
The frontier-grave is far away—
"Qui ante diem periit,
Sed miles, sed pro patria."

But another poet has written on another school war memorial; and after commemorating the fine devotion to duty of those in whose honour it was erected, he concludes:—

But, oh! lest glory stoop to pride,
May we remember, when we pray,
The noblest death was His who died
Nec miles, nec pro patria.

"When we pray." There is the solution of our trouble. If our worship in this Chapel is genuine, we shall be learning to seek the glory that cometh from the only God before all else in the world. Our duty, then, is plain. Never allow public opinion to over-ride your own conscience. Try to find what the will of God is for you; and then try to follow it. So we shall be able to derive strength or even heroism from our membership in the school and our inheritance of its great traditions without forfeiting the open vision of Right, and Truth, and God.—*From an Address delivered at Cuddesdon by the Rev. William Temple.*

"SEVERELY WOUNDED."

DEAR one! give cheer unto thy heart
For mine is not afraid,
Love dieth not by wounds or death,
Nor doth by absence fade.

The sun that blazes on the sand
Has tender beams for thee,
The nightly wind that numbs my hand
May open spring to thee.

I keep no pride in carnage now,
I pray that hate may cease,
That earth before thy gentle brow
Be consecrate for peace.

Our martial trophies fall and fade,
The golden spoil is vain,
Heaven's law still worketh unafraid
And counteth every grain.

Farewell! be thine a truer war
For love of all to fight,
Bind the whole world from shore to shore
For God and human right.

ROLLO RUSSELL.

[Written about 1901.]

A LETTER BY WALT WHITMAN.

To the Mother of Frank H. Irwin, Company E, 93rd Pennsylvania, died May 1, 1865.

DEAR MADAM,—He was so good and well-behaved and affectionate. I myself liked him very much. I was in the habit of coming in afternoons and sitting by him and soothing him, and he liked to have me, liked to put his arm out and lay his hand on my knee—would keep it so a long while. All the while he was in delirium not one single bad word or idea escaped him. It was remarked that many a man's conversation in his senses was not half so good as Frank's in delirium. He seemed quite willing to die, he had become very weak and had

suffered a good deal, and was perfectly resigned, poor boy. I do not know his past life, but I feel as if it must have been good. He behaved so brave, so composed, and so sweet and affectionate, it could not be surpassed. And now, like many other noble and good men, after serving his country as a soldier, he has yielded up his life at the very outset in her service. Such things are gloomy—yet there is a text, "God doeth all things well"—the meaning of which, after due time, appears to the soul.—WALT WHITMAN.

COLLECTS FOR ALL SOULS' DAY.

O GOD, the maker and builder of our nature, who only art to be adored, who knowest all things and desirest the life and salvation of all, give to us by thy mercy good memory and the remission of our transgressions. Grant also forgiveness of sins to our fathers, our masters, and all the sons of thy Church who drank of old time the cup of death. Visit them, O Lord, and console them in the habitations where they rest, through Jesus Christ our Lord. Amen.

RECEIVE, O Lord, in tranquillity and peace the souls of thy servants, who, out of this present life, have departed unto thee. Grant them rest, and place them in habitations of light, the abodes of blessed spirits. Give them the life that knoweth not age, good things that pass not away, and the delights that have no end, through Jesus Christ our Lord. Amen.

UNTO LIFE.

"These are men who have all something to give up."—*Florence Nightingale of the Volunteers in 1859.*

THE turmoil and distress of war, the reports of victory and defeat, the long lists of the wounded and fallen; we must needs seek for some solution of this problem of systematic destruction, this ruthless disregard of human life. Armies have gone forth to fight, millions of men are laying down their lives; but armies are only individuals in the mass, and the weal or woe of the whole is the weal or woe of each unit. What means it, this vast riddle of suffering, this enigma which we call war? To the fallen does it represent gain or loss?

At such a time, matched against the whole, the individual seems of small account, yet to each his own life, his individuality, is the sole mirror through which a man views that fragment of the universe which he is capable of beholding, and in which he acts. Thus to every

man, his life is a unique possession, however relatively worthless it may appear to others. It is of numberless human lives that nations are composed. As a fragment of mosaic does each individual life contribute its share towards the perfection and the completion of the whole. Some lives are vivid in colour, others dull and drab-hued; but all, however unconsciously, work together to form the complete design which God frames in the golden setting of divine revelation, never leaving Himself without a witness, even in those corners of the earth which we deem so sordid.

The clarion call for renunciation has come, and men are quick to respond. But it is not upon the glory of war or its shame, neither upon victory nor the wounds and horror and blood, that we would fix our thoughts, but rather upon the splendour of the opportunity which war offers to the individual soul—its aspect as a spiritual campaign for those who fall.

We watch men setting forth in this first flush of a great enthusiasm, which later may fade in the lurid light of the battlefield, or at the approach of sable-clad death, who, did they but realize it, is but one person of the trinity, of which birth and life are also brethren. Each man bears with him a life, which, perhaps hitherto has been neither fine nor great, coloured by no special goodness or unique achievement, a poor weak thing, of seemingly little worth. It is all he has to offer, but death the alchemist transmutes its dulled metal into the priceless gold of a great sacrifice, worthy to be offered at the feet of God.

To many a man this meeting with death means his supreme opportunity, his one chance of heroism, the moment of triumph in which he lays down his life for his fellows. Yet few realize the extent of their sacrifice. That it lacks self-consciousness makes it as of the greater value. The man probably expects no retribution; either here or hereafter, for the loss of all that binds him to the world. He possesses no reasoned philosophy of existence. Urged by an inward prompting, inspired by an emotion which he calls "patriotism," he deems the gift of himself as of small account, yet lays it cheerfully, gladly upon the altar of sacrifice. And in the giving of his all the man becomes a sharer with God himself in that great act of sacrifice by which the world was created, and by which it is sustained.

By no chance of blind fate do men die by thousands upon the battlefield. They are more than creatures of a day. If we believed otherwise our faith would fail us at such a time as this, with the shouts of battle in our ears, and our eyes blinded by smoke and dust and blood. The waste of human life would overwhelm us.

But we hold higher hopes of man's destiny. "Greater love hath no man than this, that a man lay down his life for his friends." Men to-day are revealing this greater love upon the battle-field. To those of us who thus believe, this war becomes transfigured as an opportunity for thousands to make their exit from this brief phase of existence as heroes, glorified by a supreme act of self-abnegation, which surely must cover a multitude of sins.

Unlocked by the key of sacrifice, the door of death may reveal undreamed of beauties to many a man whose earthly eyes closed their last upon scenes of slaughter and agony.

"There is no death, there is nothing but life," one life, of which this short span of earthly existence is but a fleeting phase.

Such faith we hold, and a belief that, all unconsciously, many a soldier's heart at this time echoes the words with which another laid down his life—"It is a far, far better thing that I do than I have ever done; it is a far, far better rest that I go to than I have ever known."

THE BELGIAN NATIONAL ANTHEM.

THE words of the Belgian National Anthem, 'La Brabonçonne,' are quite unfamiliar to most English ears. They date in their original form from the revolutionary movement of 1830, but they have been modified in recent times in order to remove anything which might appear lacking in courtesy to Holland, which is now united to Belgium in bonds of firm friendship. We print the official version, from the columns of *L'Indépendance Belge* :—

I.

Après des siècles d'esclavage,
Le Belge, sortant du tombeau,
A reconquis par son courage
Son nom, ses droits et son drapeau !
Et ta main, souveraine et fière,
Peuple désormais indompté,
Grava sur ta vieille bannière :
Le Roi, la Loi, la Liberté !

II.

Marche de ton pas énergique,
Marche de progrès en progrès ;
Dieu qui protège la Belgique
Sourit à tes mâles succès.
Travaillons : notre labeur donne
A nos champs la fécondité,
Et la splendeur des arts couronne
Le Roi, la Loi, la Liberté !

III.

Ouvrons nos rangs à d'anciens frères,
De nous trop longtemps désunis ;
Belges, Bataves, plus de guerres ;
Les peuples libres sont amis !
A jamais resserrons ensemble
Les liens de fraternité,
Et qu'un même cri nous rassemble :
Le Roi, la Loi, la Liberté !

IV.

O Belgique, ô mère chérie,
A toi nos cœurs, à toi nos bras,
A toi notre sang, ô Patrie,
Nous le jurons tous, tu vivras !
Tu vivras toujours grande et belle,
Et ton invincible unité
Aura pour devise immortelle :
Le Roi, la Loi, la Liberté.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

HUMILITY AND PATRIOTISM.

SIR,—I gratefully acknowledge the courtesy shown towards myself in the opening section of the leading article which appeared in last week's issue of *THE INQUIRER*. As regards the actual arguments therein used, I cannot help thinking that they indicate considerable misunderstanding. Please allow me to give one or two examples of what I mean ?

"We....appeal to them" [*i.e.*, "the great masses (italics my own) of the people"] "to be worthy in all things of the ideal of their country which they carry in their hearts, as the home of freedom and the mother of justice. That is what we mean by patriotism" (*THE INQUIRER*, October 31).

I would venture to point out that the sudden transition from "they" to "we" in this passage strikingly illustrates that method of argument which is specified under the somewhat inelegant term : question-begging. If reference be made to my *INQUIRER* letter (October 31), it will be found that I was at some pains to show that, so far from Patriotism being capable of uniform definition, its meaning fluctuates in accordance with the "varying types of the patriotic disposition"; and that I tried to make specially clear that, in the case of the "average man," no fixity of meaning can be assumed.

I must regard the parallel offered between *The Times* Literary Supplement article and certain well-known lines of Matthew Arnold, as creating a wrong impression of the 'Supplement' writer's attitude; it certainly seems to me that a careful study of his article as a whole will yield an interpretation quite other than that which your contributor's parallel suggests. Be this as it may, however, I would entirely dissociate my own standpoint in emphasizing the spiritual advantages of Humility, from the standpoint of a semi-Pagan pessimistic dreamer. "Resignation," "acquiescence," "lonely virtue"—these words and their context convey the mental picture of an almost completely negative life-attitude. Now, such an attitude is one peculiarly abhorrent to me, and I have, indeed, failed in expounding my own case if anything that I have said has suggested for one moment my acquiescence in a disposition so gloomy and deadening! Let me hasten to avow a quite Browning preference for strenuousness in pursuit of almost any "life prize," good or bad, over such a mood of aloofness and negation. Had a mood of this kind really taken possession of me, I think it must be evident that, instead of urging upon my friends the need of a safe and enduring motive behind all their actions in a time like the present, I should have maintained an unbroken silence. The "humility" for which I plead has nothing properly in common

with such downright abjectness as you imply; the humbling of the narrower self, as I view it, is no merely negative process—it means deliverance from the bondage of a partially blind, individual-centred stage of existence, and entrance into the glorious liberty of a universal spiritual and intellectual sphere. Believing that a Divine Purpose is being effected through and in Humanity—looking not merely to the “things done,” but also to the divine possibilities within men, I can hope for, and work for, a Unity which shall overcome all differences. Is this a creed to “sap the foundations of moral courage”?

Lastly, I should like to draw the attention of readers to a newly published pamphlet by the Rev. William Temple, entitled ‘Christianity and War.’ This pamphlet (as its author’s reputation would lead us to expect) is well worth reading as a remarkably interesting statement of certain religious and ethical issues involved in the present War, but my special reason for mentioning it here is because it bears unmistakable traces of having been written under the influence of just that spirit of humility which I tried to indicate in my letter last week.—Yours, &c.,

JONATHAN NIELD.

Malvern, November 3, 1914.

[We have no desire to spend our time on what may appear like a verbal quibble. Much of the noblest and most inspiring literature of the world justifies us in our use of the word Patriotism. The real difference between our correspondent and ourselves seems to be this. He believes that patriotism in the *great masses* of our people is on the whole rather unworthy in temper and distinctly dangerous from the moral point of view. We hold exactly the opposite to be true. There is in it a real element of moral splendour. For hundreds of thousands of our people their country is “the home of freedom and the mother of justice,” and in the hour of danger they realize it with a depth of feeling unknown before. When they give themselves in her service their aim is neither self-aggrandizement nor vengeance upon their foes, but the defence of a spiritual treasure which is of priceless value to themselves and the world. It is this ennobling affection which we desire to strengthen and to guard from abuse.—Ed. of INQ.]

A GERMAN PLEA FOR PEACE.

SIR,—Many of your readers will be grateful to your unknown German correspondent for the beautiful Christian appeal which he makes to our better mind. The religious press itself is so firmly and serenely entrenched in Christian principle that it, perhaps, does not quite understand how we are stirred throughout the week by visions of the atrocious wickedness of our adversaries and our own abnormal righteousness, and how difficult many of us ordinary mortals find it to be faithful, in all our moods and provocations, to the inner voice, the Holy Spirit of Peace and Love which broods over our storms, and

bids the waves of passion be still. We long for a Sabbath rest from the excitement of the week, and a clear reminder that there is one God and Father of all, Germans as well as English; that the tears of the bereaved mothers of Germany are as sorrowful and sacred as those of England; that the life freely sacrificed on the battlefield because duty calls is equally acceptable from every land; that we all have sinned and come short of the glory of God; and that the pitying Love which calls for our grateful worship is pleading also with our enemies, and requires us, the much-forgiven, to forgive our fellow-servant. It is only too evident that national hatred is rising. Innocent Germans have been attacked by mobs; and German friends whom we have known and loved and trusted have been treated with coldness and suspicion. It may be necessary in the present un-Christian state of the world to repel violence by violence, but evil can be overcome only by good, meanness by generosity, cruelty by compassion, hatred by love. Evil is fierce and violent, but weak at the core, and will pass away; and we may trust that the true and permanent spirit of Germany still lives and speaks in your correspondent’s words. But if the great peace which he anticipates is to come in, much will depend on ourselves; and our religious press must make it its first aim to bring the higher peace to our own troubled souls, and give us strength to subdue that natural but unspiritual wrath of man which works not the righteousness of God. That this hideous carnage, carried on by helpless multitudes at the bidding of statesmen, should end without leaving behind it feelings of bitterness and vengeance can hardly be expected of our frail human nature; but let those to whom Christianity is something more than a name for theologians to quarrel over strive against the evil temper which in some quarter is the ultimate cause of all wars, and watch and pray for the dawn of the coming day of justice, mercy, and peace. Let the churches and the religious press help us to overcome in the war with our own evil, and to understand as never before the meaning of Christian Love—love as Christ has loved.—Yours, &c.,

JAMES DRUMMOND.

Oxford, November 3, 1914.

COMPULSORY MILITARY SERVICE.

SIR,—Unless the whole of this correspondence had been read, a perusal of the two letters in your last issue would lead to the conclusion that I was advocating conscription. I don’t know how my critics can count me a conscriptionist, unless they insist that service is something more than training. (Your readers doubtless know that Lord Roberts proposes the maintenance of a Regular Army side by side with the army in training.) A national army need not be conscript. My request for a frank discussion of schemes has met with no success. There appears to be general agreement that Britain is right in participating in the war, but no disposition to admit our unpreparedness.

It is right to go into training *after* war breaks out, but an interference with trade and liberty to learn drill and the use of arms *before* war comes. I hazard the opinion that your readers have been so wedded to peace principles that they have ignored the proposals of the National Service League. I confess that, before the war, I was too complacent to even look at the “nation in arms” theory. Even now, when there is a consensus of opinion that our national existence is at stake, Mr. F. G. Jackson adheres to the superseded views of the blue-water school.

I have no wish to shirk any question raised in this discussion. As conscription is not contemplated, Miss Dawtrey’s fears are groundless, and Mr. Jackson’s strictures about the ballot are unnecessary. I join issue with him where he speaks of “training superfluous numbers of men.” The best witnesses to the value of military training are the young men of our own acquaintance now serving with the colours. After only a short spell of rigorous training their physical response is very remarkable. If all, whether rich or poor (no exemptions on grounds of status are proposed), could participate in this, the stamina of the nation would be raised. Before the event it is unsafe to dogmatize, but I venture the view that the withdrawal of young men from work and study for from four to six months in their twenty-first year would in no way prejudice business. In Germany, even under conscription, trade has grown phenomenally. As this is my last letter, I should like to say that my *proposal* for the present is “a nation in arms,” but my *ideal* is “the beloved community” so clearly described by Prof. Royce.—Yours, &c.,

WALTER SHORT.

Booth Free Church, Liverpool.

November 4, 1914.

[This correspondence is now closed.—Ed. of INQ.]

OUR SOLDIERS AND STRONG DRINK.

SIR,—It has been often said that the strongest temperance advocates are frequently the least careful and temperate in statement and argument, and Mrs. Solly, the President of the National Unitarian Temperance Association, appears to lay herself open to this charge. She states in her letter to you of last week on the above subject that a friend of hers (who gave her the information) travelled by an evening train lately which was full of Territorials; that the men were sober and well-behaved (so they, at all events, had not been the subject of the widespread treating she laments), “but the officers who were dining in the restaurant car appeared one and all to be drunk.” On the face of it—to one who knows anything of the subject—this is a most improbable—indeed, almost an impossible—story, but apart from this, to make such a charge against a body of men to whom we owe no little now, and may soon owe much more, and who are giving up a great deal for their country’s sake, is regrettable, because unnecessary, even if Mrs.

Solly is prepared to prove it, and absolutely unpardonable if she is not. I have seen a good deal of different bodies of Territorials and their officers, and, without intending any discourtesy to your correspondent, I may say frankly that I do not believe that what she alleges is true, though I have no doubt that she repeats quite accurately what she has been told, and believes it herself. Either Mrs. Solly has verified the correctness of her informant's story (she speaks of "facts like these") or she has not. If the former be the case, will she state (privately, if she prefers) the date and place of the occurrence, and the battalion to which these Territorial officers belonged. If the latter, will she withdraw her statement and apologize for the wrong she has done them, and give us the name of her informant?—Yours, &c.,

JOHN C. WARREN.

Nottingham,

November 2, 1914.

PUBLICATIONS RECEIVED.

MESSRS. J. & J. BENNETT :—Old Gems Reset : Rev. W. J. Pearce. 2s. 6d. net.

MESSRS. CONSTABLE & Co. :—A Far Journey : A. M. Rihbany. Mr. Chamberlain's Speeches, 2 vols. 15s. net.

MESSRS. J. M. DENT & SONS :—Appearances : G. Lowes Dickenson. 4s. 6d. net. St. Clare of Assisi : Ernest Gilliat-Smith. 10s. 6d. net.

MESSRS. DUCKWORTH & Co. :—God's Troubadour : Sophie Jewett. 3s. 6d. net.

MESSRS. HEADLEY, BROS. :—Life's Compass, by the author of The Pilot.

THE LINDSEY PRESS :—New Testament and Modern Knowledge : Herbert McLachlan. 2s. net. Religion in Social and National Life : H. D. Roberts. 2s. net. Religion, Modern Science, and Philosophy : S. A. Mellor. 2s. net.

MESSRS. LONGMANS & Co. :—The Quest of the Unseen : Adelaide J. Lloyd. 2s. 6d. net. Thoughts in Verse for my Friends : John Bonus. 3s. 6d. net.

MESSRS. MACMILLAN & Co. :—Poetical Works of Wilfrid Scawen Blunt. 2 vols. 7s. 6d. net each vol.

MESSRS. METHUEN & Co. :—Socrates : R. Nicol Cross. 5s.

T. FISHER UNWIN :—The Kaiser under the Searchlight : A. H. Catling. 1s. net. Gathered Fragments : H. W. Hawkes. 3s. 6d. net.

MISCELLANEOUS.

Nineteenth Century, British Review.

THE new number of *The International Journal of Ethics*, which will shortly be issued by George Allen & Unwin, Ltd., will contain articles on 'International Morality,' by Arthur Ponsonby, M.P., and 'Class Distinctions,' by H. O. Meredith. It is the intention of the editors of the *Journal* to devote special attention in future to questions on the borderland between Law and Ethics.

FOR THE CHILDREN.

THE SPY.

It happened in Victoria Park, in the East End of London—the garden and playground of thousands of children out of the closely packed streets of Bethnal Green and Hackney. Theirs is the delight of open space and sunshine, trees and flowers, acres of green grass to play on, and ponds for bathing and boat

sailing. Six deep stand the boys on a hot August evening, waiting for the sound of the big bell that announces the longed-for hour. At the first stroke there is a rush, and the pool is boiling with the foam of the lashing arms and legs of the liberated crowd. Elsewhere older folk sit and sun themselves, and girls and young children find rest and pastime on the turf. Many of the younger boys and the babies trot about barefoot. Shoes are only to go to school in, by preference, in hot weather.

At the gate stands a portly solemn policeman. His duties are light. He tells children the time and gives strangers directions. Once in a while, when taking a turn round, he has caught a boy up a tree after a sparrow's nest, and the youngster has had to come down sharp; but the transgression ends with nothing worse than a shaking. Or the girl with a pram is told to keep a keener eye on the nipper who is bent on sampling the flowers. For the rest the brawny constable can pass his time in thought, calling up an appetite which rises without exertion for dinner or supper, and dreaming of the good time coming when working days will be over and he will be able to retire on his pension.

P.C. X, however, has one little anxiety. His eye has dropped from time to time on a little old woman who frequents the park. She looks as if she were very poor, but appearances are sometimes misleading. She is slight and feeble, and somewhat bent. She speaks to no one, and no one speaks to her—a lonely soul. But she seems very fond of the park, spending some hours in it every fine day. That is all as it should be, of course, and there is nothing to attract attention. What excites the curiosity, not to say suspicion, of the guardian of the law is the fact that on several occasions when he has happened to be on duty at the gates he has seen the little old lady going home, and has noticed that she always has her black cotton apron gathered up in her hand, with something in it. It is no part of the duty of a policeman to ask unnecessary questions. P.C. X was careful to do nothing that might appear rude. But this began to appear suspicious, and he must do his duty, though the object of his concern looked far too meek to perpetrate any crime. "There's them as cribs and them as spies. I wonder what it is she's up to," he said to himself. "I must find out. Perhaps she's a German. There's no knowing." A few days later his chance came. It was about four o'clock in the afternoon—time for a cup of tea on a hot day—that he saw her creeping along the path towards the gate homewards, her eyes fixed as usual on the ground, the bunch of apron before her in her left hand. Stepping in front of her, he said: "Beg pardon, Mother, but do you mind showing me what you've got there in your apron?"

"Oh yes," she replied, and, opening the apron, showed a number of fragments of broken bottle-glass. "You see," she added, "I'm too old and feeble to work now, so I come into the park and look for bits of broken glass, and pick them up and carry them away to a safe place, so that the dear children may not get their little feet cut."

"Well, there!" exclaimed the big policeman, as he gazed at the dangerous splinters. "I hope," he added, "you'll pardon me for stopping you, Ma'am. You see, we can't trust everybody nowadays"; and raising his hand to his helmet respectfully, he said "Good afternoon" to the newly discovered good angel of the children, who smiled and nodded her grey head, and went on her tired way to beg a drop of hot water from her neighbour, who would have her kettle on the fire, to put on the tea-leaves which she had kept from breakfast.

H. M. L.

MEETINGS AND GENERAL NEWS.

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN.

It has been suggested that the readers of *THE INQUIRER* might like to hear what progress has been made by the Union in its efforts to facilitate correspondence between English people and their stranded friends and relations in Germany.

When the first shock of the outbreak of war was over, and the dust of the great social earthquake cleared away a little, the Union took stock of its position and looked about to see what it could do to help. The Committee has its headquarters in London, but is composed of seven or eight persons living in as many different countries, and representing groups of women Liberals. These were at once asked to communicate with each other and to make known their mutual readiness to help one another as fellow-members of the Union. In this way a chain was formed of which Germany was a link—with Holland, England, Denmark, America, Geneva, and Italy and Hungary. Though direct communication was not possible between London and the German members, there were other ways of managing, and the warmest response was the one that came from Frankfort.

It was arranged that the Union should start, in London, a sort of informal Correspondence Agency. As may be known to some, this could only be carried on with the help of neutral countries, and it is owing to the wholehearted and ungrudging co-operation of Miss Van Ech of Leiden and Miss Westenholtz of Copenhagen that so much success has been obtained. That the Genevan, Italian, and American members stood ready to do their part goes without saying, and, indeed, at certain points the aid of some of these was sought and gladly given, while from Frankfort help was forthcoming for special cases in Germany. It was found that such correspondence must be limited to postcards, and that there were a number of other conditions to be strictly observed if the communications sent were not to fall into the clutches of the censor. A circular describing these conditions was sent to all who applied for information at Essex Hall. Though the notice about the Agency did not go far

beyond our own congregations, there was quite enough to do with the applications from even that limited field. It was interesting work, and most satisfactory to find that the Union had hit upon something that evidently needed doing.

There was a good deal of business to be done between the agents themselves, besides other incidental correspondence for which the postal and other expenses on both sides have been amply met by the 1s. fee charged to each person using the agency. At the outset there arose a slight difficulty with Scotland Yard, which had to be convinced (in a rather terrifying interview) that nothing underground was being attempted, that the G.P.O. was not being defrauded of its rights as sole letter-carrier, or the Censor's eagle eye evaded. At first the Danish route was used as the nearest, but soon the fear of mines sent the Danish mail-boats round by Liverpool and the north of Scotland, and so Holland was, in future, mainly used. Miss Van Eck has been kept very busy, for her task has been to receive each card, add to it her own name and address, direct it to its destination in Dutch fashion, stamp and send it on its way, and to do the same for the replies as they came along. This, of course, necessitates very careful registration of all names and addresses sent to her care. All this has been tolerably straightforward. The difficulties arose when there was a question of getting information about the various civilian prisoners interned in Germany or Austria. Some of these appear to be mere boys, and the letters from their anxious kindred make sad reading. Here it was that the German members of the Union came in, giving their help most promptly and willingly in searching out and making known to us the places of detention of the missing menfolk. But for their co-operation we could have done nothing. It is a pity that there is no room here to print the letters from Fräulein Barth, the President of the "Verein für Religiöse Erziehung," who said "The idea was beautiful," and thanked those who had helped her own stranded German countrywomen in England, and declared her intention to put notices of the Agency into their Liberal religious papers, so that her people might be able in return to make use of its services. That this has been done is evident from the number of German cards forwarded to London, and transmitted to German exiles in England. With Fraulein Barth's help civilian prisoners have been heard of and communicated with in Berlin, Marbourg, Leipzig, Dortmund, and other places. Most of them seem to have been very decently treated, the one exception being a boy who was kept in solitary confinement for three weeks!

Of course, correspondence limited to a few lines in a foreign language on an open card is not very satisfying. No one may mention the War or anything interesting at the moment. One or two applicants for help declined it on learning this restriction—"as they didn't see what they could write about *except* the war"! Still, even into a few innocent words much can be got that is reassuring and comforting, and so in most

cases the main object was accomplished, and no little anxiety relieved.

Here and there a card seems to have fallen victim to the Censor, whose methods are apparently as inscrutable as his temper is uncertain. Once there was a rumour that the Dutch and German postal authorities had fallen out, and preparations were made to send through other neutral countries. But the rumour proved false, and the cards still go through Holland and Denmark. It is doubly good of the Dutch women, for upon their country is falling with increasing weight the burden of their Belgian neighbours. Miss Van Eck writes very sadly of what her people are facing—evidently with the grim determination and quiet self-sacrifice so characteristic of the Dutch nation. She tells of "one small town of 5,000 inhabitants, into which poured 20,000 refugees, carrying all they had left in their pocket-handkerchiefs. They sleep everywhere, even in the cleared Protestant churches. We hope the authorities of other countries will think of this! We live in a quiet manner in our armed peace, helping each other. No feasts or concerts, even philanthropic, no fashions either. A wonderful time, and it has its blessings!"

It should be added that the Union officials are grateful alike for the encouragement and thanks they have received from friends whom they have been able to help, and for the very kindly forbearance and patience of others on whose behalf their efforts have proved less successful.

THE NATIONAL CONFERENCE.

Postponement of the Leeds Meeting.

A MEETING of the Committee was held at the Church of the Messiah, Birmingham, on October 30, when there were present Mr. H. R. Rathbone (President), Revs. D. Agate, Dr. Carpenter, R. Nicol Cross, Rudolf Davis, A. H. Dolphin, E. D. P. Evans, A. Hall, C. Hargrove, W. W. C. Pope, H. D. Roberts, C. Roper, A. L. Smith, C. J. Street, J. Wood, Mrs. Sidney Martineau, Messrs. H. Baily, J. H. Brooks, W. B. Kenrick, J. Lewis, F. W. Monks, J. Wigley, L. N. Williams, and the Secretary (Rev. Jas. Harwood).

Among other business were the following items. It was agreed, after communicating with the friends and expected hosts at Leeds, to postpone on account of the war the Triennial Meetings which were to have been held in April next.

The Fifth Annual Report of the Ministerial Settlements Board to September 30, 1914 was received as follows:—

"During the four and a half years the Board has been at work, 81 congregations and 111 ministers (including a few of each that have entered on the lists more than once) have requested its services. The numbers necessarily vary from year to year. In 1912-13 they were unusually large (21 congregations, 22 ministers); this year they have been about the average (17 congregations, 15 ministers). Of the congregations on the list 19 have effected settlements—5 of them apparently due to the assistance of the Board.

Thirteen ministers have effected settlements during the year, of which 5 appear to have been due to the introduction or recommendation of the Board. The Board has continued to receive acknowledgments of its services from both ministers and congregations, including several cases where an eventual settlement was effected with a congregation or minister outside the Board's lists. The year closes with 12 congregations and 22 ministers on the list, as compared with 13 and 21 respectively at the beginning. The Board has recommended to the National Conference Committee (1) That the 'Information' List of Ministers be no longer sent to congregations, but that recommendations be sent as hitherto where requested, and that this change, if approved by the Conference Committee be made at once. (2) That the Board be authorized in making recommendations to select from any names in 'The Essex Hall Year Book.'"

It was agreed that Recommendation I. be put into effect at once, and that Recommendation II. be referred for final decision to the Conference.

The Report of the Special Committee on public Worship was ordered to be circulated among the Committee before the next meeting.

After a discussion on some Resolutions by Dr. Blake Odgers (which in his absence were proposed by Mr. Kenrick) it was agreed "That a Conference of Representatives of the National Conference, the British and Foreign Unitarian Association, the Ministerial Fellowship, and the Advisory Committees be requested to settle the limits within which discretion shall be used, and suggest means for providing a channel of communication between the Advisory Committees and the Committee for Revising the List of Ministers."

The officers were authorized to exercise their discretion as to the time and place of the next meeting.

SOCIAL STUDY IN WAR-TIME.

A Programme for Reading Circles.

THE SOCIETY OF FRIENDS in its message issued shortly after the outbreak of the war, told us that "it is not too soon to begin to think out the new situation which will arise at the close of the war. We shall be faced with a stupendous task of reconstruction. The Christian conscience must be awakened to the magnitude of the issues. *Now* is the time to speak of this thing, to work for it, to pray for it." Several organizations have already taken steps in this direction by drawing up courses for Study Circles, &c., on various aspects of European polity, including the Workers' Education Association (*vide* Supplement to its magazine, *The Highway*, for October), the National Home Reading Union, and the National Adult School Union, while a further course is, we understand, now being drawn up by the Society of Friends. The National Conference Union for Social Service has also issued a course on 'European International Polity with Special Reference to the Origins and Issues of the Present War, and to the

Fundamental Religious Principles involved in Securing a Just and Lasting Peace.' The Course is divided into four divisions: (1) 'Europe in the Past'; (2) 'The Ideal Europe'; (3) 'Principles to be Laid Down at Close of War'; (4) 'Religious and Moral Considerations.' Each division is in some detail, and is provided with an extensive bibliography. An alternative Short Course (with a limited bibliography) is also provided for those who would prefer this.

The Committee of the National Conference Union for Social Service earnestly hope that the Course may be followed in more or less detail by Study Circles, Senior Classes, &c., in connexion with churches and Sunday Schools throughout the country, and that it may prove suggestive for courses of lectures or discussions in Adult Schools, Brotherhoods, &c., and for single addresses from the pulpit or elsewhere. A list of lecturers available for various parts of the Course will be ready shortly, and may be obtained on application to the Secretary. It is probable that the next Inter-denominational Summer School Conference at Swanwick will be devoted to this great question. Copies of the Course, 1d. each, by post, 1½d., can be obtained either at the Book Room, Essex Hall, Strand, W.C., or of the Rev. H. H. Johnson, Secretary, National Conference Union for Social Service, 29, Greenhill, Evesham.

NEWS OF THE CHURCHES.

Birmingham.—An All Souls' Day Service was held at the Old Meeting Church last Monday evening, conducted by the Rev. J. M. Lloyd Thomas. This year it had the special character of a solemn commemoration of those who have fallen in the war. Brahms's Requiem was sung. There was a large congregation, which included several Belgian Catholic refugees—Modernists (as they explained afterwards) who do not attend Roman Catholic services, having already in Antwerp formed themselves into a little group, cherishing the same ideals as the Old Meeting Church.

Evesham.—The Rev. H. H. Johnson, B.A., has received and accepted the unanimous invitation of the Oat Street Chapel congregation to be their Minister. Mr. Johnson has already begun his ministry.

London: Blackfriars' Mission.—A Service was held last Sunday in memory of the late Mr. James Welch, who for the last thirty-three years has been connected with the Mission and Chapel. He taught in the Sunday Schools, and later held the office of Superintendent, he sang in the Choir, and sat on the Church Committee. He was the Hon. Treasurer of the Free Popular Monday Evening Concerts since the Mission first opened them, and the whole Church mourns his loss as that of a gentle, loyal, and self-sacrificing worker and friend. A strong advocate of Trades Unionism, Mr. Welch was for thirty years President of the local branch of the Wheelwrights and Coach Builders Society, and for several years an active member of the Southwark Liberal Association. As a member of the old Vestry, and subsequently of the Borough Council, as a Trustee of Public Libraries and of parochial charities, as a

school manager and a citizen Mr. Welch gave of his very best to serve his fellows.

London: Finchley.—The members of the Finchley Branch of the British Women's League held an "At Home" at Granville Hall on the afternoon of Saturday, October 31, to which they invited all the Belgians who are at present receiving hospitality in the district. The large hall was decorated with flowers and the flags of the Allied Nations, and arranged with bright rugs and groups of chairs so as to look cheerful and informal. Over 100 guests were received by Mrs. Blake Odgers (President), Mrs. Van Oppen, and Mrs. Percy Clarke, being introduced by Mr. Parkinson, the local representative of the War Refugees' Committee. Many of the English friends present could speak French more or less fluently, a few spoke Dutch also, and several of the Belgian guests knew sufficient English to act as interpreters when necessary. The babel of conversation, at any rate, was a sign that a friendly spirit prevailed. At intervals there was music, and tea was served in the smaller hall from 3.45 to 4.45, after which a party of 32 boys and girls from one of the elementary schools sang some charming two-part songs, conducted by their master. Mrs. Blake Odgers then gave a few words of hearty welcome to the guests, explaining shortly something of the aims and far-reaching extent of the League, and expressing the warm sympathy of its members with the misfortunes brought upon an unoffending country by this terrible war. Mr. Parkinson set before them a scheme for providing them with a club or meeting-place for men and women in a central situation in Finchley, and asked for volunteers to form a committee of management amongst themselves. This, he said, was a useful opportunity to meet them all together, and he felt grateful for it. Miss Van Oppen had brought a list of the names of wounded Belgian soldiers now in hospital at New Barnet, and was successful in finding amongst those present a personal friend of one of them, who will now be able to visit the invalid. M. Marcel de Potter, a magistrate from Antwerp, moved a hearty vote of thanks to the ladies who had entertained his compatriots, and then the children sang a further selection of songs, including "Brabonçonne" and the "Marseillaise," and finally the English National Anthem, in which all joined as they could. On Wednesday, November 11, the second anniversary of the Finchley Unitarian Church, the branch holds a Sale of Work and Social Evening, from 3.30 to 10 o'clock, when all friends will be heartily welcomed. In the evening there will be a concert arranged by Mrs. Berryman, and a duologue by Miss A. M. Odgers and Mr. W. B. Odgers.

Manchester: Longsight.—The Sunday School Anniversary Services in connexion with the Unitarian Church were conducted on November 1 by the Rev. J. H. Weatherall, of Bolton, Minister-Elect of Essex Church, London, who preached the sermons. A Childrens' Service was held in the afternoon. The collections amounted to nearly £7.

Newchurch.—Councillor J. H. Lord, a well-known member of the Unitarian Church, has accepted the Mayoralty of Bacup for the ensuing year.

Southampton.—We regret to learn that the Rev. A. R. Andreae, M.A., has resigned the pulpit of the Church of the Saviour. The resignation will take effect next March. We understand that Mr. Andreae, who was educated at Lincoln and Manchester College, Oxford, and entered the ministry in 1901, will not take another pulpit owing to reasons of health.

Stockton-on-Tees.—At the Quarterly Meeting of the Congregation of the Unitarian Church, held on October 28, satis-

factory reports were presented. Eighty-four members have now been enrolled, of whom a large proportion have recently joined, and the choir and Sunday School have increased their numbers.

Workers' Aid Society.—Miss Barmby writes from Mount Pleasant, Sidmouth:—

"May I remind the members of the above Society that contributions should reach me early in December, so that the parcels of garments may be sent in good time to Winifred House and the various Domestic Missions which our Society helps. This year especially, when distress, owing to the war, is even more acute than usual, we ought to make a special effort to provide our Missions with warm, useful under-clothing for women and girls. The leaflet issued last winter, descriptive of our work, was instrumental in enrolling a good many new members; several working parties also have sent valuable contributions to our stock of garments. I should like to offer a cordial welcome to any new members to our Society. Two garments a year, and an optional subscription of sixpence, are the conditions of membership."

Yorkshire Ministers' Union.—On Tuesday, October 27, a Meeting of the Yorkshire Unitarian Ministers was held in the Mill Hill Schoolroom, Leeds, when the Rev. M. Evans, of Lydgate, presided over a good attendance. The Rev. J. Wain, of Scarborough, read a paper on "Our Churches' Opportunity in the Present War Crisis."

NOTES AND JOTTINGS.

A MANIFESTO FROM ASSISI.

The International Society for Franciscan Studies in Assisi has issued to its members copies of a resolution passed at a meeting of the Council in September calling attention to the European War, and protesting against the temporary loss of reason, of justice, and of pity which has provoked it. As men who are endeavouring to transmit the ideals of St. Francis expressed in many precious books and manifestations of art, the signatories, all Italian scholars, including Prof. Avv. Mariano Falcinelli Antoniaci, regard with horror the inhuman, cruel, and destructive conflict which is sacrificing day by day thousands of human lives, and invokes the spirit of peace and brotherly love which can alone unite all peoples, preserving to them their own nationality as a sacred possession.

AMONG THE WAR CORRESPONDENTS.

Among its 'Men and Women of To-Day,' *The World's Work* includes the portrait of Miss F. Tennyson Jesse, a grand niece of Lord Tennyson, who has been foremost among women war correspondents in the last few weeks. Although she is described as a "mere slip of a young thing," small in stature, and with an unusual, almost unearthly, or elfish personality, she has a very active mind and an intrepid heart, which have not failed her on the battlefields of Belgium, and amidst the horrors of the bombardment of Antwerp. Miss Jesse is a novelist, and is well known to many as the author of 'The Milky Way.'

TOY-MAKERS AT OLD BEDFORD COLLEGE.

The toy-making industry which has been started by the Women's Emergency Corps is in full swing, and if one can judge from the facts so brightly recorded by Miss Elizabeth Robins in *The Nineteenth Century*, its promoters will soon have opportunities of widening the area of their activity. The girls who are now being taught how to make Noah's arks, dolls, ships, go-carts, and other things dear to the child's heart will be available later as instructors in rural districts, so that in this country, as elsewhere, toy-making may, if desirable, become a cottage industry. There are now sixty workers at Old Bedford College engaged in cutting, fitting, sawing and hammering, painting and enamelling, after designs supplied by well-known artists, and we hear that another workshop for the growing army of women toy-makers has been provided by Lord Portman, who has placed at the disposal of the Women's Emergency Corps the disused chapel on his estate. Curiously enough, this was built for French exiles at the time of the Revolution, and it will now once more be at the service of refugees who have sought the hospitality of our shores.

* * *

As an instance of the way in which the Women's Emergency Corps is able to make use of any talents the applicants for employment may possess, Miss Robins gives the story of an English girl from Paris, an orphan, who arrived in this country with but a few shillings, and after trying for days to obtain work, presented herself at the offices of the Emergency Corps. She was rather despairing, as she realized that she had not been taught to do anything which anybody wanted, but it was ultimately discovered that she could make a practically indestructible gollywog out of stockinet, with hair warranted not to come off because it was crocheted stoutly into his head, and eyes not to be plucked out because they were made of French knots. "Personally I am no friend to gollywogs," says Miss Robins. "I cannot think it fair, in a world so full of beauty, to invite a child to fix its young affections upon a thing of nightmare." But she made an exception in the case of this particular gollywog, which is, apparently, a cheerful apparition, distinctly intended to make you merry, and so honestly put together that he would hold his own against the most remorseless tug-of-war. So the girl from Paris was set to work making gollywogs according to her own design, which has now been patented. Fifty other hard-up comrades are now profiting by her instructions and making a decent livelihood in consequence.

WELFARE OF THE INDIAN TROOPS.

In order to meet the special needs of the Indian troops who have come to the aid of the Empire at the time of need, and who are serving in a climate to which they are not accustomed, the Indian Soldiers' Fund has been inaugurated under the auspices of the Order of St. John of Jerusalem. The appeal issued recently has met with a cordial response, the Grand Priory of the

Order of St. John having given £10,000, whilst the Viceroy contributed a lakh of rupees (£6,666) from the Imperial Indian Fund; but much more than has yet been received will be required to carry out the purposes which the Committee have in view. Their object is to provide a specially equipped hospital in close proximity to the Government hospital in the south of England, to supplement the clothing and comforts already available for the troops with articles which it does not fall within the responsibility of the Government to provide. Lord Curzon has granted the use of his house at 1, Carlton House Terrace, where the work of the Fund is now being carried on, and copies may be had of the Hon. Secretaries at that address of the list of clothing and comforts that will be most appreciated by the Indians.

THE ATMOSPHERE OF LARGE TOWNS.

The Committee for the Investigation of Atmospheric Pollution has published some results obtained in the course of its inquiries which are of considerable interest, though they are by no means exhaustive. It appears, according to *The Manchester Guardian*, that of the eleven towns and cities from which returns have been received (Manchester itself does not figure in the list), Birmingham has the highest soot and dust fall, and Malvern the lowest, while London occupies a position which one would hardly expect in the centre of the list. Arranged in the order of their relative dirtiness and smokiness, these eleven towns and cities rank as follows: Birmingham, Liverpool, Paisley, Newcastle, Kingston-on-Hull, London, Greenock, Exeter, York, Leith, and Malvern. Expressed in tons per square mile, the soot and dust fall of Birmingham equals 916 tons per annum, that of Liverpool 558 tons, that of London 381 tons, and that of Malvern 68 tons. The enormous discrepancy between the fall in Birmingham and Liverpool and Malvern indicates the great scope for improvement that exists in regard to the atmosphere of our large cities, and strengthens the case of those who are tireless in their efforts on behalf of smoke abatement.

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22. Rev. W. COPELAND BOWIE.

29. Rev. E. D. PRIESTLEY EVANS (of Bury).

December.

6. Rev. RUDOLF DAVIS, B.A. (of Glou-
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 15.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. J. A. PEARSON.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill gate, 11, Rev. FRANK K. FREESTON; 7, Rev. A. S. HURN.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Finchley Road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L.
 Forest Gate, Upton Lane, 11, Mr. R. W. SORESENSEN; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15, Rev. BERTRAM LISTER, and 7.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Rev. BERTRAM LISTER, M.A.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES. Association Sunday.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Mr. S. FIELD.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Miss FRANCIS.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. E. SMITH.
 University Hall, Gordon Square, W.C., 11.15, Rev. LAWRENCE REDFERN, B.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. R. P. FARLEY, B.A.
 Woolwich, Co-operative Hall, Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. SIMON JONES, B.A. Evening subject, "Unitarian Christianity as an Ethical Faith."
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. Dr. RATTRAY.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. M. LIVENS.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing Street, 11.30, Rev. J. C. BALLANTYNE.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAYELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. T. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church; Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Figgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

WINDER.—On November 5, at Egerton House, Rock Ferry, the wife of Oliver Winder, of a daughter.

DEATHS.

BEECROFT.—On November 7, at 2, Loscoe Mount Road, Sherwood, Nottingham, Ann Beecroft, aged 72, for 49 years the beloved wife of Alfred T. Beecroft.

COLE.—On November 9, at 2, Park Terrace, Oxford, Catherine, widow of the late Charles Livesey Cole, in her 99th year. No flowers.

HEIYER.—On October 14, after a fortnight's illness, the Rev. C. W. Heiyer, of the Unitarian Church, Ithaca, N.Y., U.S.A.

REID.—On the 6th inst., at Eastbourne, Elizabeth Reid, formerly of Hampstead.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

It has been decided that the first Sunday in the new year shall be observed as a Day of Prayer and Intercession "on behalf of the cause entrusted to our King, our Empire, and our Allies, and on behalf of the men who are fighting for it on sea or land." We are glad to see that the traditional phrase "A Day of National Humiliation" is not to be used in connection with it by the express desire of the King himself. He has conveyed his wishes on the matter to the Archbishop of Canterbury in the following terms:—

The King has lately received numerous communications from different quarters urging upon His Majesty the necessity for a Day of National Humiliation and Prayer.

Personally the King is disinclined to advocate the use of any term which might plausibly be misinterpreted either at home or abroad.

At the same time His Majesty recognizes the national call for united prayer, intercession, thanksgiving, and for remembrance of those who have fallen in their country's cause.

* * *

THE opening of Parliament and the Lord Mayor's Banquet on Monday at the Guildhall have made this into a week of speeches. They have all been marked by a tone of strong resolution to finish the terrible work to which we have set our hands in the only way compatible with our honour as a people and the cause of freedom and civilization. It is the firm conviction of the nation as a whole—to use Mr. Balfour's words—

"that the success of our arms is inextricably bound up with that which is, above all things, the most valuable to the future of humanity—namely, the sacredness of international law and the rights of international freedom."

* * *

ALL the speeches have also borne witness to the strength of the moral forces which are fighting on the side of the Allies. Our cause is just—we did not go into this war willingly, or to gratify our own ambition—this is the burden of their message. There is here no tone of unctuous rectitude, but the sober conviction of strong men, and it imparts a quality of earnestness and self-control to the life of the nation as a whole, in spite of some eddies of excitement on the surface. "We do well," Mr. Asquith said, "not to be moved unduly either to exultation or to despondency by the fluctuating fortunes of the campaign. This is going to be a long-drawn struggle, and whether at this moment or at that fortune smiles or frowns upon our arms, we cannot do better than to cultivate and to practise, after the fashion of our forefathers, the temper of equanimity. There is certainly nothing in the warfare of this hundred days to damp our hopes, to depress our confidence, to impair our resolve."

* * *

BUT of all the speeches of the week, perhaps the most significant was the one which Mr. Lloyd George delivered in the City Temple on Tuesday evening. He spoke as a Nonconformist to Nonconformists, as a man of peace to lovers of peace. "It is a great wrench for most of us," he began, "who have during

the whole of our lives been fighting against militarism, to be driven by irresistible force of conscience to support a war." These words express the thoughts of many hearts. It is those who have contended most valiantly in the cause of peace who now find themselves most determined to prosecute the war. Following Mr. Lloyd George, Dr. Clifford confessed that for three months he had been acting as a recruiting sergeant. "We are fighting," he said, "for the abolition of slavery, the abolition of the slavery of militarism." "I believe," he added, "in no half-hearted measures. If you fight, fight, and get done with it."

* * *

WE agree entirely with this sentiment. It seems to us to be not only common sense, but also good Christianity. Half-hearted measures are fatal in any stern path of duty, and most of all in war. It is for this reason that, having examined the matter as carefully as we can, and made up our minds that it is the right thing to prosecute this war of liberation with all our strength, we find it quite compatible with our religious feeling to plead for more recruits. We rejoice that thousands of young men brought up in the atmosphere of Church and Sunday School have volunteered, and we want to encourage many more to do their duty in the same way. We are deeply conscious of the horror of it all, and we hope that our hearts are just as firmly set upon the things of the Spirit of God as before, but no other way is open to us which offers the slightest chance of liberating the life of Europe from the oppression of cruelty and evil ambition. If we fight at all it must not

be with sad hearts and downcast eyes, but with the enthusiasm and the lofty courage of defenders of the right.

* * *

So long as we maintain this spirit and keep its fires burning brightly we are not likely to lack volunteers, though there may be some ebb and flow in the work of recruiting. For many reasons we are opposed to the idea of compulsory military service, and at the present time there is this additional reason, that willingness to go means so much more both for the men who offer and for the cause which they serve. It brings moral enthusiasm instead of the spirit of dull obedience into the fighting line. The rumours that conscription is imminent which have been flying about recently have probably been due to imperfect knowledge of the scheme for encouraging voluntary enlistment which has just been made public.

* * *

It has been decided to ask householders to make a return of the names of those members of their households who are willing to enlist for the war or who have already enlisted. The names returned will be entered in a register, and the nearest recruiting officer will arrange to attest those registered as their services are required. The need is emphasized in the following letter, signed by the Prime Minister, Mr. Bonar Law, and Mr. Arthur Henderson:—

There has been a generous response to the appeal for men for the new Armies, but the number of recruits, though large, does not nearly meet the nation's need. In order to maintain and reinforce our troops abroad, and to complete the new Armies which we hope within a few months to throw into the field, we need all the best the nation can give us of its youth and strength.

If we are to repair, as far as may be humanly possible, the innumerable wrongs inflicted on our Allies; if we are to avoid for ourselves the ills which they have suffered; if we are to maintain for our children all that we hold dear—honour, freedom, our very life as a nation—we must fight with the courage and endurance which won for us the struggles of the past.

Every man, therefore, who is eligible will ask his own conscience whether, in this emergency, it is not his duty to hold himself ready to enlist in the forces of the Crown.

The difficulties and dangers which confront us have never been so great; we await the issue with confidence, relying on the spirit and self-sacrifice of our fellow-countrymen to prevail.

THERE will be general satisfaction at the new scale of pensions and allowances for soldiers and sailors and their dependents which has been issued this week. The advances do not reach the minimum demand which has been advocated in many quarters, but the whole question has evidently been examined with great care, and the figures are based upon the possibility of a long war. In the event of the war continuing for two years it is calculated that the new allowances will involve a total liability of over £200,000,000. This is only a small part of the bill which will have to be met. There is a prospect of many lean years when the war is over. The country will be immeasurably poorer than it has been. There will be widespread suffering and privation. We have not begun to feel it yet, for so far we have paid our way with loans, without fresh taxation; but we cannot begin too soon to school our hearts for what is coming. Even in the matter of pensions, it is not safe to take for granted that we have a bottomless purse.

* * *

WE regret the discouraging nature of the reply of the Home Secretary to the deputation on the subject of excessive drinking among women. The members of the deputation recognized the gravity of the evil, but deprecated any discrimination between men and women in any measures which might be taken for the restriction of sale. They suggested that the sale of intoxicants should be prohibited to men and women alike before noon. Mr. McKenna doubted whether it would be possible to get unanimous assent to such a proposal as an emergency measure. He asked the deputation to consider whether, in the absence of the power to close all public houses before noon, they should not, at any rate, look at the actual state of facts and take advantage of such powers as they might get by agreement to close public houses at any rate to women. It is clear that there is organized resistance to any adequate measure of restriction, and the evil is only likely to be dealt with in a piece-meal fashion, which is thoroughly unsatisfactory. The Government needs the support of a stronger public opinion in order to overcome the indifference or the hostility of powerful groups in the House of Commons.

* * *

MEANWHILE we fear that the evil of drinking among recruits grows steadily worse. The only thing to do is to prohibit the sale of drink to any man in uniform. In a temperate but very grave letter which appeared in the press this week, the General of the Salvation Army

urges that it is a matter which should have the attention of Parliament. "Is it unreasonable [he asks] to hope that some attention will be given to the moral safety of the soldiers? Drinking is steadily increasing and, with it, other evils quite as serious, if not more so. The scenes to be witnessed in the vicinity of some of the camps are so disgraceful that one must suffer much before publicly referring to them." In contrast to this let us quote the following sentence from the dispatch of *The Times* Special Correspondent, who has spent four weeks with the Russian troops: "The soberness of the army is beyond question. I have not seen a single tipsy or disorderly soldier or officer, and hearsay reports are extremely rare." No doubt exactly the same might be said of our army in the field; but why are the men under training allowed to be exposed to such demoralizing temptations?

* * *

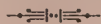
M. RODIN'S gift to the British nation of twenty pieces of his own sculpture is an act of princely generosity, and the gracious simplicity with which he has made it adds not a little to its value. The statues were exhibited three months ago at the house of the Duke of Westminster. When the war broke out they could not be taken back to Paris, and they were removed for safety and temporary exhibition to South Kensington. "When I returned to London [M. Rodin says] I was charmed to find how well they were displayed. The English and the French are brothers; your soldiers are fighting side by side with ours. As a little token of my admiration for your heroes, I decided to present the collection to England. That is all."

* * *

IN the course of an interview with a representative of *The Times*, M. Rodin spoke of the possibility of his doing something to commemorate the heroic sufferings of Belgium. If the dream can be fulfilled it should be the masterpiece of his genius, for he has never had a nobler inspiration.

For years [he said] I have been an admirer of your country. We have today an *entente*, a brotherhood, that is an example to the world. But I must speak, too, of Belgium. There is a project—a suggestion—it is merely in the air—that I should execute a statue of Belgium, which should represent the heroism of that country. I have seen in one of your journals a drawing of a soldier in the trenches, bearing on his back a wounded comrade. "Il marche pour deux." That soldier might be Belgium—Belgium is bearing the burden of comradeship. This idea, perhaps, I might develop.

THE FORCE OF CONVICTION.



PREACHING may be described as the art of producing religious conviction. A sermon is not a soliloquy on the things of the soul; still less is it a weekly episode in the endless discussion of religious topics. It has a definite aim in view, and that aim is practical. It seeks to influence the lives of the people to whom it is spoken by bringing them into contact with the realities of religion. Its purpose is to get people to be something, and to do something along definite lines of character and conduct. It is a channel by which the vital power of one soul is given to other souls for their help and deliverance. Without a message there can be no preaching. Without urgency to get his message accepted there can be no preacher.

From this point of view preaching has much in common with other forms of oratory. The political speaker always has a definite end in view. There are ties of party loyalty to be strengthened. There are measures which must have the driving power of public conviction behind them. Ultimately he is out to win votes for the men and the policy in which he believes, and all his powers of eloquence and argument are concentrated upon the achievement of his purpose. There are many different ways of doing this: one man will appeal to the imagination, another will use the weapons of logic, while a third will trust chiefly to hard facts and figures; but they are all agreed that unless they inspire their hearers with a force of conviction strong enough to make them do what they want them to do they have failed. Can the same thing be said of the majority of preachers? It is with a chill feeling of discouragement that we notice the difference between the emotional intensity of a political meeting and the dull apathy of many congregations. In the one case there is a man giving himself passionately to the cause he has espoused, eager at all costs to produce conviction and to win active assent; in the other there is a preacher engaged in a conventional religious exercise, without the glow of personal assurance and the desire to

convince behind his message. Here is the fatal weakness of a great deal of modern preaching. It may have many virtues of scholarship and intelligence, but unless it has some Divine reality to offer men in their need, and inspires them to do the will of God, it has only a name that it liveth, and is dead.

Preaching, like other lofty efforts of the human spirit, has lost a great deal of its force and directness in days of ease and quietness. Our habits of easy tolerance for every sort of opinion, our belief that we can prolong mental hesitation indefinitely without moral disaster, the critical temper undermining the plain loyalties of the Christian conscience, the dislike of extremes of any kind—all this has tended to damp down the fires of the soul and to make many preachers doubtful of the validity of their teaching for any one but themselves. On these terms we can discuss religion as a matter of common interest, but we can hardly frame it into a message and a programme for which we want to capture the whole life and affection of other men. And yet the Christian Church must either do that or die. Without the driving power of common conviction it can accomplish no good thing either in its conflict with evil or its ceaseless ministry of comfort to the sorrow of the world. We state this, not as a matter for argument, but as an obvious fact which will be accepted by all who understand the sources of its spiritual power in the past. Can it recover some of this force and directness of appeal, which it seems in large measure to have lost, and renew in its ministers the power to speak of the things of God with the accents of certainty which they use when they talk about their homes and their friends and all the things which are seen and temporal in the world around them?

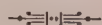
A short time ago the answer to this question might have been more doubtful than it is to-day. Nothing opens the eyes of the soul like trouble, whether it come in the form of personal sorrow or of some shattering event which reveals the insecurity of life and its earthly possessions. This strange thing has happened to us. In the midst of peace and safety we have been plunged into devastating trouble which threatens the lives of those we love, and scatters many of our pleasant schemes like chaff before

the wind; and our eyes have been opened. Justice, honour, liberty, the chivalry of the strong for the weak once again claim our hearts' undivided homage; and the martyred soul of Belgium is more precious in our sight than any dream of earthly glory. It is a revelation of God's presence in our midst, and of the moral order of the world, of such clearness and power that the preacher must be dull of heart and slow of speech who does not find a new note of certainty ringing through his message, and an opportunity such as he may have never known before of winning souls for the service of goodness and the unseen things of the Spirit. It is no time for debating whether love is better than hate, or freedom better than oppression, or Christ stronger than Napoleon. The need of the hour is for men who can speak the message that it is so with such kindling conviction that it will go home as a gospel of power to other hearts and make them capable of doing great things for God.

In his speech at the Guildhall on Monday Lord Kitchener laid stress upon the fact that "only from a clear conception of the vast importance of the issue at stake can come the great national, moral impulse without which governments, war ministers, and even navies and armies can do but little." This moral impulse the preacher can do much to stimulate and illumine. All his efforts should be directed to feeding the faith and idealism which are working strongly in the hearts of his countrymen, and to keeping them free from every lower influence which may weaken or destroy their power. But he may find in these words a lesson of even wider application. It is his business to be a creator of the moral impulse for lack of which good deeds are often undone and noble causes have often been betrayed. He ought to have a clear idea in his own mind what it is which he is trying to produce in this world of living men, the greatness of the issue at stake, the strength of the forces which are arrayed against those who contend on the side of Christ. He will then see how pure and strong the moral impulse needs to be, how complete the dedication, how simple and direct the purpose of his own life. He will no longer be content to feed a languid interest in religion with literary essays

or critical arguments. He wants to see a divine thing accomplished, and there is a lack of driving power. Face to face with this issue, he knows that the world has no use for his doubts, but he dares to hope that it may be helped by his convictions.

Good Thoughts for Evil Times.



THE CHARACTER OF WILLIAM THE SILENT.

GOD alone knows the heart of man. He alone can unweave the tangled skein of human motives, and detect the hidden springs of human action, but as far as can be judged by a careful observation of undisputed facts, and by a diligent collation of public and private documents, it would seem that no man—not even Washington—has ever been inspired by a purer patriotism. . . . Whether originally of a timid temperament or not, he was certainly possessed of perfect courage at last. In siege and battle—in the deadly air of pestilential cities—in the long exhaustion of mind and body which comes from unduly protracted labour and anxiety—amid the countless conspiracies of assassins—he was daily exposed to death in every shape. Within two years, five different attempts against his life had been discovered. Rank and fortune were offered to any malefactor who would compass the murder. He had already been shot through the head, and almost mortally wounded. Under such circumstances even a brave man might have seen a pitfall at every step, a dagger in every hand, and poison in every cup. On the contrary he was ever cheerful, and hardly took more precaution than usual. "God in his mercy," said he, with unaffected simplicity, "will maintain my innocence and my honour during my life and in future ages. As to my fortune and my life, I have dedicated both, long since, to his service. He will do therewith what pleases Him for his glory and my salvation." . . . He possessed, too, that which to the heathen philosopher seemed the greatest good—the sound mind in the sound body. His physical frame was after death found

so perfect that a long life might have been in store for him, notwithstanding all which he had endured. The desperate illness of 1574, the frightful gunshot wound inflicted by Jaureguay in 1582, had left no traces. The physicians pronounced that his body presented an aspect of perfect health. His temperament was cheerful. At table, the pleasures of which, in moderation, were his only relaxation, he was always animated and merry, and his jocoseness was partly natural, partly intentional. In the darkest hours of his country's trial, he affected a serenity which he was far from feeling, so that his apparent gaiety at momentous epochs was even censured by dullards, who could not comprehend its philosophy, nor applaud the flippancy of William the Silent. He went through life bearing the load of a people's sorrows upon his shoulders with a smiling face. Their name was the last word upon his lips, save the simple affirmative, with which the soldier who had been battling for the right all his lifetime, commended his soul in dying "to his great captain, Christ." The people were grateful and affectionate, for they trusted the character of their "Father William," and not all the clouds which calumny could collect ever dimmed to their eyes the radiance of that lofty mind to which they were accustomed, in their darkest calamities, to look for light. As long as he lived, he was the guiding-star of a brave nation, and when he died the little children cried in the streets.—*Motley.*

FROM "PROMETHEUS UNBOUND."

(First Spirit)

O thou, who plumed with strong desire
Wouldst float above the earth, beware!
A shadow tracks thy flight of fire—

Night is coming!

Bright are the regions of the air,
And among the winds and beams
It were delight to wander there—

Night is coming!

(Second Spirit)

The deathless stars are bright above;
If I would cross the shade at night,
Within my heart is the lamp of love,
And that is day!

And the moon will shine with gentle
light

On my golden plumes where'er they
move:

The meteors will linger round my flight,
And make night day.

(First Spirit)

But if the whirlwinds of darkness
waken

Hail and lightning, and stormy rain;
See the bounds of the air are shaken—

Night is coming!

The red swift clouds of the hurricane

Yon declining sun have overtaken,
The clash of the hail sweeps over the
plain—

Night is coming!

(Second Spirit)

I see the light, and I hear the sound;

I'll sail on the flood of the tempest
dark,

With the calm within and the light
around

Which makes night day:

And thou, when the gloom is deep and
stark,

Look from thy dull earth, slumber-
bound,

My moonlight flight thou then may'st
mark

On high, far away.

SHELLEY.

FROM THE ALEXANDRIAN LITURGY.

O KING OF PEACE, give us thy
peace; keep us in love and charity;
be our God, for we know none besides
thee; we call upon thy name; grant
unto our souls the life of righteousness,
that the death of sin may not prevail
against us, or any of thy people. Thou
art our God, who loosest those who are
in bonds, and raisest up those who are
oppressed; the hope of the hopeless,
the helper of the helpless, the lifter
up of those who are fallen, the haven
of those who are shipwrecked, the
avenger of those who are injured. O
Lord, thou physician of soul and body,
heal all our infirmities, both of soul and
body; O thou, who art the overseer of
all flesh, watch over us and heal us by
thy saving health. Amen.

THE DAY OF THE LORD.

*The Day of the Lord is at hand, at hand:
Its storms roll up the sky!*

THE DAY—of the Lord! Sixty-five
years ago one of our own prophets cried
out the burden of England with burning
words that seem like a vision as well as
a prophecy of the fiery trial that has
come to the nations. Charles Kingsley
belonged to that "School of the Pro-
phets" which included Tennyson, G. F.
Watts, George Macdonald, F. D. Maurice,
William Morris—and whose master in
one sense was Ruskin, though it was
rather a group of inspired individuals
than an association. The middle of the

nineteenth century was one of the world's great moments, and the leaders and prophets were ready; but the peoples were almost blind and deaf to their message, and the great opportunity was only partly grasped. Italy won its freedom at the end of that decade, goaded on by the appeals and reproaches of its broken-hearted prophet Mazzini. America freed its slaves, and became the United States in deed and truth. But England with her materialism, indolence, and love of comfort, and a prosperity founded on sweated labour—did her prophets cry in vain? Those who know anything of the present-day conditions of women workers and children in slums need make no deep investigations into economic questions. It is obvious that the message that came to us in the forties and fifties was practically disregarded, and little less than a reconstruction of the social fabric can mend the matter now. It may be that things are no worse in England than elsewhere, but the call to purification and regeneration came to us half a century ago, and found only a partial response. "This is the judgement, that the light is come into the world, and men loved the darkness rather than the light."

Charles Kingsley's life was bound up with the struggle for the freedom of the working classes—the Chartist movement of his time—which represented the Labour and the Woman's Movements of our day. His prophetic poem is primarily a vision of the great uprising of 1848, and the hopes it inspired before its failure and collapse in 1849. He must have thrilled with hope and joy at the sudden triumph of Mazzini's high ideals when the brief Roman Republic was established in February, 1849, on the foundation of the motto of "Young Italy"—"God and the People!" But the end of that year saw a new enslavement of Italy, and the miserable failure of the Chartists, and Kingsley's poem also remained an unfulfilled prophecy.

Now, again, the "Day of the Lord" that he foresaw is upon us—the day of trial and of opportunity.

The nations sleep starving on heaps of gold,

The dreamers' toss and sigh—

Have not the capitalists and labourers already begun to awaken and realize their need of each other? Are not the dreamers who have tried in vain to rouse themselves and others from the hopeless and helpless apathy of a drugged sleep seeking to find practical interpretations for their dreams of ideal cities "wherein dwelleth righteousness"?

The night is darkest before the morn:
When the pain is sorest the child is born,
And the day of the Lord at hand!

Then the prophet calls upon the spiritual powers who are the helpers and guides of humanity—the great ideals ignored, blasphemed, and scorned by a world intoxicated with selfishness.

Gather you, gather you, angels of God—
Freedom, and Mercy, and Truth;
Come! for the world is grown coward
and old,

Come down and renew us her youth.
Wisdom, Self-Sacrifice, Daring, and Love,

Haste to the battlefield, stoop from above,
To the Day of the Lord at hand!

These are the angels who should have been our guiding principles in peace—must we invoke them now, with the smoke of the hideous burnt-sacrifices of war? Is it not rather a fitting summons for the destroying angels—probably no less pitiful than the guardians—who shall purge and purify the nations of greed and falsehood and cruelty?

Gather you, gather you, hounds of hell—
Famine, and Plague, and War;
Idleness, Bigotry, Cant and Misrule
Gather and fall in the snare!
Hireling and Mammonite, Bigot and
Knave,
Crawl to the battlefield, sneak to your
grave

In the day of the Lord at hand!

The three hounds of hell are fearful of aspect, but they have their place in the economy of the worlds, visible and invisible. We have no right to condemn the Hindu belief that not only the Creator and Preserver of life are divine, but also the Destroyer who makes regeneration possible. The Hebrew prophets, who lived in times of testing and purification severe enough to shatter the faith of all fair-weather saints, had no doubt of the reality of that aspect of their God. "Who among us shall dwell with the devouring fire?" asked Isaiah, the prophet whose utterance had been purged with the symbolic fiery coal. It is a purification, a baptism, indeed, of blood and fire that must come in this day of the Lord, for sufferers and watchers and helpers alike. But the more thorough the cleansing the brighter the hope for the new era that is dawning. For the world must never be the same again. There are sins that must be done away with once for all—the barbaric crimes against the weak and helpless that have survived only half-hidden by the draperies of civilization. The sacrilege of war raging in a fair summer world "full of the glory of the Lord" is only the manifestation of many a hideous sacrilege of the human temple of the Spirit of God. Life ruined, profaned, wasted in humanity, not recognized as the divine Gift, but used by greed and cruelty for selfish ends—this is the real tragedy of the desecration of the world. The destruction of homes and churches, harvests and orchards and human beings is the outward symbol of the destroying power brought into action by the sin of the world in claiming for its selfish pleasure the gift of Life which is a sacred trust. Not merely the life of the body, but that of mind and soul and spirit—eternal life—all of these have been claimed as rights instead of duties, as prerogatives rather than trusts. Knowledge, Power, Happiness—these great gifts have been sought by the strong without regard or scruple for the rights of the weaker, and with equal disregard for the laws of the Almighty. Reverence and Pity have sunk out of sight in the struggle for Wealth and Pleasure and Power. And now comes the duel with the awful monster that the sin and selfishness of all the nations have helped to create—the giant of selfish Force.

It is great and terrible, but after all it is a phantom born of falsehood and

wrong, a creature of darkness, a shadow which could not exist but for the light. This is not a night, but a dawn of conflict, and when the morn breaks upon a world washed clean by storms, new light, new power, new joy in life may appear, and it may be, indeed, the Day of the Lord.

Who would sit down and sigh for a lost age of gold,

While the Lord of all ages is here?

True hearts will leap up at the trumpet of God,

And those who can suffer can dare.

Each old age of gold was an iron age too,
And the meekest of saints may find stern
work to do

In the day of the Lord at hand!

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

OUR SOLDIERS AND STRONG DRINK.

SIR,—Mr. Warren ought to know perfectly well that I shall not give him the information (either publicly or privately) for which he asks, as this would be to do the very thing which I have carefully refrained from doing, viz., bringing a charge against any particular persons. What I wrote about the officers was strictly parallel to what I wrote about soldiers' wives and soldiers themselves, and rests on quite as good evidence. That Mr. Warren should describe it as "a most improbable, indeed almost an impossible story" only shows how little he is acquainted with the actual state of things. The only point on which there could be the least difference of opinion relates to the meaning of the word "drunk," for that word covers many degrees of being the worse for liquor. My point is, that on certain occasions, possibly regarded as special, festive occasions, officers set their men a bad example which makes it all the more difficult for soldiers and their wives to see that getting drunk is not the right way to celebrate a festive occasion. My calling attention to this may seem to Mr. Warren "unpardonable," but I am not concerned at this, for I have no intention of asking his forgiveness.—Yours, &c., VIOLET SOLLY.

Parkstone, November 10, 1914.

SIR,—Pray believe there is a large body of your readers who are not "weary," but rather are rejoicing to find our journal keeps pegging away at the awful *Drink menace*. Because we do not plague you with letters, you must not fancy that your views are falling flat on our deaf ears. You have got hold of a vital point, and the more it is hammered home, the greater will our country be advantaged.—Yours, &c.

T. PALLISTER YOUNG.

Mapletreuse, Coolhurst Road,
Crouch End, N.

"ASSOCIATION SUNDAY."

SIR,—Will you allow me the hospitality of THE INQUIRER to again ask your numerous readers to support the annual Chapel Collections for the Funds of the British and Foreign Unitarian Association, which collections are to be taken on Sunday next, November 15? The Association, in times when individual subscriptions are liable to be reduced, looks with confidence to these combined Collections, when each can give what he can afford to the common Fund. The number of Chapel Collections has materially increased of late years, and my Committee trust that in this year of stress and trouble every congregation will return an increased collection. I shall be happy to receive and acknowledge any donations from those who are prevented from attending service on Sunday.—Yours, &c.

HOWARD CHATFIELD CLARKE,
Treasurer.

BOOKS AND REVIEWS.

TREITSCHKE.

Treitschke, *His Life and Works.* London: Jarrold & Son and Allen & Unwin, Ltd. 7s. 6d. net.

Selections from Treitschke's Lectures on Politics. Translated by Adam L. Gowans. London and Glasgow: Gowans & Gray, Ltd. 2s. net.

TREITSCHKE has been called the Bismarck of the Chair. He confessed himself that the patriot in him was a thousand times stronger than the Professor. For many years after his promotion to Berlin he was looked upon as more of a political pamphleteer than a serious historian. But his genius triumphed, and he won the twofold distinction at which he aimed. He has long been recognized as the most popular historian of modern Germany, and one of the chief formative influences in her national life. Here in England very few people had even heard of him till a few months ago. His brilliant political essays were unknown, and his great History, which Mr. Gooch has described as the nearest Continental equivalent to Macaulay, still awaits a translator. But his name has been buzzed about recently, and two publishers have rushed into print with translations which are plainly intended to appeal to the present taste for War literature. We regret exceedingly that a foreign teacher of such high standing—massive in scholarship and brilliant in intelligence—should be introduced to us under such unfavourable circumstances. We fear that he will be remembered chiefly for the bitter things which he said about England. Some of them have already filtered through into the daily press and become stamped upon our minds as typical examples of national prejudice and dislike. Certainly the two volumes before us will do little to remove this impression. The second of them is very slight, and consists of short passages arranged under convenient subject headings. The other is more ambitious, and contains a life of Treitschke by his intimate friend,

Adolf Hausrath, and eight complete essays, including 'The Army,' 'International Law,' and 'Freedom.' Unfortunately the work of translation, which is anonymous, has been performed without a trace of literary skill. Page after page lumbers heavily along, and many sentences require a knowledge of German idiom to make them intelligible. There is here no trace of the style of "incomparable richness and power"—to quote the words of Mr. Gooch, who has given us in his 'History and Historians in the Nineteenth Century,' the most illuminating account of Treitschke's work which has appeared in English.

It is undoubtedly true that Treitschke must bear a large measure of responsibility for German Chauvinism. He gave the Prussian spirit driving power and a hard type of political idealism. The creation of the German Empire was as dear to him as a unified Italy to Mazzini, only he lacked the moral vision which was one of Mazzini's most conspicuous gifts. His degenerate pupils have magnified his hatred of "the sinking island kingdom," and forgotten his keen sense of legal obligation. In the essay on 'International Law' there are several passages which administer a severe rebuke to the ruthlessness of Germany in the present war. "War against private property, as such," he writes, "of which the laying waste of the Palatinate at the end of the seventeenth century by Melac, furnishes us with a dreadful example; the wanton burning of villages is regarded to-day by all civilized States as an infringement of the law of nations. Private property may only be injured in so far as such injury is absolutely essential to the success of the war." And, again: "It has also become a principle of international law that the great treasures of civilisation, which serve the purposes of Art and Science, and are looked upon as the property of humanity as a whole, shall be secured against theft and pillage." In our profound disagreement with the trend and purpose of much of Treitschke's political teaching let us remember to his credit that it was with him a matter of supreme concern that "a nation should keep the shield of its honour bright."

MR. CHAMBERLAIN'S SPEECHES.

Mr. Chamberlain's Speeches. Edited by Charles W. Boyd. London: Constable & Company, Ltd. 2 vols. 15s. net.

For all students of recent English politics these two volumes of Mr. Chamberlain's speeches contain documents of real importance. They illustrate every aspect of his long career, and they contain many utterances which at the time had a far-reaching effect upon public opinion. Mr. Chamberlain was a great administrator, a shining example of the success of the business man in politics, and he spoke with a view to getting things done. He was distinguished by shrewdness and common-sense, and gifts of plain, forcible expression, rather than by moral passion or imaginative vision. For this reason his speeches will not rank with the oratory which bears the

unmistakable mark of literature. They have not the verbal splendour of Burke, the fervour of John Bright, or the distinction of Lord Rosebery. But they are none the less worthy of carefully study by all who desire to excel in the art of the platform, for they possess exactly the qualities—clearness of arrangement, precision of statement, and a rigid avoidance of the mannerisms of a too bookish mind—which attract and hold the attention of ordinary men. The speeches have been selected by Mr. Charles W. Boyd, and grouped—according to the period of their delivery—under six headings: 'Municipal and Early Speeches,' 'Radicalism and Reform,' 'Speeches on Ireland,' 'The Unionist Alliance,' 'Speeches in South Africa,' and 'Imperial Union and Tariff Reform.' The editor has also written a series of short Introductions, in which the note of the political apologist is a little too insistent. He would have done better if he had been content with a brief and impartial chronicle of events, leaving the speeches to create their own impression. Evidently Mr. Boyd has strong Anglican sympathies, and he would be a happier man if he could explain away the pugnacious Nonconformity of his hero in the early stages of his career; but it would have been better not to make the attempt. Mr. Austen Chamberlain has contributed a short Preface—warm with filial affection, but in perfect taste, from which we cull two passages. "He had a deep sympathy with suffering. He hated wrong and injustice in any form. He loved his country passionately, and had a great faith in his countrymen here and beyond the seas. These were the great forces working in his heart and shaping his career." "To him, as to Chatham, speech was a form of action. He valued the triumphs of the platform and of Parliament only as they formed opinion and led to action. And so the speech was the man—simple, direct, sincere, courageous, prompt in decision, and resolute in action." So much a son may be allowed to say without offending, but he could hardly desire to say more.

STUDIES IN THE SPIRIT AND TRUTH OF CHRISTIANITY. By William Temple, M.A. London: Macmillan & Co., 3s. 6d. net.

NOTHING is more baffling to the reviewer's pen than a volume of really good sermons. We shall pay Mr. Temple's new book the compliment of saying little about it, because all we wish to do is to advise our readers to get it and read it for themselves. Like his other books, it is marked by a singular freshness of outlook, a strong grasp of the realities of Christian faith, and a deep sympathy with human life. The school chapel at Repton, with Mr. Temple in the pulpit, can never have been a dull place. For one thing it is quite evident that he found keen enjoyment in preaching to boys; for another, he never talked down to them or lectured them, but always gave them of his best in a spirit of loyal comradeship. His complete frankness disarms hostility even when he speaks of the sins of wealth to

the sons of rich parents, or warns them against the snares of stupidity and our national neglect and contempt of the intellect: "Not everyone is required to be brilliant in intellect, any more than everyone is required to be a saint. But we are all required to be honest in thought, word, and deed. The man who lazily accepts a prejudice is mentally dishonest, just as the man who borrows what he can never repay is financially dishonest; he is spreading deception around him; and on the whole mental dishonesty does the more harm of the two." The boys who were fed on such teaching are likely to go out into the world thoroughly awake to all the opportunities of noble living. It is no small thing for the life of the community that Mr. Temple has now exchanged the world of school for a London pulpit. We only hope that he is not marked down for early promotion to high office. He ought to be left free to unfold the spirit and truth of Christianity to all who care to listen for at least ten years, before the inevitable happens, and the big human world knows him no more.

A NEW set of five volumes in the "Home University Library" has just been issued by Messrs. Williams & Norgate, bringing the total of volumes now published up to 100. The new set comprises 'Political Thought in England from Bacon to Halifax,' by Mr. G. P. Gooch; 'The Ancient East,' by Mr. D. G. Hogarth; 'Wars between England and America,' by Prof. T. C. Smith; 'History of Scotland,' by Prof. R. S. Rait; and 'An Outline of Russian Literature,' by the Hon. Maurice Baring.

A CHILDREN'S PLAY entitled 'A Real True Christmas,' in three scenes, arranged for seven characters, appears in the November number of *Young Days*, and can be recommended to readers in search of something suitable of this kind for the Christmas season.

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SONS:—Practical Mysticism: Evelyn Underhill. 2s. 6d. net.

MR. FRANCIS GRIFFITHS:—Man: the Problem of the Ages, by "Homo." 2s. 6d. net. Buddha and his Sayings: Pandit Shyama Shanker. 3s. net. Philip in Funnyland. Hubert St. Clair. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Way of Victory: J. R. Millar, D.D. 1s. net. The Red Cross of Comfort: May Byron. 3s. 6d. net.

MESSRS. LONGMANS & Co.:—The Fellowship of the Mystery: J. N. Figgis. 5s. net. The Book of the Blue Sea: H. Newbolt. 5s. net.

MESSRS. METHUEN & Co.:—Cranford: Mrs. Gaskell. 3s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Home University Library. 1s. per vol. Political Thought in England from Bacon to Halifax: C. P. Gooch. The Ancient East: D. G. Hogarth. History of Scotland: Prof. R. S. Rait. Russian Literature: Hon. Maurice Baring. Wars between England and America: Prof. T. C. Smith.

MESSRS. MACMILLAN & Co.:—The Demi-Gods: James Stephens. 5s. net.

MESSRS. GEORGE ALLEN & UNWIN:—Treitshke: his Life and Works. 7s. 6d. net.

FOR THE CHILDREN.

A NOBLE RIVALRY.

ONE of the finest traits in the character of any human being is the willingness to sacrifice personal safety, or ease, or even honour among men for the sake of a cause or the happiness of another. We all know how splendidly this is being shown at the present time, but it is not only in war that brave deeds are done; if it were, we could have very little hope that people would ever do anything worthy to be recorded in history when the fighting days of mankind are over, and peace is established throughout the world.

I like to remember the story, for instance, which is told of those two great men of science, Charles Darwin and Alfred Russel Wallace. Darwin, the elder of the two, had been carrying on his studies and researches for many years before Wallace was old enough to tread the same path, and he had long been settled in London, after a wonderful voyage round the world, when the latter joined a party bound on an exploring expedition to the River Amazon. In 1836 Darwin suddenly hit upon an idea which seemed to throw a quite new light on the curious fact that some kinds of animals and plants are preserved, while others die out. It startled him at the time, as new ideas often do, but he at once set to work to find out if it could be proved to be true, making endless notes and experiments as he went along, and in 1844 he wrote an account of his discovery in an essay of 230 pages. But scientific men do not do things in a hurry, though they think rapidly enough, and it was not until 1858, when he had weighed all the evidence over and over again, and written out his views on a scale three or four times as extensive as the original sketch, that he published a book on his new theory which has since become very famous, having been translated into innumerable languages, including Japanese.

But here we come to an incident which almost deserves to be called romantic, and which certainly tested the character of two gifted men in a very remarkable way. Wallace, while lying ill with ague in the course of his travels, also began to think out the problems which had filled Darwin's mind twenty years earlier, and suddenly there flashed upon him, as he tells us himself, the very same idea which, all unknown to him, the elder of the two men had so long been preparing to give to the world. This was, indeed, a striking coincidence, and, strangely enough, Wallace's first thought was to send an outline of his theory to Darwin, asking him, if he thought well of it, to forward it to Lyell, the great geologist. Darwin must have read this letter with a keen sense of disappointment, for he realized at once that his own plans were overthrown. But he immediately did as Wallace asked him, sending the papers with this request: "Please return me the manuscript, which he

does not say he wishes me to publish; but I shall, of course, at once write and offer to send to any journal."

Acting on the best advice he could obtain, Darwin agreed that an abstract of his own work should be read, together with Wallace's paper, before the Linnean Society. He did not willingly consent to this plan. "I thought," he says in his 'Autobiography,' "that Mr. Wallace might consider my doing so unjustifiable, for I did not then know how generous and noble was his disposition." Wallace was, indeed, too great an admirer of Darwin to think of his own importance, and all his life he claimed to be no more than a partner with him in the great theory which each had discovered independently of the other. Darwin, he felt, was the man best qualified to write a book on the whole subject, for he had untiring patience and skill, a vast fund of information to draw upon, and a clear and persuasive literary style. "I have since measured my own strength," he adds, "and know full well that it would be quite unequal to that task." In a letter written by Darwin to Wallace in 1870 are the following words, which, I think, sum up the characters of these two great men in a way that should make us proud to claim them as our fellow-countrymen. "We have never felt any jealousy towards each other," so the letter runs, "though in one sense rivals. I believe I can say this of myself with truth, and I am absolutely sure it is true of you." L. G. A.

MEMORIAL NOTICES.

MR. ALFRED BOOTH.

It is with deep regret that we have to record the death of Mr. Alfred Booth, which took place on Monday, November 2nd, at the age of 80 years. He was the founder of the Booth line of steamers, and was closely identified with the business, educational, and philanthropic life of Liverpool. His early training and the ministry of the Rev. J. Hamilton Thom made a deep impression upon him, and he will be remembered chiefly by those who knew him best, not for his worldly success, which was considerable, but for an elevation of character and a quickness of sympathy which made themselves felt by all who came in contact with him. On his mother's side Mr. Booth was a descendant of Dr. Enfield, of the Warrington Academy. His brother, the Right Hon. Charles Booth, is the well-known writer on social questions. The funeral took place on Wednesday, November 4th. The service, which was held in Ullet Road Church prior to cremation, was conducted by the Revs. J. C. Odgers and C. Craddock. In his address Mr. Craddock spoke as follows:—

"It may be left to the Press and the various administrative bodies of the city to deal with the more public life of Mr. Alfred Booth. Here we think of his interest in the things of the imagination—poetry and the arts, of his passionate enthusiasms, his aspirations after the ideal life, his effort after conditions

of society which seem like dreams to lesser men, his faith in the invisible things of God and the future life. . . . The value of Mr. Booth's life for the business, the commerce, the education, and the general philanthropy of this city has been exceptionally great, but a greater value is to be found in his high ideal temper, the justice and simplicity of his life, his reverence for moral powers, and the quiet witness he bore for God in man, and man in God. Besides those who will remember him for what he was in public life—his singularly fine sense of honour and uprightness—many would confess an almost affectionate attachment to him on the ground that they had found in him 'that best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love.' He lived by admiration, hope, and love: admiration for things pure and lovely and of good report, for the beautiful in visible form and the lovely in human character; hope which refused to accept as final and irremediable such present conditions of society as its misery, wrongs, crimes, and unsightliness, but always kept in view something higher, as to which, however unattainable, there should be no folding of the hands in sleep and no closing of the eyelids in slumber; and love which bids us think of the good of all mankind, of those outside our faith, religious practice, politics, and philosophy, and live our life on their behalf. We thank God for this finished life of so rare a quality, by which the everyday humanities, which are the most beautiful, and the common love and goodness of the world of men, have gained an added beauty, and by which the great things of the soul, its consciousness of God, of its indissoluble union with Him, and of its immortality in Him, are seen to be the things best worth our striving for."

To these words we may add the following tribute by another friend:—

"The death of Mr. Alfred Booth removes a figure which was typical of all that is most upright in the commercial life, and all that is pure and sweet in the family life of Liverpool. His nature was of a rare refinement and dignity, with which those who knew him could associate nothing but the idea of good. A lifelong enemy to oppression and cruelty in every form, and a firm believer that society would in due time rid itself of all that is unjust and unsightly, he preserved to the end of his life of four-score years the most wide and liberal mind and the will to see eye to eye with the younger generation. It may be said that he never grew old in mind, while in body he was spared almost all the ills of old age, enjoying form and colour, music and books, duties of philanthropy and pleasures of friendship to the last. He has left behind him a tradition of character, humanity, and public service which will not be lost."

MISS ELIZABETH REID.

WE regret to announce the death on the 6th inst. of Miss Elizabeth Reid, at her home of recent years in Eastbourne. The greater part of her life

had been passed in Hampstead, the place of her birth in 1829. She was always a staunch supporter of the Unitarian cause, following in the footsteps of her father, Thomas Whitehead Reid, who had joined the Red Lion Hill, now the Rosslyn Hill Congregation there in 1819. He was of Scotch descent, and a convert from Calvinism to Unitarianism. Through her mother, a daughter of the Rev. Timothy Kenrick, of Exeter, she inherited the traditions of a long line of Nonconformist ancestors, and in the early days of Hampstead Unitarianism the Reid family supported and assisted a small struggling congregation, the services during the rebuilding of the chapel in 1828 being conducted in Mr. Reid's dining-room. Thus initiated, she continued a consistent supporter of the chapel, and once at a serious crisis collected a large fund towards its enlargement. On her removal to Eastbourne, after her mother's death, she took an active part in liberal movements in the town, helping many causes which appealed to her sympathies. She was for a long time Hon. Sec. of the Women's Liberal Association. But it is not in public work that she will be chiefly remembered. Her memory will live in her personal circle as the devoted nurse and guardian of the invalids of her household; the unselfish, ever-helpful daughter, sister, aunt; the sympathetic cheerful friend whose smile and welcome never failed even when the infirmity of her latter days prevented her taking the active part in life she had always loved. Her funeral took place at Highgate Cemetery on the 11th inst. The Rev. Henry Gow, of Hampstead, conducted the service.

MEETINGS AND GENERAL NEWS.

LONDON DISTRICT UNITARIAN SOCIETY.

AUTUMN MEETING.

THE autumn meeting of the London District Unitarian Society was held on Friday evening, November 6, at Essex Hall, the President, Mr. A. Savage Cooper, in the chair. The special choir was under the leadership of Mr. T. F. Wood, organist of Unity Church, Islington. The chairman, in the course of his address, dealt specially with the temperance question, which has been raised in an acute form as a result of the present war, and instanced the way in which a despotic government can sometimes bring into effect a great measure for the welfare of the community more successfully than a democratic one. China, for instance, had by a stroke of the pen put an end to the opium traffic, which was becoming a national curse, and Russia, profiting by the lessons learnt at the time of the Japanese war, had, at the beginning of the present war, prohibited the use of alcohol in order that she might send her armies sober into the field. Was democratic rule really less powerful to bring about great social movements

than the benevolent despotisms of China and Russia? The matter was a serious one, and they were forced to consider it when they realized what would be the result, in the wished-for event of the return of the British troops in the flush of triumph after the war, if nothing is done to decrease the facilities for drunkenness. Upon the answer to the question he had put to the meeting—a question which he admitted he was unable to answer himself—depended the future of the race, for not merely the moral well-being of individuals was at stake, but the moral and spiritual progress of the people as a whole. Unless they were prepared to see temperance enforced by the total abolition of the use of alcohol, which he personally did not wish, they must give the subject its proper place among the problems with which the churches were intended to deal. In all the churches throughout the land it had been left largely in the hands of separate organizations, and treated as a thing apart from the peculiar work of the pulpit. As a society they themselves might well give a lead in their propagandist work by making their grants for special services extend to a course of lectures or sermons on temperance in its moral and spiritual aspect, and particularly in relation to the present war. In this way they could do much to mitigate what might become a grave national scandal.

The Rev. Dr. Walsh, after expressing his great pleasure at being present at the meeting, and associating with representatives of a society that owed so much to the thought of men whose spirit had influenced him all through his adult life, said it was difficult to find a definition of a church, but he thought one of the best definitions that he had ever come across was that attributed to the late Mr. Stead—"the union of all who love in the service of all who suffer." It must be admitted, however, that this left out of account any reference to spiritual realities which most of them felt to be the essential part of religion, and therefore of church life as religion organized. A shorter definition would perhaps serve the purpose better, and he would himself prefer to define the church as "the expression of love organized." Love had been organized more or less successfully in all the Christian and non-Christian churches of which they had any knowledge; he believed it to be true to say, as a matter of historical fact, that all religions, considered in the light and in the lives of their founders and teachers, were endeavours to express the religion of love in terms of social, sometimes of political progress; to gather up the impalpable sentiments and spiritual emotions which flow without recognition from soul to soul, and to abate the hatreds and prejudices which are the greatest enemies of mankind. Dr. Walsh went on to emphasize the fact that no consistent ethic had been evolved by Christendom in regard to peace and war to guide the nations at such a crisis. The most perplexing differences of opinion existed, the sayings of Christ being quoted on one side as confidently as on the other, and the task for the future was to put all these conflicting ideas into the melting-

pot, in the hope that some clear teaching might be evolved which would be accepted by honest people and applied to their social and international relationships. The church must become a sacrificial institution, living for the well-being of the whole. The reason why the great masses of the people were outside it was because Christian people had not realized this, and organized their activities in such a way as to abolish the injustices in their own country. A sacrificial church, not extorting homage, and living by sacrifice, would have commended itself to the conscience of mankind and been accepted as an organ of the divine will and love. It was his hope that they might look up through the red rain descending on the battlefields of Europe to a higher ideal, and that those whom he addressed would be successful in their efforts to evolve new principles which would make for liberty, and for intelligent and clear thinking, through the "love of God unspent."

The Rev. R. Travers Herford, in a speech full of reminiscences of his work among the churches of Lancashire, gave some practical suggestions, which he thought the Society might well take into consideration for the benefit of the churches they were helping. They might never make a great splash, or do tremendous things, but he believed in the solidity of the work that was being done for good. He did not believe, as Dr. Walsh appeared to think, that Christianity had failed, unless it is failure not to reach an ideal which has never been attained before. The truth was that there had never been in the history of the world till now a really Christian nation, and the nation is now realizing what its ideal should be. There is a wide difference between what we are, and what we ought to be. They were experiencing the birth-pangs of the coming time, and there was opening upon them a heavenly vision such as they had never beheld before. They were beginning to see the spiritual heights to which they must climb with their hearts set on the living God.

The Rev. J. A. Pearson gave some details of the work of individual churches, some of which—like Woolwich, Deptford, South Norwood, and Leytonstone—were achieving excellent results, often with inadequate accommodation, and in face of many other difficulties.

NEWS OF THE CHURCHES.

Auckland, N.Z.—A correspondent has sent us the following extract from a private letter for publication: "Our congregation is noticeably taking a keener interest in all Church matters since the arrival of Mr. and Mrs. Williams, to whom we are all sincerely attached, and since the opening of this awful war we have had very large congregations indeed; the people probably feel the need of comradeship in worship as they never did before. "A great wave of enthusiasm is sweeping over Britain's Colonies, everybody is helping, even little children; and all our young men are clamouring to be allowed to go to the

front. Many have gone already, and many more are to leave shortly, some of them personal friends of mine. What an abominable crime it is that they should have to fight! God grant that good may come out of this evil."

Blackpool.—Lytham Road Church, South Shore, began its series of week-night Winter Meetings with a Sunday School Social, October 28, followed on November 2 by an excellent lecture on 'Shakespeare's Women,' from the Rev. J. Horace Short. The Annual Meeting of our South Shore Branch of the League of Unitarian Women, November 5, reported, amongst other matters, the sending of bales of new and second-hand clothing, amounting to 180 articles, to the Manchester Belgian Refugees' Relief Committee.

Chester.—The 214th anniversary of the founding of Matthew Henry's Chapel was celebrated on Sunday, November 1. The Rev. Dr. Mellone, Principal of the Unitarian Home Missionary College, Manchester, was the preacher morning and evening.

Clifton.—Miss A. Leigh Browne has generously arranged to supply copies of the sermon delivered by Dr. Martineau on the occasion of the opening of Oakfield Road Church in 1864, and with it the one preached by Dr. L. Estlin Carpenter at the Jubilee Service last month, together with a dedicatory ode by Sir John Bowring. Copies will be sent on receipt of stamp by C. Cole, 35, Manor Park, Bristol.

Liverpool.—On the invitation of Lady Bowring, Mrs. R. Crooke, Mrs. J. Grimes, and Mrs. H. D. Roberts, a very large audience of guests assembled in the Parish Hall, Grassendale, Liverpool, for a Dramatic and Musical Recital in aid of the Belgian Fund. The Belgian Consul attended, and was most sympathetically and warmly received. He commented with acute feeling on recent events and the present condition of his country, and the Vicar of Grassendale emphasized the boundless debt of Britons to Belgium. Sir Edward Russell, who had shown much kind sympathy with the effort, was unfortunately prevented from being present, as was also the French Consul for Liverpool. Many talented ladies and gentlemen, including Mr. Wilfred Shine of the Repertory Theatre, kindly gave their services as entertainers. A collection for the Belgian Fund was taken in the course of the evening, and amounted to £73 11s. 3d.

London: Bethnal Green.—The new Mansford House at Birchington in connection with the Mansford Street Church and Mission was duly opened last Whitsuntide, and has proved in every way most successful. The number of visitors during the summer months testifies to its usefulness, and the visitors themselves speak in the highest terms of all the arrangements made for their comfort and convenience. All alike are grateful for the opportunity to spend their holidays in such pleasant surroundings, and for the kindness and consideration shown to them by the Matron. From May 30 to the middle of October eighty-two visitors stayed at the Home, and of these thirty-four spent a fortnight there. Owing to the war, some thirty intending visitors had to cancel the arrangements made for their holiday, and the Home itself was closed for a week in August. At the outbreak of the war, the Committee offered the Home to the Red Cross authorities for use, if necessary, as a hospital or convalescent home. The offer was gratefully accepted, and all arrangements made to convert the rooms into a hospital at the shortest possible notice. On October 15 the first batch of wounded—seventeen Belgian soldiers—arrived, and there are at present twenty-five being cared for in the Home. How long the Home will be wanted for the wounded, and when it will be possible to resume our own holiday and convalescent

work, cannot at present be determined. Meanwhile we rejoice that the Home is being put to such excellent use, and express the earnest hope that all the wounded may speedily recover their health and strength. The 47th Old Scholars' Gathering in connection with the Mission was held on Wednesday, November 4. An excellent musical programme was arranged by some members of the Ilford Orchestra.

London: Limehouse.—There has been another enlargement of the premises at Durning Hall, a handsome room having been built for the purposes of the girls' club. The extension has been carried out under the direction of Mr. Arnold S. Tayler and the last available bit of ground has been used. The Rev. John Toye presided over a large meeting of members of the Mission, and called upon Miss Dora Lawrence to speak. In a brief address Miss Lawrence spoke of the purposes which the new room was intended to serve, and then, in the presence of as many as the room would hold, declared it "open." Returning to the assembly room, short addresses were given by Miss Winnie Jones (granddaughter of the late Rev. Robert Spears), Revs. Alexander Gordon, J. Arthur Pearson, and F. Summers.

Nantwich.—On Wednesday, November 4, the Rev. H. D. Roberts, of Liverpool, gave a lecture at the Unitarian Church on the question 'Is this the Last War?' While justifying the action of the nation in entering upon this campaign, he pointed out that peace as the only worthy ideal must never be lost sight of. The chair was occupied by Mr. Wilfrid Harlock, J.P., a prominent member of the local Society of Friends. After the address there was a keen discussion in which the chairman, Messrs. J. Storey, T. Harlock, Revs. J. Park Davies, and Alfred Hall, of Newcastle-on-Tyne, took part. There was a good audience, and a substantial collection was taken in aid of the Belgian Relief Fund.

North Midland Presbyterian and Unitarian Association.—The Annual Meeting was held on October 20 at the Great Meeting, Leicester. Morning worship was conducted by Mr. H. W. Stephenson, of Loughborough, and the sermon was preached by the Rev. R. Nicol Cross, of Leeds. At the luncheon in the school, the Rev. E. I. Frupp, on behalf of the congregation, gave a welcome to the visitors. The Mayor of Leicester, Mr. J. Russell Frears, who is a member of the Free Christian Church, also said a few words. The report showed that the churches of the district were full of activity and doing their best to meet the needs of their neighbourhood. The officers were elected: President, Mr. E. Wilford, of Nottingham; Treasurer, Mr. G. A. Royce; Auditor, Mr. J. R. Gimson; Secretary, the Rev. A. Leslie Smith. The retiring President, Mr. J. T. Perry, was heartily thanked for his services. The National Conference and the British and Foreign Unitarian Association were represented by the Rev. James Harwood, who gave an address mainly on the national crisis. After tea, the usual conference was held, when the Rev. John C. Ballantyne read a paper on 'Experiments in European Unity.' It was a vigorous call to our churches to help in preparing the hearts and minds of the people for the true unity of nations which must be accomplished after the war. The paper has been printed for general circulation.

Southend.—The Southend and Westcliff United Unitarian Church held its first social gathering on November 4 at the house of Mr. T. Sloman to inaugurate the newly-formed Social and Literary Society. An excellent musical programme was given by members and friends of the congregation, and a cordial vote of thanks was accorded to Mr. Sloman as chairman, and Miss Sloman, who acted as hostess.

Woolwich.—The military authorities having commandeered the hall in which the Unitarian services have been held recently a new hall was secured by the Rev. Delta Evans at very short notice on Saturday, the 7th inst., and arrangements made for holding services on the following day. The new place of meeting is the Large Hall, the Links Branch, Royal Arsenal Co-operative Society, Plumstead Common Road.

NOTES AND JOTTINGS.

WOMEN AND THE LAND.

The problem of increasing unemployment among women is being faced energetically by the National Political League, an organization directed by educated women which has evolved a promising scheme of constructive social reform in connection with the land. The intention is to create co-operative industries which will give an independent living to both men and women, special attention being given, however, to the problem of women of the professional class who cannot obtain work at the present time. Co-operation has been established between the Land Council of the League and the Government, and in addition to affiliation with several important bodies such as the Vacant Land Society, and the Allotments and Small Holdings Association, the help of the Studley and Swanley Horticultural Colleges has been enlisted in training students in poultry farming, dairying, market gardening, and other occupations of special value from the point of view of food supply.

THE ISLAND OF CYPRUS.

The island of Cyprus, which has just passed out of the nominal control of Turkey, is a place of some importance, being the third largest island in the Mediterranean, and having a population of over 270,000 inhabitants—Greeks, Turks, Armenians, Maronites, and some Jews. From the days when it was conquered by Richard Cœur de Lion up to the present time it has figured a great deal in the pages of history, though its early glories came to an end when it was given to the Republic of St. Mark, and starved of its revenues by the Venetians. Between the years 1200 and 1571 its wealthy nobles lived amidst surroundings of unbridled luxury and magnificence, and many splendid buildings and castles were erected, but cruelty and corruption prevailed. Its native church, says a writer in *The Times*, was cruelly oppressed under the Lusignans and the Venetians, but restored to some of its pride of place under the Turks, who, however, punished it severely in 1821 on the charge of sympathizing with the insurrection in Greece. The curious may be interested to learn that the Orthodox Archbishop, his Beatitude Kyrilles II., has the privilege of signing his name in vermilion ink, like a Byzantine Emperor.

A POSTER FOR THE TIMES.

A striking poster has been issued by the British and Foreign Unitarian Associa-

tion setting forth, in white letters on a dull green ground, surrounded by an ornamental border, the memorable words of Abraham Lincoln, which have such special significance for our country at this crisis: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up this nation's wounds, to care for him who shall have borne the battle, and for his widow and orphan, to do all which may achieve and cherish a just and lasting peace." The price of the poster, which is very suitable for hanging up in schoolrooms and public halls, is 2d., and it can be obtained at Essex Hall, Essex Street, Strand, W.C.

THE TIPPERARY LEAGUE.

The movement which has resulted in the opening of recreation rooms for the use of working-women in different parts of the country—the Tipperary Rooms in Hammersmith, opened a fortnight ago by Lady Jellicoe, were the first of the kind—is being recognized by the authorities, and it is hoped that something permanent may come of it. The idea of the Tipperary League—which, we learn from *The Manchester Guardian*, has registered its name—is that the work that is being done now shall not be regarded as an emergency expedient during the war only, but that it shall take firm root and become part of our national life. At present the need for social intercourse and distraction, which it is left solely to the public-house and the cheap picture palace to supply, except in the case of those who are attached to some religious organization, is greatly increased, and in no way can the cause of temperance be better served than by urging the wives and mothers and sweethearts of the men at the front to visit these informal clubs, where they can be sure of meeting with sympathizers and friends, and of finding relief from the black cloud of anxiety caused by the War. Much depends, of course, on the way things are managed, but if the movement is organized on right lines, it ought to do a great deal to brighten the lives of the hard-working women from whom the country is demanding such heavy sacrifices.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 22.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. JAS. HARWOOD, B.A.
Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 3.15, Rev. FRANK K. FREESTON; 7, Rev. A. S. HURN.
Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. GILBERT SADLER, M.A., LL.B. Congregational Minister, Wimbledon.
Finchley Road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSEN, D.C.L.
Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. P. CHALK.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Hford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, 632, High Road, 6.30, Mr. E. R. FYSON.
Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland Road, 7, Mr. F. W. ROSS.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. PERCIVAL CHALK.
University Hall, Gordon Square, W.C., 11.15, Rev. W. COPELAND BOWIE.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DALRYN.
Wimbledon, Smaller Worple Hall, 7, Rev. J. A. PEARSON.
Wood Green Unity Church, 11 and 7, Rev. W. R. SHANKS, of Leeds.
Woolwich, Co-operative Hall, Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. W. S. McLAUCHLAN, M.A. Evening subject, "New Testament Problems."
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. HARMAN TAYLOR.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. M. LIVENS.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing Street, 11.30, Rev. JOSEPH WOOD.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN ROW, 10.45 and
{ STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30.
LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. S. A. MELLOR, B.A., Ph.D.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. NEANDER ANDERTON.
MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
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Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

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VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

CARTER.—On November 15, at "Trawalla," Brentwood, Essex, the wife of Emerson B. Carter, of a daughter.

DEATHS.

BRUCE.—On November 9, of acute septicaemia, Beatrix, beloved fifth daughter of the late William Wallace Bruce and Mrs. Bruce, 9, Airlie Gardens, Kensington, in the 20th year of her age.
(Notice accidentally omitted last week.)

GREG.—On November 12, at Lode Hill, Styal, Emily, widow of the late Henry Russell Greg, and daughter of the late Samuel Stillman Gair, in her 80th year.

HEIZER.—On October 14, after a fortnight's illness, the Rev. C. W. Heizer, of the Unitarian Church, Ithaca, N.Y., U.S.A.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

FOR a few brief hours the death of Lord Roberts in France has almost eclipsed our interest in the War. His great services to the country have received a glowing tribute in Parliament and the Press, and his stately burial in St. Paul's was the fitting close to a career which was crowned long ago with national honour and affection. We are not in our hearts a military people, and there was nothing conventional in the feeling which Lord Roberts aroused. We recognized in him not only a born leader of men, one of the adventurous spirits who greet the hour of danger with matchless courage, but also a character of singular uprightness and modesty, for whom the country and its cause were always more important than himself.

PERHAPS even greater than his victories was the work which he did for the common soldier. He knew his men, and he desired that they should be good men. Accordingly he waged unceasing war against the temptations which beset them. He warned them in plain terms against the danger of drink and other vices; and by the reforms which he promoted, and above all by his own example, he made it easier for them to stand firm. The source of it all was to be found in his religion, for, like many other great soldiers, he was a humble-

minded Christian. In his speech in Parliament on Tuesday Lord Curzon quoted the following words, written by him a little more than a fortnight ago: "We have had family prayers for 55 years. Our chief reason is that they bring the household together as nothing else can." Not less interesting as a revelation of character are the words which he spoke to a friend just before he started on his last journey: "I am going over to France. I must go and see the Indian soldiers. It is the most useful thing which I can do at this moment."

ON Tuesday Mr. Lloyd George made his financial statement in the House of Commons, and received the assent of men of all parties to his policy of an immediate increase in taxation. We are glad that he brushed aside the specious plea that for the moment we should rely upon our power of borrowing, without placing fresh burdens upon our own shoulders. To do so would be bad finance, but it would be worse morality. Everybody in the country ought to bear some part of the common burden in a way that can be felt. The case for prompt and liberal payment is simply this, to adopt Mr. Lloyd George's own words: the vast majority of us cannot, owing to age, or infirmity, or physical disability, share the toils and dangers of those who are risking their lives, but we can display the same readiness to render all the help in our power to our country in her need.

A SELECT COMMITTEE of the House of Commons has been appointed to reconsider the scale of pensions and allowances

to soldiers and sailors and their dependents. There is a widespread desire to be generous in the matter, and there will be a good deal of disappointment if it is not found possible to recommend substantial increases in some directions. The sum of 7s. 6d. weekly for a childless widow has called forth a great deal of criticism, and it is hoped that this may be raised to 10s. It is not, however, a matter which can be settled by sentiment alone, and the sad fact must be remembered that nothing we can do will place a family which has been bereaved by the War in the same position in which it was before. It is also a mistake to speak of the men in our army as though they were simply hired servants, who are fighting on behalf of somebody else. They are serving their country, which means that they are doing their best to uphold their own cause and fighting in defence of their own homes.

THIS sentiment of the common country has been expressed admirably by the writer in *The Times* Literary Supplement, to whom we are indebted for a series of articles dealing with some of the deeper issues of the present crisis. In an article on 'England,' which appeared on Thursday, he contrasts German patriotism—which is largely idolatry for an abstraction conceived as perfect and without blemish—with the Englishman's more practical and common-sense attitude towards actual human beings. "We are always aware," he writes, "that institutions consist of human beings. The country itself consists of them, and we cannot separate it from them, from the Englishman whom we meet in the street and the train, and who are obvi-

ously very imperfect creatures like ourselves. To the German Deutschland is something that does not consist of Germans. It is over all—over the Germans, as well as every one else. It is an abstraction which can do no wrong, and of which it were blasphemy to speak ill.” “One is inclined to wonder,” he continues, “whether the Germans worship their abstract Deutschland so hard that they have no energy left to love the real Germany; whether, indeed, it exists for them at all, except as a means of performing the will of that abstraction. But there is no doubt that for us the real England does exist, and that we love it all the more because we have not forgotten it to go and worship an idol. It means for us people and concrete things, and a past and a future of people and concrete things. We know it so well that we are always a little astonished at what it has done, as people are surprised by genius when it appears in their own family.”

* * *

It is not for us to say whether Germans would accept this description of their “Deutschland, Deutschland über alles” as the idolatry of an abstraction, but we think that this writer shows true perception when he says that we love England the more because we love her this side of idolatry, and retain our right to criticize one another’s faults. What admirable good sense there is in the following words: “For all of us now this little land is abundant of meaning, and we seem to each other to be all of one family in our ancient home that is neither prison nor palace. We are men fighting, or ready to fight, for no idol that sanctifies even her own crimes, but for the English of the future, who will do better, we hope, than we have done, and make this home of ours fairer than we have made it; and besides that we fight for certain things that seem good to us, as kindness, freedom, and good faith. They are modest virtues, not fit for a towering idol, but men cannot be happy without them. They are not always our virtues, perhaps, but we wish that they were, and we listen to no professors who tell us that they are vices. We have been at ease in our home for so long that we did not know how much we loved it until it was threatened; and now we are surprised by our own passion and by the speaking beauty of our country-side and the grey churches in it and the villagers that seem to trust so quietly in our defence of them.”

* * *

PERHAPS it is in this spirit that we had better speak of Mr. Bernard Shaw’s

strange effusion in *The New Statesman* last week. He has long been our chartered libertine of criticism, and often when his sarcasm has been most savage and reckless there have been signs that he was only dissembling his love. Indeed, why should he take so much trouble with our faults, and gird at our shallow hypocrisy with such tiresome iteration, and continue to make London his home, if we are only fit for mocking laughter? So when he tells us that in most things Germany is more democratic than ourselves we suppose he is only trying to provoke us by a jest into removing some of the blemishes which still annoy him. But this long and sprawling pamphlet called ‘Common Sense about the War’ is a poor exhibition of his skill. It would have amused us and irritated us, and bitten into the public mind, if its satirical humour had been condensed into a few pages. As it is we grow weary before we are half way through its tangled maze of forced witticisms and inconsistent statements. No doubt Mr. Shaw is quite convinced that he is the only wise man who can discern between truth and falsehood in a world of hypocrites; but fortunately there are few people foolish enough to take him at his own valuation.

* * *

UGHT we to pay our debts? Apparently the answer of some people is, Not in war-time. There ought to be severe public condemnation of the simple dishonesty of some fashionable people who refuse to pay their tradesmen’s bills because they are spending their money on objects connected with the war. A writer in *The Manchester Guardian* gives an instance of a business woman in London who felt herself forced into writing to ask for payment of some of the longest outstanding accounts in order to meet her private and business liabilities. Here are two of the replies which she received:—

“You have,” said one, “my keenest sympathy in your temporary financial difficulties, but as I have so many demands on my purse from the different funds which must be supported, I cannot possibly send you a cheque, but shall be glad if you will let me have the list of things enclosed and put them to my standing account. I will come and see you again as soon as I can find the time.” Another wrote: “I am so sorry to hear that you are hard up like the rest of us, but am sure you will understand how one has to put one’s own concerns on one side when there are so many poor people, besides our soldiers and sailors, needing all the money we can give. I will send you a cheque as soon as I can spare it.”

IN another case, quoted by the same writer, a dressmaker was compelled to press for payment of accounts long overdue. One customer who owed from £60 to £80 wrote most indignantly, saying that she “was greatly surprised to receive a letter asking for even part of the amount, as Madam — must know the urgent demands upon both her time and money with committee meetings and funds to support. Until these ceased her dressmaker’s bill was the very last thing she should think of paying.”

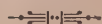
The writer who quotes these shameful cases of refusal to pay lawful debts on the part of wealthy women deals very leniently with them. “One cannot class such women amongst the absolutely selfish. It is just a failure to look at circumstances from a really practical point of view.” The whole proceeding is described as “thoughtless generosity,” surely far too gentle a term of rebuke. If poor people did this sort of thing they would be treated as flagrantly dishonest.

* * *

Among the numerous pamphlets which have been issued lately we desire to call special attention to ‘The Allies of Faith,’ a sermon preached in the Chapel of Manchester College, Oxford, by Dr. William Adams Brown, of Union Theological Seminary, New York, and published by Mr. B. H. Blackwell. It strikes a deeper note than many war sermons, and ends with a confident appeal to faith in the future.

“What will it avail to disperse the armies on the field if the forces that inspire them remain unsubdued? Our most dangerous foes are within—selfishness and pride and fear, which have dogged man’s footsteps in all his upward struggle from the brute, and which are even now trying to drag us from the vantage ground of faith. We must meet these enemies in our own hearts, and conquer them there first of all, if we are to have any hope of conquering them elsewhere. We must close our ears to the voices that would persuade us that goodwill and confidence are impossible between the peoples of mankind, and that the final law of nations must remain in the future, as in the past, the law of the jungle. We must win from the very tragedy of the time one more proof of the lesson which Christ taught so many centuries ago, that love is fulfilled through sacrifice, and that God, man’s great fellow-sufferer and unconquerable ally, is never nearer than in these inner crises of the soul which make supreme demand upon faith and love.”

THE CHEERFUL TAX-PAYER



It is the privilege of every true-born Briton to grumble at his taxes. We hope that we shall all be too patriotic to grumble at the present time. We have all known that it was coming, for a war which costs one million a day has to be paid for; but now that the Chancellor of the Exchequer has spoken there is likely to be a mood of momentary consternation in many quarters. Less money for ourselves and more for the State means a revision of habit, the curtailment of comforts to which we had grown accustomed, a simpler and harder way of living. We may be forgiven if we take a short time in order to adjust ourselves to a policy of retrenchment; but then we ought to face the issue bravely and cheerfully, and to despise ourselves as slaves to the costly apparatus of living if we fail to do so. Here we wish to consider the matter from the point of view of religious principle, and to suggest a few plain thoughts to our readers for their consideration.

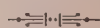
First of all, we have to consider the public object for which we have to pay. For people who agree with the attitude which we have supported—and they are the vast majority of the nation—this is a War in which we are in no sense the aggressors. Obligations of honour and the imperative needs of self-defence left us no alternative. Every one whose judgment is clear on this matter must be prepared to pay the terrible cost in blood and treasure. This country is likely to see far less of the devastation of war than any other of the combatants. We are paying in hard cash for the privilege of helping Belgium and France, and we are glad to do it. We are also paying for the security of our own land. If we can keep our fields unravaged, our homes inviolate, our towns free from the spoiler, small indeed is the ransom which we have to find for these priceless blessings. Let every man and woman in these islands look this alternative plainly in the face, and there will be no trumpery abuse of the new taxation simply because it affects our own pockets.

But there is another way in which it is natural for the Christian heart to face the situation. The demand which is made is one for personal sacrifice, but it is sacrifice in a direction which is, comparatively speaking, unimportant. The homes which have laid their dearest affections on the altar of the country's need will not turn rebellious at the thought of giving their money as well. When the call comes day by day for men, the demands of the tax-collector are quite trivial. We know that for many of us it is hard to feel this quite sincerely. Anything less than the style of living to which we have been accustomed has the appearance of poverty; and poverty to the civilized man seems one of the worst of evils. All the self-conscious cultivation of the simple life has done little to weaken our attachment to money, because expensiveness is inseparable from artificial simplicity. The only thing that can do it is vital Christianity. "A man's life consisteth not in the abundance of the things which he possesseth." We repeat these words without really believing them, and our daily habits and ambitions, even in matters of religion, cry out against their truth. Our whole life has been coarsened and degraded by its devotion to money. We should be keener thinkers, nobler lovers, better servants of God, if we thought less about it, and gave less pride of place and power to the rich man simply because he is rich. We hope that enough Christianity remains in our hearts to enable us to accept financial burdens quite cheerfully, without the moaning and dismay which would only be fitting if the citadel of the soul were threatened. To a few people there may even come a feeling of gladness, as they realize that for themselves and others luxury will become a little more difficult. It is not only high thinking that goes with plain living. There is also more room in the heart for God.

Everything, however, will depend upon how we decide to order our lives under the pressure of new financial burdens. This is the practical task which all of us have to face, and it will be a searching test of character. It is the things about which we care least which will go first. Many people are likely to try the experiment of maintaining their purely per-

sonal expenditure at the old level while they effect a drastic reduction in their subscriptions to charitable and religious objects. The plea that they cannot afford to do anything else will be accepted in many quarters as quite reasonable, but it is an excuse which reveals them in their true light as chiefly lovers of themselves. A policy of this kind, if it were adopted widely, would be fatal in two directions. It would lead to a serious degradation of personal character. If we do not bear the sufferings of this present time together, and accept their discipline in a noble spirit, they will simply make us coarse and hard. No man can be a trifler in the day of visitation without losing his own soul. And selfishness of this kind would inflict terrible wounds upon society as a whole. It is a policy of making the church, the hospital, the orphanage, and all the other institutions which we equip and support by common effort for the common good, pay for the war. Few men of humane feeling would continue to clothe themselves in purple and fine linen, and fare sumptuously every day, if they could be brought face to face with the hard fact that niggardliness in giving because of the new taxes must mean the gradual extinction of many of the things which ennoble our national life. Private retrenchment, more modesty in their needs, greater strictness in personal desires, will not do them any harm, but public retrenchment in the institutions of love and Christian service will mean widespread impoverishment just in those directions where wealth is life. We do not mean that those who derive their income from service in these institutions—clergy, doctors, teachers, and many other servants of the public—ought not to suffer with their fellow-citizens when money becomes scarce. If they are worthy of their calling they will be the first to offer to do so. But at all costs the philanthropy of the world must be kept going and its pursuit of high ideals encouraged. For our own part we can make up our minds that we will go forward to meet our hardships with cheerfulness, determined that so far as in us lies we will do nothing by word or deed to limit public beneficence, or to clip the wings of religion, or to quench the charity which suffers long and is kind.

Good Thoughts for Evil Times.



IN A GLASS DARKLY.

THAT is best for me which Love itself, my heavenly Father, designeth and chooseth for my good. I hope I may never dare to think again that He wanteth wisdom or love; or that I could choose better for myself than He doth, if He had left me to my choice.

And now as ever Thou helpest mine infirmities; for though but a little portion of Thee can be heard by human ear, and the thunder of Thy power who can understand? Yet parts of Thy ways Thou teachest me, that I may learn to trust Thee in that which I see not.

Thou teachest me that Thou hast laid Thy hand upon me to humble me; that the planting of the Lord, the tree of righteousness, needs a twofold growth, a downward growth of root, as well as an upward growth of branch; that downward growth of a deeper sense of sin and weakness, of struggle and difficulty which wraps our roots about the Rock of Ages, and makes us cry: Lord, do Thou save me, or I perish. Did the tree grow upwards alone, how could it stand in the day of windy storm and tempest? Ah, Lord God, in that which, judging as human feelings persuade us, seems to us like the absence of growth, and going back from Thee—the sense of sin and shortcoming; the weakness which would, but knows not how to perform; the loss of joy, and the presence of sore conflict—perchance Thou seest the truest growth, the roots striking down through all vain and perishable things to take hold of a diviner strength, even the everlasting strength of the Lord God, a strength which shall enable us hereafter to bear a greater weight of blossom and fruit unto Thee, without being overthrown by pride; and to be as a tree planted by the waters, and which spreadeth out her roots by the rivers, whose leaf fadeth not.

What else is dark to me in my life, and seems to me stunting and laming, I must leave unto Thee, who watchest over me, not to pluck up, and to break down, and to destroy and to afflict, but to plant and to build; and who hast

promised to make darkness light and crooked things straight.

May I learn to say with one of Thy servants, who being asked in his anguish of pain, whether he saw any reason for his suffering, answered: "None but God's will, and God's will is the perfection of reason." The reason of much that Thou doest I may now know not at all, or know only in part, but Thy will I know, which is the perfection of reason; and though I cannot understand, I can love and suffer and submit. Now I see Thee by means of a glass darkly in dim reflections in Thy word, in Thy works, and in Thy providence. But when the veil of the flesh is rent, then in that great hereafter, I shall see Thee face to face, and know even as I am known of Thee.

Much in our lives, looked at from this world alone, may seem dark and meaningless, like a stained glass window seen from without; but if they be faithfully built into the living temple whose cornerstone is Christ, then when death places us on the right side of them, and we look at them from behind the veil, their darkness shall resolve itself into Thy light, and they shall be seen to be bright with the glory of martyr, and saint, and angel, and celestial radiance.—*From 'Christ the Consoler,' by Ellice Hopkins.*

SYMBOLS OF VICTORY.

YELLOW leaves on the ash-tree,
Soft glory in the air,
And the streaming radiance of sunshine
On the leaden clouds over there.

At a window a child's mouth smiling,
Overhung with tearful eyes,
At the flying rainy landscape
And the sudden opening skies.

Angels hanging from heaven,
A whisper in dying ears,
And the promise of great salvation
Shining on mortal fears.

A dying man on his pillow,
Whose white soul, fled to his face,
Puts on her garment of joyfulness,
And stretches to Death's embrace.

Passion, rapture, and blindness,
Yearning, aching, and fears,
And Faith and Duty gazing
With steadfast eyes upon tears.

I see, or the glory blinds me
Of a soul divinely fair,
Peace after great tribulation,
And victory hung in the air.

WILLIAM CALDWELL ROSCOE.

O GOD, thou only refuge of thy children! who remainest true though all else should fail, and livest though all things die, cover us now when we fly to thee. Rebuke within us all immoderate desires, all unquiet temper, all presumptuous expectations, all ignoble self-indulgence; and feeling on us the embrace of thy Fatherly hand, may we meekly and with courage go into the darkest ways of our pilgrimage; anxious not to change thy perfect will, but only to do and bear it worthily. May we spend all our days as in thy presence, and meet our death in the strength of thy promise, and pass hence into the nearer light of thy knowledge and thy love. Amen.

* * We are grateful to a correspondent for pointing out that the verses by Shelley which appeared in this column last week were taken not from 'Prometheus Unbound,' as we stated in error; but from a later poem entitled 'The Two Spirits: an Allegory.'

THE SECRET WAY.

"Meum secretum mihi."—*St. Bernard.*

MYSTICISM is a word of fear, unpleasing to the ear of the average Englishman. He vaguely believes that it represents superstition, idolatry, spiritualism, asceticism, and other practices and phenomena which the true mystic repudiates. The mystic way is, indeed, a secret way, known only to those who are in it, and "hidden and shut off from Men who are purely Scholastic, unless they be humble" (Molinos).

But although it is unknown to the materialists and the worldly-wise, the idealists—philosophers, theologians, poets, artists, and scientists—often stumble upon it, and sometimes walk in it unconsciously, declaring meanwhile with the average man that it is a byway leading to destruction, or that it does not exist at all. Nevertheless, it is a great highway through the "field full of folk," and is made up of the imperceptible blending of innumerable single tracks, going straight onward to a goal visible to each individual pilgrim. Men may run, walk, crawl, or adopt fantastic methods of progression, but the Way is the same, and so long as they live they move—forwards or backwards. They may choose to walk amongst or apart from their fellow-travellers, but there is always a strange free-masonry between the mystics, though they cannot reveal their secret knowledge even to

each other. It is always a personal revelation — ineffable, incommunicable; and it may come through love, joy, pain, loneliness, sorrow, fear, despair, success, or any emotional experience strong enough to bring the soul into the mood of receptiveness. There are many angels to guide the soul into that Valley of Humiliation which lies near the Interpreter's House.

The mystic's way of life is essentially paradoxical. He is scorned as a selfish, ineffective dreamer, but in reality his ideal is self-forgetful service, and he may be dimly aware in a subconscious manner that he is a leader as well as a discernor of the thoughts of other men. The mystic is a channel through which spiritual power is poured into the world, and thus his influence is almost irresistible. Usually it is quite intangible, and the results cannot be tabulated in the ledgers of revivalists, preachers, teachers, or societies. The unrecognized ministry of women in the Church is a witness to its power. Probably no great work has ever been begun without the mystic, and the vision of the seer, though his task is that of inspiration rather than actual performance, and his only instrument may be prayer and meditation.

Mysticism has been described as "the raw material of all religion" (W. R. Inge). It is also called the love, the knowledge, or the vision of God, according to the individual soul's emphasis upon love, light, or life. But whether it appears to the devout soul in one or all of these aspects—practical, emotional, or intellectual—the experience is always individual, immediate, and incommunicable; yet the mystic seldom refrains from endeavouring to guide his brethren into his own way of peace.

The phase which is called "conversion" is, then, the state in which the self becomes conscious of its own power of determination, and, turning to the Good, becomes aware of a definite response. The mystical state is more than a "consciousness of illumination" (W. James), for the soul receives not only light, but life and love, and a sense of unity which dispels for ever the apparent duality of life and death, spirit and matter, or even (in the largest sense) of good and evil. There is a stage when the individual must be intensely dualistic, while the great determination is being made, and a strong reaction may occur, involving a period of struggle with temptation and a strict course of self-discipline. But this exercise, in which the will is developed for the future service of the spirit, should be only a temporary stage. Nevertheless, there are many devout persons who never pass beyond it, and it is this which often makes the lives of saints painful reading. The disciplinary period is very necessary and fruitful, but "purgation" is not the only state of the spiritual life, any more than the ecstatic joy of vision and rapture. The mystic's life is chequered with nights and days and grey dawns and twilights, but no one state should be continuous. To the true mystic "purgation" is a part of the educative process, and its duration depends on the individual, though its results persist throughout the life. Pain is a great mystery, but to the mystic it

may be revealed as a sacrament, a sharing of the divine life in the suffering yet triumphing Christ, who is "the same yesterday, to-day, and for ever." Other worlds may have a different dispensation, but this one has been, and is still being, redeemed from the sin of self-will through the suffering by which the conflict between good and evil is realized, while life and being conquer death and destruction. The true mystic, in conscious relation with a spiritual sphere and spiritual powers, may rise to a vision of the unity of life in which all experiences are transfigured, and sorrow is felt as "a solemn kind of joy." To such souls, because of their relation to the Infinite, the "exterior life" may be intensely significant and symbolical or else a matter of indifference, and these two phases interchange without inconsistency. There are many hours when the world is intensely real—when the heart aches with the world's sorrow, mourns for its sins, and rejoices with its joy, and works for the coming of the Kingdom of Heaven on earth as if man's temporal progress were an end, instead of the means to a spiritual goal. But above and pervading all is that Eternity in which the mystic lives and moves and has his being, and therefore the material world is all or nothing as the Divine Will may seem to command at the moment. It is possible, even essential, to work whole-heartedly in the humblest service of humanity, and yet to have the power to withdraw into the silence of that hidden temple which awaits the pilgrim at every resting-place upon the secret way. "In the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me," wrote the Hebrew psalmist, and not in trouble and danger alone, for "whoso dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." The temple in Jerusalem and the highway described by the prophets were earthly symbols of that secret way and hidden sanctuary of the mystics which are in all ages the same, and yet to each one, "My Secret to myself."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CENTENARY OF ANGLO-AMERICAN PEACE.

SIR,—It had been the intention of this Committee to have commenced the Celebration of the Centenary of the Treaty of Ghent and the completion of One Hundred Years of Peace among English-speaking peoples by appropriate Religious Services of Thanksgiving in all the Churches on Peace Sunday (the Sunday next before Christmas) of the present year. To this end a meeting of representatives of the Churches was held at Central Buildings,

Westminster, Lord Shaw of Dunfermline presiding, on July 10 last, when a common policy in regard to the participation of the Churches in the Celebration was unanimously agreed upon. The following decisions were then arrived at:—

(1) To invite all the Churches to hold special Thanksgiving Services on December 20, 1914, for the Century of Anglo-American Peace.

(2) To request them to take offerings at these services on behalf of the British Peace Centenary Fund.

(3) To ask the several Churches to send Fraternal Messages to their corresponding denominations in the United States.

(4) To invite them to consider the question of offering some permanent Commemorative Gift to a central church or building of their connection in America; and

(5) To suggest a general exchange of pulpits with American divines (so far as possible) for that or some other convenient date.

Since the above meeting took place this Committee has received many indications of the interest of British Churches in these proposals, and of their readiness to co-operate.

The unhappy outbreak of the great European War has, however, created an entirely new situation, and has made advisable a substantial alteration of existing plans which it is the object of this communication to indicate.

Although the Old World is ravaged by war, the great achievement of a completed century of Anglo-American Peace still remains a source of profound thankfulness and encouragement, and the British, the American, and the Canadian Committees for the Celebration still hold that the Celebration should take place, though its date will have, of necessity, to be postponed. They are, therefore, holding their organizations together, and as soon as a favourable opportunity presents itself they will make public announcement of the revised arrangements for the holding of the Celebration.

With regard, therefore, to the participation of the various British Churches in the Celebration, we ask that the programme of activities agreed upon by the representative meeting of July 10 shall be regarded as postponed, but not abandoned. Amidst the present preoccupation of the religious world in the tasks of healing and succour made imperative by the incidents of war, we feel that it would be improper to make the demands upon the energies and resources of the Churches on behalf of our Celebration at this moment which were originally contemplated. But we ask them to bear in mind the great and glorious pacific achievement which the Celebration is intended to mark, and when the proper time arrives to give us again their valued support and goodwill.

In the meantime we venture to request that a full reference to the Hundred Years' Peace be made from the pulpits of the British Churches on Peace Sunday (December 20), in order to keep the subject of the Celebration fresh in the public mind, whilst at the same time

affording grounds for confidence and encouragement in these days of trial, suffering, and the disappointment of so many hopes for the pacific development of our civilization.

On behalf of the British Committee for the Celebration,

SHAW OF DUNFERMLINE,
Chairman of Executive.

A. SHIRLEY BENN,
ROBERT DONALD,
Honorary Secretaries.

H. S. PERRIS, *Secretary.*
Central Buildings,
Tothill St., Westminster, S.W.

November 16, 1914.

THE PUBLIC-HOUSE AND THE ARMY.

SIR,—I trust we shall not drift into recriminations about words, &c., but keep to the question of the danger of the public-house to men in uniform; whether officers or men does not matter, nor is it of importance to give chapter and verse where the facts are so widely known. Here in Newbury, where we have a training camp, and prisoners' compound with troops in charge, we have illustrations enough. It is an old charge, well-worn, that temperance advocates are intemperate in speech. Let it pass. The danger is real enough, and intemperate language does not exaggerate it. Lord Roberts, Lord Wolseley, were not teetotal fanatics, nor is Lord Kitchener, and they realized the evil of the public treating the soldier to drink. They are ably supported by Sir Thomas Barlow, Sir Victor Horsley, Sir Frederick Treves, Surgeon-General Evatt, Dr. Sims Woodhead, and others at the head of the medical profession, who together make an earnest patriotic appeal to the public to avoid the practice. Lord Kitchener asks us to give the soldiers every assistance in resisting the temptation. He also suggests that where soldiers are stationed, committees should be formed to educate public opinion on the subject, and bring home its importance to those who prevent our soldiers from being able to do their duty to their country in a thoroughly efficient manner.

I am pleased to be able to say that we have succeeded in meeting the evil to some extent in our town: the hours for the sale of drink have been curtailed; we have a women's organization looking after the wives of the men gone to the front, who have rather more money to spend than usual; we have also a servants' club, to look after servant girls sent adrift on to the streets by parsimonious employers; and we are trying to provide evening entertainment, &c., without the drink for the soldiers. This is work that churches should attend to, and the purpose, I believe, of your own editorials, and of the correspondence in your columns is to stir up our churches to this special war-time responsibility.—Yours, &c.,

RICHARD NEWELL.

Newbury, Nov. 17, 1914.

THE SUNDAY SCHOOL ASSOCIATION.

SIR,—May I ask your help to let the teachers and others know that, owing to the war, the usual autumnal meeting has to be given up, though the Officers and Committee are sorry to lose the opportunity of meeting many old and new friends this year. While long journeys are difficult at present, they hope that the District Unions will by their activity do the work of the central meeting. The members of the Summer Session who were at Oxford when the war began will remember gratefully that the bond of their common purpose made it easier to go on with the work in spite of the war. District and local meetings can in the same way do much to encourage and cheer. Religious education in these times has a great responsibility to keep the loftiest ideals before the scholars. The children are the greatest treasure of the Church, and not one of them ought to lose any teaching that we have power to give.

The President has kindly agreed to send a New Year's Letter to all the young men in the Army or Navy who are connected with our Schools as teachers or scholars. May I therefore ask that lists of these be got ready with full details of unit or ship. A form to be filled up and returned to me with this information will be sent out with the Committee's Annual Letter in about a fortnight's time.—Yours, &c., T. M. CHALMERS,

Hon. Secretary.

Essex Hall, Essex St., Strand, W.C.,
November 17, 1914.

BOOKS AND REVIEWS.

EAST AND WEST.

Appearances: being Notes of Travel. By G. Lowes Dickinson. London: J. M. Dent & Sons, 4s. 6d. net.

MR. LOWES DICKINSON's short articles on Eastern travel were delightful when they appeared in *The Manchester Guardian*. We are doubtful whether they are quite so good in the form of a book. They are simply impressions of men and towns and vast spaces of country gathered hastily and coloured by the passing mood of a highly sympathetic mind. Mr. Dickinson went avowedly to learn, and it is evidently his own reflections on religion and racial characteristics which he values most highly. But the philosophy of his book, if such it may be called, rests on too slender a foundation of experience, and is coloured by the inclination to regard his own countrymen as rather stupid and superficial. Perhaps the latter trait is almost inevitable in a writer who tries to face many of the problems of civilization without any of the familiar shibboleths about East and West. Those nations he regards as civilized that "can live and express life," and from this point of view he inveighs against the prejudice that the Japanese, and all other Orientals, are "inferior" races. We are in cordial agreement with him,

but the insight and appreciation which he uses so deftly in his descriptions of India and Japan are sadly lacking in the crude sarcasm meted out to English Christianity. In these passages Mr. Dickinson ceases to be the observant traveller, and writes as the clever don in revolt against Anglican forms. The concluding essay, written at home in a later mood of reflection, is one of the most interesting things in the book. The spell of India has ceased to work so powerfully, and he sees quite clearly that a religion which places no value upon activity in Time has simply ignored a precious element in human experience. "The West," he writes, "is adventurous; and, what is more, it is adventurous on a quest. For behind and beyond all its fatuities, confusions, crimes, lies, as the justification of it all, that deep determination to secure a society more just and more humane which inspires all men and all movements that are worth considering at all, and, to those who can understand, gives greatness and significance even to some of our most reckless enterprises. We are living very 'dangerously'; all the forces are loose, those of destruction as well as those of creation; but we are living towards something; we are living with the religion of Time." Between this religion of Time and the religion of Eternity, as taught by Indian sages and most Western mystics, he finds an impassable gulf. To his mind the two things are altogether incompatible. He leaves us with a creed of noble action plus agnosticism, which we are convinced can never bring satisfaction either to the intellect or to the affections. But we cannot enter into these profound questions at the end of a review. The book, except for the intrusive chapters on America, is full of pleasantness, and, as we have tried to show, rich in material for thought.

WITH POOR IMMIGRANTS TO AMERICA:
By Stephen Graham. London: Macmillan & Co. 8s. 6d. net.

IT is odd to think of Mr. Stephen Graham in America, for he has won his laurels as the interpreter of the peasant mind of Russia. Has he fallen a victim to the itch of book-making, and begun to plan strange adventures simply for the pleasure of describing them? There is, we confess, some suggestion of journalistic globe-trotting and a deliberate pose in his latest book. He has been to America and walked about in it for a short time, and he is full of impressions for which he is anxious to find a public; but it does not follow that he has anything very new or original to say. He draws the life on an emigrant ship with a vivid pen; he conducts us into many queer holes and corners; he travels from place to place as an amateur tramp; and then he is ready to describe for our benefit exactly how American life in town and country reacts upon his own mind. But he leaves us wondering why he thinks it worth while to anatomize a great nation on such a casual store of knowledge. He is, of course, much too good a writer not to

say many acute and some brilliant things. We like the remark that there is danger that civilization itself may become America's superman. There is also a warning in the following words which some people in this country would do well to lay to heart: "What is called religion is a sort of ethical rampage. The descendants of the Puritans are 'probing sin' and 'whipping vice.' The rich are signing cheques, the hospitals are receiving cheques. The women of the upper classes are visiting the poor and adopting the waifs. But seldom did I come in contact with a man or a woman who stood in humble relation to God or the mystery of life. Even the great passion to put things right, lift the masses, stop corruption, and build beautiful cities and states is begotten in the sureness of science rather than in the fear of the Lord." If we have been a little niggardly in our praise, it is because we believe that Mr. Stephen Graham is capable of better things than hurried magazine articles. His new book will hardly add to his reputation, but it is picturesque and animated, and much fuller of human interest than most novels.

A SECOND series of A SOWER WENT FORTH, Sermons by the late Rev. T. W. M. Lund, of Liverpool, has just been issued (London: Longmans, Green & Co., 5s. net). It will be treasured by those who can hear the preacher's voice and feel the touch of his personality in the printed words. The volume contains fifty sermons—Mr. Lund had evidently learned the value which is attached to brevity by a modern congregation—and it is pervaded by what he himself called "Broad Church" ideals. By this phrase, however, he meant tolerant sympathy rather than heretical theology. He was a humanist in the pulpit, keenly interested in art and literature and the joys of social intercourse in their connexion with the higher life of a great city. The title of one of his sermons, 'The Hospitality of the Mind,' expresses exactly his own attitude and his unfailing joy in the catholicity of life.

FOR THE CHILDREN.

THE SEA FIGHT.

I THINK I see him, the famous British admiral, fighting his daily battle. The sun has not long risen, and there is a whistling wind—the piper of a coming gale. But he is in his cabin standing before a table, resting his weight upon his outspanned fingers. His lips are firmly closed, and he is gazing intently at two fleets of diminutive brass models of warships. From time to time one hand is raised, then the other, as he moves now one, now another ship, now all the line. He is fighting his morning battle, which he never omits, and the

imaginary foe must haul down his colours before the Admiral breaks his fast.

In his cabin, in his imagination, in his heart is the daily battle fought by the dauntless seaman.

THE ARTIST AND THE LION.

HE is a Japanese artist who lives in a paper house in the midst of a charming, fantastic garden with pools of water-lilies and goldfish, toy bridges and dwarf trees, peach and cherry in lovely pink-and-white blossom in the Spring; and chrysanthemums of many colours in the autumn. He has risen from the mat on which he sleeps, and after he has bathed he enters his studio. The artist kneels upon a small rug, and having spread on the clean, white floor a sheet of thin rice paper, takes his pencil and begins to draw. Thin, curving lines like fine waving hair seem to be combed out gently upon the surface. Then bold, massive strokes. See what is coming! It is the head of a lion, his great mane erect, his bearded jaw, his kingly, terrible eye. Pillars of strength the legs. The two forepaws grip forward at the earth. A glimpse of the muscular haunches and of the nervous tail curving dangerously behind. The great beast recoils as though surprised, and stands on guard, defiant.

The artist lays down his pencil, folds his hands, and looks passively at his own creation. Presently he rises; his face is calm and strong. He picks up the drawing and lays it aside upon a pile of others—slain lions in every conceivable attitude of attack and retreat. Now he returns with paints and brushes to work upon a beautiful landscape that is but half-finished.

No morning passes but he first looks his lion in the face and makes himself master.

H. M. L.

MEMORIAL NOTICE.

THE REV. WILLIAM ROSLING.

EARLY on Sunday morning, November 7, there passed away in Bradford one who for eight years had been in the ranks of the Unitarian ministry, but remained almost unknown outside the county of York. Born in a Lincolnshire village in 1853 of humble parents, Scottish by descent, and Roman Catholic in religion, the spiritual pilgrimage of William Rosling forms one of those romances of the religious life that are unrecorded by ecclesiastical historians. Driven by need as a child of seven to shoulder the burden of a breadwinner in a large family, his early education was secured only through much perseverance and self-denial. Becoming acquainted with Methodism during a brief residence with an aunt, at the age of 17 he was a local preacher, and six years later entered the regular ministry of the Primitive Methodist Church. A careful inquirer and conscientious student all his

days, after four years of circuit work he felt the need for more preparation for the ministry. Being now estranged from Methodism, he became in 1880 a student of Glasgow University. Here and at the Free Church College he studied four years, maintaining himself by teaching and mission work. From 1889 to 1902 he was in the Congregational ministry in Glasgow, Belfast, Oban, and Ryan Street, Bradford. Whilst in Scotland he formed a close friendship with David Macrae, by whom he was much influenced. In Bradford his bold liberal doctrine and intrepid advocacy of Temperance led to dissent and division in the congregation and a violent controversy in the local press. Throughout this troubled time William Rosling indulged in no rancour or vituperation, but maintained the sweet reasonableness which always marked his utterances. Together with fifty members of his congregation he withdrew from Ryan Street. The resolution to enter the Unitarian ministry quickly followed, and the generous assistance of Yorkshire friends led to the erection of the Broadway Avenue Church. To build up a new Unitarian congregation in the working-class district of a city conspicuous for liberalism was no light or easy task, but William Rosling surrendered himself to it with unremitting zeal and enthusiasm. No work was too great and none too small for him if thereby the welfare of school or church might be promoted. The respect he won from men who differed from him in opinion was shown by the spontaneous offers of ministers and lay-preachers of "orthodox" churches to supply his pulpit during his illness. William Rosling was a man of remarkable modesty, animated by a rare spirit of self-sacrifice. Kindly and good-humoured, tolerant and forbearing in disposition, he was fearless in speech and act when fighting for truth, liberty, or religion. One who has known him intimately for half-a-dozen years may be permitted to express his personal obligations to a brother minister whose life and labours have been a constant source of inspiration. "Sit mea anima cum illo."

H. McL.

PUBLICATIONS RECEIVED.

- MESSRS. GEORGE ALLEN & UNWIN, LTD.:—The Kaiser's War: Austin Harrison. 2s. net.
MESSRS. BOWES & BOWES:—Lift up Your Hearts: H. Montagu Butler. 2s. net.
CAMBRIDGE UNIVERSITY PRESS:—Cambridge Bible, Leviticus. 3s. net. A Theory of Time and Space: A. A. Robb. 10s. 6d. net.
MR. A. C. FIFIELD:—The Silent Heavens: Osbert Burdett. 1s. net. Illuminations: Spiritual Healing: James Porter Mills. 3s. net. The Day: James Porter Mills. 3s. 6d. net.
MR. T. N. FOULIS:—The Lighter Side of School Life: Ian Hay. 5s. net.
MESSRS. HAYMAN, CHRISTY & LILLY, LTD.:—The Universal Postulate: Gurney Horner. 3s. 6d. net.
MESSRS. HEADLEY BROS.:—Atonement and Non-Resistance: W. E. Wilson. 6d. net.
MESSRS. MACMILLAN & CO.:—The Wife of Sir Isaac Harman: H. G. Wells. 6s.
THE OXFORD UNIVERSITY PRESS:—Papers for War Time. The Decisive Hour. Is it Lost? J. H. Oldham. 2d. Active Service: W. R. Maltby. 2d.
MESSRS. SMITH, ELDER & CO.:—Freedom: Geoffrey Winthrop Young. 5s. net.
MR. T. FISHER UNWIN:—The Life of Friedrich Nietzsche: Daniel Halévy. 2s. 6d. net.

MEETINGS AND GENERAL NEWS.

WOMEN AND THE WAR.

THE following manifesto, addressed to "the Women of the Empire," and signed by a large number of representative women, has been issued by the National Council of Public Morals:—

Nelson's words to his men before battle have rung down the ages, still waking an answer in every Englishman's heart. The present national crisis has a similar message for women—a message which will never be uttered with deeper and more serious intent—the Empire expects every woman to do her duty.

The great rally to voluntary service on the part of women throughout the country is sufficient evidence that women are willing and eager to answer the call. What they have not, perhaps, wholly realized is that work is not the only interpretation of the word 'duty.' The influence a woman exerts is far greater by virtue of her personality than of her work, and it is given to every one of us to exercise an influence by personal example.

Let us then examine what we conceive to be a woman's duty at this time of national crisis. It is not for us to fight a temporal foe—woman's duty and woman's work consist in fighting the armies of disorder, want, impurity, and vice, and it is to this end that our spiritual forces must be directed. Lord Kitchener's admonition to the army on the eve of war evokes a feeling of gratitude in every mother that so high a standard of English manhood should have been set before our men.

The duties then enjoined are doubly strong in their appeal to women, for it is by our personal example that we can help the men to live up to the required standard. By living purely and temperately at home, we can set a fine example of duty and self-control to those whom we ask to respect women in other lands.

The present crisis is revealing conditions of demoralization and drink in some parts of England, among men and women, which lead us to the conclusion that the great part which women can and should play in this war has not yet been fully understood by all. The miserable consequences caused by alcoholic excess and sexual irregularities should be explained to young women, and older women could, by kindly and sympathetic teaching, help many girls to realize that vices not only mean disease in those who are guilty of them, but that they bequeath a terrible legacy of blindness, deafness, insanity, and death to the innocent children who are born as a result of irregular unions.

Knowing as we do from the evidence recently given before the Royal Commission that all attempts at regulation and revival of the Contagious Diseases Acts would not only be morally wrong, but also medically valueless, we beg to record a very strong protest against any attempts at regulation.

Never was a supply of healthy, vigorous children more necessary to our nation. We are suffering to-day from

the effects of a birth-rate which has fallen rapidly; we are also suffering from the ill-health and feeble-mindedness of many children who are the innocent victims of their parents' sins.

Will the women of England unite in a great movement towards a finer and higher ideal of national duty?

This is the moment to begin. We are called upon to help our soldiers to fight the enemies of demoralization and drink at home, we are called upon to crush these enemies in our own lives and homes, and we are called upon so to live as to bequeath a heritage of health and happiness to the children we shall eventually give to the nation.

MISSIONARY WORK IN ITALY AND THE WAR.

THE Italian Free Believers' Association was started four years ago. Like every work of serious study and enlightened propaganda, it does not arouse much emotional enthusiasm, but proceeds through its selected channels slowly, but surely. Our monthly magazine, *La Riforma Italiana*, has lately improved in form and substance. Each issue contains two or three articles on Unitarian doctrines, critical studies on current events, sociological questions, bibliographical notes, a sermon, and a monthly letter for the Women's League. Among the contributors are two leading Modernists, namely, Hon. Romolo Murri and Mrs. Luisa Giulio-Benso. The publication is now more and better appreciated. The Postal Mission has always been active and promising. Among the letters received I wish to quote from one of Sig. Torquato Gigli, Professor of Chemistry in the University of Pisa. He writes: "I appreciate very much the purposes and the work of the Association and the religious sentiment inspiring it, which I consider so beneficial to our country. I think the Free Believers ought to try to reform the existing religious organization especially, which since it has lost its temporal power has much improved."

The work of the Women's League is especially entrusted to Mrs. Giulio-Benso, who maintains a considerable correspondence. Her personality and her knowledge and experience have opened to us the way to the mind and heart of the Modernist women. She is preparing a series of meetings to be held at her home, and a Circulating Library of Modernist works, which will undoubtedly prove useful. Mr. Murri's co-operation has also exceeded my expectations. His articles in the *Riforma* are, of course, very much appreciated. He holds weekly meetings at his home in Rome, where he has a select and scholarly attendance. No doubt if lectures were delivered by him throughout Italy, they would prove beneficial to our work, and we shall have them as soon as the war is over.

In Florence we have organized the Brotherhood Club. Several resident Americans and Italians have joined. Its motto is: "For the truth, in brotherly spirit, for the good of our neighbours." The purposes of the Club are:—

(a) To make more and more cordial the relations already existing between

Anglo-Saxons and Italians, trying to remove prejudices and misunderstandings which sometimes lessen their mutual sympathies.

(b) To welcome, advise, and, in any way possible assist Anglo-Saxon visitors in our city, who, ignorant of our laws, customs, or language, may find themselves in some difficulty.

(c) To co-operate in the diffusion of noble ideals of life and in advocating civic and religious reforms.

We have also organized a small Italian Unitarian Church, composed of the few resident Unitarians and those scattered over Italy. If we recognize in other Free Believers the right to keep faithful to their own church, no doubt they will recognize the same right for us. We hold a Sunday afternoon meeting; and in order to reach those Unitarians who are not in Florence, we hope to publish a little paper called *The Unitarian Herald*, a very modest enterprise, setting forth the principles and faith of our little Church.

While we were looking with great expectations to the new season of work, the war has paralysed Italian life, and, of course, to some extent also our work. As every one knows, Italy is neutral at present; but we suffer greatly, for the war affects everybody. Seven hundred thousand soldiers have already been called up; many stores do not sell anything; savings banks give only 5 per cent of the deposit; there is unemployment all over the country; and the coming winter will undoubtedly be the hardest we have experienced. There is every expectation that the whirlwind of the war may bring Italy into it before long. While this will distract people from the study of religious and civic questions, it will open to us the way to new duties which we shall try to fulfil. We are already planning to do something for the children of those who have been called to the war and for the wounded—if the war should come. More than ever we feel it our duty to promote a Unitarian propaganda; and the best arguments and the greatest opportunity will be given us by the present cruel war and its many atrocities.

[Signed] GAETANO CONTE.

Florence, 5, Viale Margherita.

WILLASTON SCHOOL.

A ROLL OF HONOUR, in booklet form, has been issued in connection with Willaston School, which has already been able to offer more than half of her old boys for the service of their country. It contains the names of thirty-five Willastonians who have joined the colours, and details of the work undertaken by several others in different capacities. The next list will be given in the December number of the *Chronicle*, and other issues will follow as occasion requires. The Roll of Honour has been sent to all old boys with a prefatory letter. The Head Master, Mr. H. Lang Jones, will be pleased to send a copy to any one who is interested.

THE Secretary of the American Unitarian Association, the Rev. Lewis G. Wilson, some weeks ago informed the readers of *The Christian Register* of the war distress work at Essex Hall carried on under the direction of the Secretary of the British and Foreign Unitarian Association, particularly among people heard of through Liberal religious channels in different parts of Europe. In response to Mr. Wilson's appeal, the Treasurer of the American Unitarian Association, Mr. H. M. Williams, has received and forwarded in all the sum of £132 4s. 7d. This generous and practical expression of sympathy is deeply appreciated. The money will prove of great service in mitigating, here and there, some of the horrors and sufferings caused by the European War. It is only befitting that the aid from America should be employed internationally, that is, without respect to whether the persons in distress are technically allies or enemies.

NEWS OF THE CHURCHES.

Barnard Castle.—A Sale of Work in connection with the Unitarian Church was held in the Schoolroom, Newgate, on Thursday, Nov. 5. The opening ceremony was performed by Mrs. W. H. Lambelle, who was supported by the Rev. W. H. Lambelle (Middlesbrough) and others. The proceeds of the sale amounted to between £50 and £60.

Belfast.—A Conference of Temperance Workers was held in connection with the Non-Subscribing Presbyterian Church of Ireland in the Minor Central Hall on Wednesday afternoon, November 11, when a paper on 'Drink and Poverty' was read by the Rev. E. H. Pickering, which evoked a good discussion. In the evening, at 8 o'clock, a Public Meeting was held in the Domestic Mission Church, Stanhope Street; the Rev. H. J. Rossington presided. Addresses were delivered by the Chairman, Dr. W. R. Hayden, and the Rev. G. J. Slipper.

Blackpool.—The Rev. J. Horace Short writes as follows:—"Thousands of troops are being billeted in Blackpool. The men are drawn chiefly from Lancashire. On Sunday last we had a good number of soldiers at our services who come from various Unitarian churches, as Bolton, Liverpool, &c. I should like to have the names and the Blackpool addresses of all Unitarian soldiers so that my people and I may be able to do our best for them whilst they are here. If the secretaries of churches and Sunday Schools from which soldiers have gone could provide me with such lists I shall be very glad to have them. Our schoolroom is to be thrown open as a reading and recreation room for the troops."

Chatham.—The following statement by the Rev. Dr. Hitchcock has been issued with the November Calendar of the Unitarian Church:—"In view of the Recognition Meeting to be held on the 26th of this month I may be pardoned for a personal note. Sixteen years ago the Rev. W. Copeland Bowie presided at a meeting to recognize me as Minister of this Church. For about four years and a half I worked here among the people, whom I loved, and have always loved beyond any other congregation. Then I became a Catholic, passing if you will from freedom to absolutism. But it was

also from Individualism to a Church. For more than eleven years I availed myself of Catholic Churchmanship as I had of Unitarian freedom. But the opposition between Freedom and Churchmanship became intolerable. How was it to be reconciled? To accept one horn of the dilemma, 'Unitarianism or Catholicism,' is to rest satisfied with a fragment of reality. To combine the two is to rise above partisanship. And such a synthesis is found in the ideal of a FREE CHURCH, embodying both Freedom and Churchmanship. The basis of a Free Church, like that of science and philosophy, must be Unitarian. For the unity of God and that of the world must be confessed, else we fall into intellectual confusion. But in their building the Free Churchmen are more Catholic than the Catholics, for they look to a Church of all the living and all the dead. And they avail themselves of all that God has given through Catholic, Protestant, and Unitarian. Therefore, the Free Churchman is neither anti-Catholic nor anti-Protestant. But he represents a stage beyond Catholicism and Protestantism. To realize it we must be serious thinkers, developing every spiritual power of our complex human nature, and sanctifying all our relationships with a charity, Christian and Divine."

Cirencester.—The congregation at Cirencester mourns the loss of Mr. Bennett in his 81st year. A member for forty years he had also acted as Treasurer and Churchwarden.

Edmonton (Canada).—The Rev. Charles F. Potter, minister of the new Unitarian movement at Edmonton, Canada, writes:—

"The American Unitarian Association sent me here from Boston in February, 1914. I found a brave little band of Liberals struggling against notable odds. Their pluck won my admiration at once, and as for their feelings toward me they simply were forced to make the best of matters, for their last despairing cry to Boston had been, 'Send anybody.' The outstanding need was for a place of worship, and we applied ourselves at once to the task of providing one. The roof is already on our new building, and we expect to be worshipping there in November. Instead of recognizing the need of economy by erecting a small frame structure, we secured the same end somewhat more happily by building the basement portion of the fine brick edifice originally planned. We are placing on this substructure a temporary roof, and are finishing the exterior in stucco, with white window sashes and dark brown trimmings, producing a rather pleasing bungalow effect. We had despaired of securing anything architecturally acceptable until this solution presented itself. It is not so overpoweringly charming, however, as to prevent our wishing to complete the building at the first favourable financial wind. The generous provision by the Church Building Loan Fund of the American Unitarian Association makes possible our having anything at all. The present structure is costing five thousand dollars, but is really worth at least a thousand more, for the contractor is one of our own members who is virtually donating us the latter amount. The other tenders revealed that fact. We are getting an audience room about 45 ft. by 30 ft., and a very attractive reading room (22 ft. by 13 ft.), with a large fire-place. There is also a kitchen, a furnace room, and toilet rooms. Our services are still being continued in the old church at the corner of Third Street and Jasper Avenue. They are well attended, as a rule, although during the summer the attendance was poor. The Forum has started again, and is very much alive, one of the few good results of this war. We shall start a Church school for the children as soon as we occupy our own church home. The Roman Catholics are to build a \$300,000 cathedral within two blocks of our new church (startling contrast in several

ways), but lack of funds is delaying them, and we shall be the first church in the beautiful residential Garneau district. This university neighbourhood was wisely chosen, as the future will testify. The present financial stringency is increasing the difficulty of that part of our work. Owing to bad combinations of circumstances two of our largest contributors have been unable to give us a dollar since the beginning of the year. We are hoping for a better time, however, and there are already indications that the war may ultimately benefit Canada to a considerable extent. With the completion of the new building we expect to leave our state of suspension and stand firmly in our place, sending out roots and growing to power."

Heywood.—The ministry of the Rev. J. Worthington, formerly of Mountpottinger, Belfast, at Britain Hill Chapel was inaugurated on Saturday evening, November 14, when a large and enthusiastic meeting was held in the School-room. The chairman was supported by many of the ministers of the district and several of the Free Church ministers in the town. Speeches of welcome were made by Councillor Healey, the Revs. A. Fox, E. D. P. Evans, O. Binns, J. Evans, Principal Mellone, W. H. Drummond, and several others. The next day the Church Anniversary was held, the preacher being the Rev. W. H. Drummond of London.

Liberal Christian League.—Many of our readers who have met Miss A. H. Alleyne, the Hon. Secretary of the Liberal-Christian League, will be sorry to hear of her heavy bereavements through the war. Besides three other relatives, a very dear cousin was killed in action about a month ago, and last week she learned the loss of her brother near Ypres, who only returned from South Africa with his regiment a short time ago. The King and Queen have sent their condolences to Mrs. Alleyne.

London: Finchley.—In spite of very bad weather, the Sale and Social Evening organized by the Women's League held on November 11, the second anniversary of the opening of Granville Hall, was in every way successful. League members from other branches, and several local friends besides members of the Finchley congregation, came to show their practical sympathy, and the result was that over £50 was realized.

Scottish Unitarian Association.—The Annual Meeting of the Scottish Unitarian Association was held in the Universalist Church, Stenhousemuir, on Saturday, November 14. Dr. J. K. Wood, Dundee, President, presided, representatives being present from Aberdeen, Dundee, Kirkcaldy, Edinburgh, Glasgow, Perth, and Stenhousemuir. The Annual Report submitted by the Secretary showed that a great deal of hard work had been done by the Executive Committee. The churches at Kirkcaldy, Stenhousemuir, and also at Glasgow Ross Street, are still without ministers, and in the first two instances the work of carrying on pulpit supply had fallen on the shoulders of the Executive Committee. As an experiment, for six months, Mr. T. A. Williams, of Bristol, has been appointed as Missionary Lay Preacher, to carry on services particularly in the churches where there is no resident minister. The Rev. E. T. Russell, McQuaker Trust Missionary Minister for Scotland, has also carried on during the past year a large number of well-attended meetings. Dr. J. K. Wood was re-elected as President, Mr. A. MacLaren (Glasgow) Secretary, and Mr. V. G. Jennings (Glasgow) Treasurer. Later a conference was held upon the present position and future prospect of the various churches in Scotland.

Whitechurch.—The Autumnal Meeting of the South Cheshire District Association was held on Wednesday, Oct. 28, at the Church of the Saviour, all the churches of the Association except Newcastle being well represented. At the Business Meeting the chair

was taken by the President, the Rev. Dr. W. Griffiths, and at its conclusion the position of the churches at Newcastle and Whitechurch, both of which are still without a minister, was discussed. At the Conference a paper on 'The New Unitarianism' was read by the Rev. W. Stephens. A discussion followed in which the Revs. Dr. Griffiths, D. G. Evans, J. Park Davies, G. Pegler, and others took part. At the evening service the sermon was preached by the Rev. J. Park Davies.

NOTES AND JOTTINGS.

FRENCH PROTESTANTS AND THE WAR.

A well-known French Protestant pastor, the Rev. C. Merle d'Aubigne, of Paris, points out in a letter to a clergyman in England—from which *The Challenge* quotes—that the Protestant pastors are doing their duty at this crisis no less than the Roman Catholic priests and nuns, of whose brave work we hear more frequently. Two-fifths of them are serving as chaplains, ambulance orderlies, officers, and soldiers. Already a missionary and a theological student have laid down their lives for their country. The pastor of Rheims—whose church has been wrecked by German shells, and who had to flee from his house empty-handed—holds divine service in the cellars of a large champagne firm, and continued to visit the remnant of his flock while the shells were falling in the streets. "In several of our parishes the wives of our pastors are taking the place of their husbands called away to military duty. My own niece has conducted service, with the usual preaching, in the hall adjoining the church." Elsewhere the wife of a pastor, in the absence of the mayor, has taken in hand the civil affairs of the *commune*. Yet another has been made chaplain to the military hospitals of the town.

DAYLIGHT SAVING AGAIN.

Mr. Willett has found a new argument to support his Daylight Saving Bill, which he sets forth in a letter to the press. If, he says, the War is going to be as long as Lord Kitchener prophesies, it is surely desirable that when the days lengthen—say, after March—we should not be compelled to waste the early morning light, and prolong the general inconvenience produced by darkened streets in the evening. "Why should not the Government, by administrative order, give effect to the proposition, for which so much public support has already been secured, that it is desirable that we should spend one hour more in daylight in the ordinary working day? The result would be a total saving to the nation of about £2,500,000 next year, and this saving would increase in succeeding years in proportion to the increase of population."

GARDEN SUBURBS IN WAR TIME.

The garden suburb movement which has done so much good in providing for

the better housing of the people, and their effective co-operation in everything that ministers to social well-being, has also created common centres from which useful work can be carried out in times of national stress and emergency. Many, including the Hampstead Garden Suburb and the pioneer Co-partnership Suburb at Ealing, are receiving bands of Belgian refugees; at the Co-partnership farm in Norfolk work has also been found for some of these people, and everywhere efforts are being made to promote local relief funds to help the families of those tenants who have joined the army, and in other ways to demonstrate the reality of the brotherly spirit which has been developed in times of peace.

INFANT MORTALITY IN LANCASHIRE.

The infant mortality rate has risen in Lancashire, according to the report of the Medical Officer of Health (Dr. Sergeant) from 104 in 1912 to 124 in 1913, while the birth-rate is declining. No fewer than 4,850 of the total deaths, virtually one-fifth, were those of children under one year. In two of the county districts the infantile rate exceeded 200 per 1,000 births, and in forty-two districts the rate fell below 100. The urban district of Kirkham (population, 3,838), had the unprecedented rate of 348 per 1,000 births, and this is attributed to stuffy and ill-ventilated rooms, and dirty and insanitary conditions. The fact is once more emphasized in this report that the chief cause of the numerous deaths among babies under a year old, is due to the employment of women in factories, where they frequently continue their work almost up to the time of their confinement. This is a matter which calls for serious consideration, especially in view of the fact, which Dr. Sergeant does not refer to, that while it is in every way desirable that the prohibitory clauses of the Factory and Workshop Act in this connexion should be enforced, if not strengthened, no provision is made for the maintenance of the mother, and very often the family she supports, during the periods in which she is debarred from earning.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 29.

LONDON.

Acton, Creffield Road, 11.15, Rev. BERTRAM LISTER, M.A.; 7, Dr. F. W. G. FOAT.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. A. S. HURN.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
 Finchley Road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L.
 Forest Gate, Upton Lane, 11, Mr. H. SMITH; 6.30, Mr. F. G. BARRETT-AYLES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15.—7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Mr. J. W. PETERKEN.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. A. J. HEALE.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORESENSEN; 6.30, Mr. J. BEGG.
 University Hall, Gordon Square, W.C., 11.15, Rev. E. D. PRIESTLEY EVANS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. R. P. FARLEY, B.A.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. H. J. ROSSINGTON, M.A., B.D.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing Street, 11.30, Rev. E. I. FRIPP.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Mr. HAROLD W. STEPHENSON, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45, Rev. H. WEALE; 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATHS.

MONTGOMERY.—On the 25th inst., at 3, Abbot's Villas, Chester, Mary Katharine Montgomery, only daughter of the late Rev. J. K. Montgomery, of Chester. Service at Matthew Henry's Chapel on Saturday morning, 28th inst., prior to interment at Chester Cemetery.

THOMPSON.—On November 20, Marian Thompson, late of Llanishen, Cardiff, aged 69 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THERE has been a good deal of outcry in the Press against the proposal of the Government to secure powers "to prevent the spread of reports likely to cause disaffection or alarm." In the House of Commons, on Monday, Lord Robert Cecil, Mr. Bonar Law, and other members took up the cudgels against the clause, pointing out that it might be a serious menace to the right of public criticism, and that the powers claimed by the Government were altogether too wide. Mr. Bonar Law maintained that "it is the right, not only of every member of this House, but of every newspaper in this country and of every speaker on every platform, if he honestly believes that a member of the Government is incompetent or is not properly doing his work, to try to get rid of that member, even though his trying to do so does create a want of confidence in the Government."

* * *

THE principle is perfectly sound, and the Opposition has done a useful public service in championing the sacred cause of freedom of speech and the freedom of the Press. There is no reason to suppose that the Government intended any such sinister meaning to be read into the clause, or were likely to use it in the way suggested, but they were wise to accept the amendment of Lord Robert

Cecil on Wednesday evening. The clause now reads as follows :—

To prevent the spread of false reports or reports likely to cause disaffection to His Majesty or to interfere with the success of His Majesty's Forces by land or sea or to prejudice His Majesty's relations with foreign powers.

In these words there is ample security against the betrayal of military secrets or the spread of dangerous disaffection, while the rights of domestic criticism, which are vital both to Parliament and the Press, are fully maintained.

* * *

SOME important concessions to the taxpayer have been made this week ; but it is not a little disquieting to find a powerful section in the House of Commons more interested in beer than in income-tax. There is absolutely no ground for believing that Mr. Lloyd George has been trying to get in a piece of Temperance legislation by a side-wind. He has been guided entirely by the needs of revenue and the ease of collection. This was conceded in a handsome manner by Mr. Austin Chamberlain on Tuesday, but he pleaded that the burden is heavier than the trade can fairly be asked to bear. His position seems to us confused, for he argued almost in the same breath that it would be difficult to impose the additional half-penny on the half-pint upon the consumer, and that the effect of raising the price would be undoubtedly to give a great shock to consumption. The last statement leaves us quite unmoved. We hope that Mr. Chamberlain is right when he says that, while there would be a tendency towards recovery in succeed-

ing years, the consumption would not get back to the point where it was before the additional duty was put on. If this should happen in any marked degree, we shall have done something to scotch a national vice as the result of the War, and the successors of Mr. Lloyd George will have to find new and better sources of revenue.

* * *

In the course of the same debate Mr. Henderson, on behalf of the Labour Party, took the bold line of suggesting an income tax for the wage-earner. He had come to the conclusion, he said, that the only fair way to treat the working-classes was by a graduated wage tax. In his reply Mr. Lloyd George rejected the proposal, not because he was out of sympathy with it, but because it was impossible to impose a direct tax on wages without setting up a gigantic machinery, and that could not be done between now and March 31. We have long held that it is a good thing for every citizen to pay a part of his dues to the State in the form of direct taxation. There are, moreover, many cases of real hardship. Income paid quarterly and the profits on a shop are taxed, while the skilled artisan with precisely the same income is allowed to go free. We have no wish to increase the burdens of poverty, but we are in favour of treating all citizens as partners in the privileges and duties of the State. It is very significant that a serious proposal of this kind should be made, not by the Chancellor of the Exchequer on the look-out for new sources of revenue, but by a representative of the wage-earners themselves.

A GOOD many sinister rumours have been flying about in regard to War contracts, and rings of manufacturers who deal in war material, organized to secure abnormal profits from the Government. Unfortunately, this is a form of unpatriotic greed which threatens us, whenever the need of the country becomes acute; and Government departments are supposed to be fair and easy game. All we can say on the matter is that a good case for sifting and probing has been made out, and it rests with the Government to convince the public that they are taking adequate steps to cope with the danger. There is, we think, a growing feeling that they would do well to call in more trained business faculty in the great spending departments, and no doubt it could be had for the asking.

* * *

FURTHER official reports of the German atrocities in Belgium have been issued this week. There is no need for us to repeat the terrible details of murder and arson here. But we ought to read them and feel their horror burning in our hearts. They cannot be dismissed with the remark that these are the terrible things which always happen in War, and we are all jointly responsible for them, for that simply is not true. Nor can we acquiesce in the policy of silence, because here and there some detail may be incorrect, and to mention them in strong terms of condemnation may make it more difficult to repair our broken friendship with Germany when the War is over. Friendship cannot be restored by a sentimental evasion of reality. Political differences may be healed and forgotten, but the evil spirit of fierce cruelty and lust, which has made the German treatment of Belgium the most odious crime of modern history, must be driven out before there can be any mutual cordiality. For a Germany still proud of its shamefulness we could not pretend to have the liking and the trust, which friendship implies. In a Germany bitterly repentant and, through repentance, restored to its better mind, we hope still to find much to love and admire.

* * *

FEELING this as we do very deeply, and knowing that we cannot keep the integrity of our own conscience on any other terms, we associate ourselves entirely with the noble plea of M. Romain Rolland, that there must be no policy of retaliation.

When the War is over! [So he writes in his appeal to the Young Men of All Nations, which appeared recently in the *Journal de Genève*.] The evil is done now, the torrent let loose, and we cannot force it back into its channel unaided. Moreover, crimes have been committed against right,

attacks on the liberties of peoples and on the sacred treasuries of thought, which must and will be expiated. Europe cannot pass over unheeded the violence done to the noble Belgian people, the devastation of Malines and Louvain, sacked by modern Tillys. But in the name of heaven let not these crimes be expiated by similar crimes. Let not the hideous words "vengeance" and "retaliation" be heard; for a great nation does not revenge itself, it re-establishes justice. But let those in whose hands lies the execution of justice show themselves worthy of her to the end. It is our duty to keep this before them; nor will we be passive and wait for the fury of this conflict to spend itself. Such conduct would be unworthy of us who have such a task before us. Our first duty, then, all over the world, is to insist on the formation of a moral High Court, a tribunal of consciences, to watch and pass impartial judgment on any violations of the laws of nations. And since committees of inquiry formed by belligerents themselves would be always suspect, the neutral countries of the old and the new world must take the initiative.

* * *

THE campaign against people with German names, which has been running a brisk course in some of the newspapers, is silly and mischievous. It is, indeed, difficult to resist the conclusion that the writers who are responsible for it are aware that they are trifling with truthfulness for the sake of a cheap popular sensation. In a message sent from Washington last Sunday the Correspondent of *The Times* holds up Mr. Jacob H. Schiff to English dislike as a new agent in the German Press campaign. Mr. Schiff, if we may judge from the passages quoted by *The Times*, has expressed himself in terms of moderation in favour of trying to bring the war to an early conclusion. He urges that the American newspapers should begin to stimulate public opinion in favour of rational adjustment of the points at issue, and that the interests of the neutral nations, who are being terribly harmed by the War, should be given some consideration. He does not want, he says, to see either England or Germany crushed. All this idealistic doctrine *The Times* correspondent treats as clever German propaganda. He proceeds to make the following comment: "The peace campaign already launched by enterprising journalists, amiable pacifists, financiers worried by heavy German commitments, and by German propagandists will sooner or later gain inconvenient strength."

* * *

THIS attempt to label Mr. Jacob Schiff, who is a highly respected American citizen, as an insidious agent of the German Government, has inspired the

following letter from Mr. Israel Zangwill:—

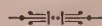
The interview with Mr. Jacob Schiff reported by your Washington Correspondent—the proposal for a permanent peace that shall end not only this war, but war—comes as the one gleam of light in the world's darkness. But why almost extinguish it under the head of 'German Press Campaign'? And why does he speak of Mr. Schiff's "brief for Germany"? As one associated for many years in philanthropic work with this noblest of millionaires, I should like to testify that, despite his early associations with Germany, he is one of the most patriotic Americans I have ever known. Descended from a long line of Jewish Rabbis and scholars—one of his ancestors was Chief Rabbi of the Great Synagogue, London, in the eighteenth century—Mr. Jacob Schiff might himself have sat to Lessing for the portrait of 'Nathan der Weise,' and in proposing a conference to end Prussian militarism—and every other—he speaks not as the mouthpiece of Berlin, but with the voice of Jerusalem.

* * *

ONE of the indirect benefits of the War is our discovery, so late and tardy, but now so enthusiastic, of M. Emil Verhaeren, the Belgian poet. He ought not to be unknown to our readers, for discriminating criticism of his genius has appeared in our columns. But added to the English prejudice against poetry in the French tongue there has been the difficulty of access to his work, for many of his poems could only be obtained in rare and expensive editions. Now, owing to the enterprize of the *Mercur de France*, this is no longer the case. M. Verhaeren has been to Manchester, and lectured before the University on 'L'Esprit Belge.' Here is a vivid description of the impression which he made upon one of his audience. We take it from *The Manchester Guardian*:—

The greatness of Verhaeren did not take one by assault, but it grew upon one with rapid strides. One felt that that conquest and occupation would never retreat. As the grey, heavy head bent deeper and deeper over the manuscript, and the long tormented fingers shot in and out from the perfectly still hand, the impression was being made. We were coming under the undentable imperious mastery of character, and even at the end, when we were all conquered, one still felt that Verhaeren was greater than anything he has done. So many men are just the opposite, and generally when one has loved and admired a book it is best not to know the man who wrote it. But Emil Verhaeren is not like that. He will wear better than his books. He had read his lecture seated. He stood up and recited us his poems with gestures like flame, and yet one still remained more impressed with the force which he reserved than with that which he spent—this quiet grey-haired man in the rich and mellow autumn of his days.

THE HEROIC APPEAL.



At a recent meeting in Manchester Lord Hugh Cecil showed a sound insight into human nature when he appealed to young men to enlist because danger calls.

He did not blink the fact, he said, that great sacrifice was needed. Rather he emphasized the hardship and the danger, because he wanted them to feel that they must not leave those who were in the trenches to bear the dangers without help. He was persuaded that if they could really bring home to the minds of all the available men a realization of the immense gravity of the occasion the problem of recruiting would be solved. Let every one be worthy of having lived in a day of such terrible crisis. Let all who were able do the right and self-sacrificing thing, and so prove themselves worthy to call themselves the children of the country of the free.

There is here no pandering to the easy excuses which often lead to the refusal of a difficult duty, and there is no attempt to hypnotize men into running risks which they would not accept with their eyes open and their senses about them. It is a straight challenge to heroism, spoken in the quiet confidence that what is noblest in human nature will respond. It requires both courage and faith to use this simple language. The man of smaller mind shrinks from such plain dealing with the lives of his fellows. They must be attracted, he thinks, by the glory rather than the danger of war. If the glittering prize of victory is dangled before their eyes, and the whole scheme of pensions and allowances is arranged satisfactorily beforehand, then perhaps it will seem worth their while to come in. But if a man is comfortable and prosperous, and the country appears to be getting on pretty well without him, it seems a vain and foolish thing to tell him to accept terrible risks and to speak of the soldier's choice as an exalted privilege. We get, accordingly, a school of prudence and a school of faith, using very different methods in the pursuit of the same practical end. If the problem is to get as many efficient soldiers as possible, had we better lay stress chiefly upon the business side of

the bargain and the security of a contract with the State? or shall we bid men face sacrifice and danger without flinching because it is a noble thing to do?

When we put the matter in this blunt way there can be little doubt about our answer. It is not that pay and pensions are not important. It is quite right that they should occupy a good deal of our attention. We cannot accept the sacrifice upon which our national existence depends on easy terms for ourselves. But ten men will spring forward eagerly to join the fighting line because their hearts have been stirred for one who will consent to go after he has settled his bargain with the State. "High heaven rejects the lore of nicely calculated less or more"; and the spark of heavenly fire which is in every one of us is equally impatient of limited terms of self-surrender. It is the danger which is really dangerous, the duty which is really hard, the sacrifice which is really costly, which calls out all our reserves of faith and love and endurance. If we love our country as much as we profess to do, and believe with deep and solemn conviction that it is the most precious things of life, its justice, its liberty, and its joy, which are at stake, we shall never shrink from making a direct appeal to an illimitable capacity for sacrifice in the young manhood of the nation. They will respond to it with exultation. It is only by this spiritual method, as those who are skilled in reading the hearts of men are well aware, that we can obtain splendid results, the shining heroism and the unswerving faithfulness, which are the moral conditions of victory.

The simpler and less sophisticated men are in their ways of dealing with life and its duties, the more readily they will respond to the heroic appeal. For many of us it is blunted by the anxiety for the future and the love of ease which are the fruit of our education, or by the social pledges and entanglements from which we cannot cut ourselves loose. A large sum of money seems a better thing to leave to our children than a noble example or a deathless name. For a drawing-room view of existence the reckless audacities of heroism are out of place. But all the time we are in secret revolt against motives and ambitions which never demand of us our best. It is not the easy thing which

really attracts us. There are capacities of loyalty and sacrifice in our nature which begin to glow with expectation when the trumpet calls to the battle. No man can be bribed or cajoled into facing danger with a stout heart. To conceal the risks is to court defeat. In the service of goodness a bold policy always pays. Tell men that they are only wanted for a small occasion and a safe post, and they will probably refuse to go at all. Warn them that they may have to lay down their lives for their friends, and the duty which must be done at such tremendous cost seems infinitely worth while.

Many people are looking anxiously for a revival of vital religion as a result of the strange and terrifying discipline of war. Life will be stripped bare of its illusions and left alone with God. And then love and pity and immortal trust may come flooding back into the soul, and with them the feeling which we had so nearly lost, that Christianity itself is an heroic thing, and its difficulty part of its attraction. For who will be bold enough to plead that for most of us there has been much of the heroism of love or the mystery of greatness in our Christian faith? We have been very busy explaining it. We have reduced it to its simplest terms. We have tried to persuade men that it is a very easy thing to be a Christian, if only they will allow us to instruct and to guide them. But somehow the charm has not worked. In making it simple we have often only succeeded in making it ordinary, and an ordinary religion has little about it that the soul should desire it. We have shrunk from recognizing that truth, and our neglect of it has led us to the brink of spiritual disaster. For suppose it were possible for us to take this living thing which we call Christianity, and to clip its wings so that it should never range beyond our own fenced enclosures; suppose we could make it abdicate the high tasks of thought, and compel it to provide a smooth path for our feet, and bid it cease to challenge the conscience with quixotic duties and impossible demands; who can say that it would not still survive as an impressive memory, even as the name of our country may linger in our hearts long after we have grown too degenerate to sacrifice ourselves in its cause? But it would

cease to create saints and martyrs, and to make us into good soldiers of Jesus Christ. Nothing but the heroic appeal and the vision of illimitable love and sacrifice can do that, whether the battle be in Flanders or with the enemy entrenched in our own hearts.

Good Thoughts for Evil Times.



A JUST CONFIDENCE.

AFTER a long silence occasioned by the war I have lately had one or two notes from Ruskin—the last came in the same mail with your letter, and was in very striking contrast to it. He writes very sadly, and his letters bring sadness to me especially as indications of his failure to understand and sympathize with the ideal side of America. “The war,” he says, “has put a gulph between all Americans and me, so that I do not care to hear what they think or tell them what I think on any matter.” It is vain to try to bring him to comprehend that in spite of all that is wrong and base in our present conditions, in spite of all the evil passions which war has worked, in spite of all the selfishness and conceited over-confidence generated by our marvellous material prosperity—there is in our national life a counterbalance of devotion to principle, of readiness to sacrifice whatever is required for the maintenance of liberty and human rights, and a real advance towards the fulfilment of the best hopes of man for men. He fancies that our happiness is a delusion, our efforts vanity, and our confidence folly. I believe that we have really made an advance in civilization, that the principles on which our political and social order rest are in harmony with the moral laws of the universe, that we have set up an ideal which may never be perfectly attained, but which is of such a nature that the mere effort to attain it makes progress in virtue and in genuine happiness certain. The character and principles of Mr. Lincoln were essentially typical of the character and principles of

the people. The proposition that *all* men are created equal—equal that is in certain inalienable rights, among which are life, liberty, the pursuit of happiness—equal as moral and responsible beings—has sunk deep into the very hearts of this people, and is moulding them in accordance with the conclusions that proceed from it. It is the inspiration and the explanation of our progress and our content. To embody it continually more and more completely in our institutions of government and of society is the conscious or unconscious desire and effort of all good men among us. It is as Mr. Lincoln admirably said: “A standard maxim for free society, which should be familiar to all and revered by all; constantly looked to, constantly laboured for, and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence, and augmenting the happiness and value of life to all people of all colours everywhere.” The war has given us a right, such as we had not before, to trust in the fidelity of the people to the principles of justice, liberty, and fair play. And it is because of this just confidence that one need not be disheartened when, as now, there are signs of moral slackness and decline. After the exertions and excitements of the last four years one need not be surprised at a reaction of feeling; and if the high standard of effort is somewhat lowered. The millennium will not come in our time; and peace will not bring rest to those who fight for “the cause” and not for victory.—*From a letter written by Charles Eliot Norton to Miss Gaskell, Oct. 2, 1865.*

MOTHER AND SON.

It is not yours, O mother, to complain,
Not, mother, yours to weep,
Though nevermore your son again
Shall to your bosom creep,
Though nevermore again you watch
your baby sleep.

Though in the greener paths of earth,
Mother and child, no more
We wander; and no more the birth
Of me whom once you bore,
Seems still the brave reward that once it
seemed of yore.

Though as all passes, day and night,
The seasons and the years,
From you, O mother, this delight,
This also disappears—
Some profit yet survives of all your
pangs and tears.

The child, the seed, the grain of corn,
The acorn on the hill,
Each for some separate end is born
In season fit, and still
Each must in strength arise to work the
almighty will.

So from the hearth the children flee,
By that almighty hand
Austerely led; so one by sea
Goes forth, and one by land;
Nor aught of all man's sons escapes from
that command.

So from the sally each obeys
The unseen almighty nod;
So till the ending all their ways
Blind-folded loth have trod:
Nor knew their task at all, but were the
tools of God.

And as the fervent smith of yore
Beat out the glowing blade,
Nor wielded in the front of war
The weapons that he made,
But in the tower at home still plied his
ringing trade.

So like the sword the son shall roam
On nobler missions sent;
And as the smith remained at home
In peaceful turret pent,
So sits the while at home the mother well
content.

R. L. STEVENSON.

DAY-BREAK OFFICE OF THE EASTERN CHURCH.

FROM the night our spirit awaketh
unto thee, O God, for thy precepts
are a light unto us. Teach us, O God,
thy righteousness, thy commandments,
and thy judgments. Enlighten the eyes
of our mind, that we sleep not in sins
unto death. Drive away all darkness
from our hearts. Vouchsafe us the Sun
of Righteousness. Guard our life from
all reproach by the seal of thy Holy
Spirit. Guide our steps into the way of
peace. Grant us to behold the dawn
and the day with joyfulness, that we
may send up our prayers to thee at
eventide. Amen.

THE DOGMATISM OF MR. BERNARD SHAW.

MR. BERNARD SHAW has written a most mischievous attack upon England. His statements are not true, they are not reasoned, and they are not consistent. The mischief consists, as always with him, in witty dogmatism. Even dull dogmatism without argument has an effect on many minds, but witty dogmatism is the most dangerous of all. It makes men feel superior and clever in agreeing with its unproved assertions. It appeals to those who enjoy thinking most other people fools or knaves: it is prurient and debasing in the sense that it evokes the mean quality of scorn. Great popular emotions and convictions are treated as hypocritical. Mr. Shaw poses with impertinent audacity as a serious, true man among a nation of hypocrites.

The most amazing thing is that he would have us regard him as a hero for so doing, and that even some of his critics call him brave. There is no courage in cynicism. A man who loves gibing and sneering, and who is a master of gibes and sneers, is not brave for indulging himself in his favourite pastime. If Mr. Shaw were in Germany, and were to write of German convictions as he has written of English convictions, he would certainly be put in prison, and would probably be shot. There might be an element of low courage even in sneering under such circumstances. But in the England which he condemns he is perfectly safe, as he knows. He can give expression to his spleen, he can abuse us to his heart's content. At a time when our young men are facing death every day by sea and land, and when those who love them are trying to keep a brave heart under agonizing anxieties, we ought to know better what true courage means. Mr. Bernard Shaw's dogmatism is the cowardly attack of a restless egotist who has nothing to fear from his attack. He cannot bear to be forgotten even in a time of great national danger and emotion. He must be talked about at any cost, and his only method, since he is incapable of sharing any great emotion, is abuse. It is a cheap bid for notoriety and for the applause of our enemies.

Sir Edward Grey, according to him, is more of a militarist by his actions than the Kaiser. England is as responsible for this awful war as Germany. The suggestion that we were influenced by an honourable feeling of obligation to preserve the neutrality of Belgium is pure hypocrisy. It is difficult to treat these statements seriously, especially as presented in the peculiar manner of Mr. Shaw. If we were arguing with Mr. Ramsay Macdonald or the Hon. Bertrand Russell we should be dealing with serious if mistaken opponents. In Mr. Shaw we are dealing with a man who gives the impression that he enjoys perverting the truth.

He condemns Sir Edward Grey for not telling Germany in the beginning that if war began between Russia and Germany, and France came in, we should certainly come in on their side. Sir Edward Grey on July 29th said to the German Ambassador: "If Germany becomes involved and then France, the issue might be so great that it would involve all European interests: I did not wish him to be misled by the friendly tone of our conversation—which I hoped would continue—into thinking that we should stand aside." The suggestion that from the first Sir Edward Grey should have said to Germany we shall fight you if you fight Russia was absolutely impossible for an English statesman to adopt. There was no contract binding us in all events to fight with Russia and France. Parliament and the nation could not have been justifiably committed by Sir Edward Grey and the Cabinet to any such course. If they had dared to do such a thing, and war had followed, and the nation had been told they had been committed to it from the first, we should have felt an intense and justifiable indignation. The principles of English democratic government would have been outraged.

Mr. Shaw refers to a conversation between Sir Edward Grey and the German Ambassador in which it is suggested that the German Ambassador offered England any terms she liked if only she would stand aside. "Will you remain neutral if we promise not to invade Belgium and to respect the integrity of France and her colonies?" The fact, of course, is that there was no offer at all. It was an attempt to make Sir Edward Grey bind the nation beforehand without making any offer in return. It was an attempt to limit freedom of action in changing circumstances to which it was impossible for a democratic statesman to agree.

Sir Edward Grey replied: "All I could say was that our attitude would be determined largely by public opinion here, and that the neutrality of Belgium would appeal very strongly to public opinion here." Such language is a strange reason for the assertion that Sir Edward Grey is a greater militarist and autocrat than the Kaiser.

Mr. Shaw goes on to assert that England wanted war just as much as Germany, and that our policy has been just as aggressive and our literature just as provocative as hers. One of his proofs is a book called 'The Battle of Dorking,' published in 1874, in which a German invasion was repelled. There was no suspicion of Germany in those days, and it was just on that account that the invading foe were called Germans; but even if there had been, it is unconvincing to compare a book concerned with repelling an invasion with General Bernhardi's incitement to World Power or Downfall. It was not until the beginning of the present century that the menace of German militarism began to be realized. The Entente, first with France and then with Russia, was a purely defensive measure caused by the knowledge that Germany threatened the peace of the world.

Mr. Shaw seems to think that the feeling among many Englishmen that this war "was bound to come" was based on a love for fighting and a desire for Imperial expansion. The feeling that this war was bound to come, so far as it existed, was based on the knowledge of Prussian ambitions and preparations. Our statesmen have tried over and over again to make some arrangement as to a reduction of armaments. They were forced reluctantly to realize that Germany meant war and conquest, and that she would take the first favourable opportunity for fighting!

It was only as a result of such knowledge that our navy was increased, and even this knowledge on the part of some did not persuade the country to increase its army.

The charge of hypocrisy with regard to Belgium is a commonplace in Germany. But the Germans have more respect for argument than Mr. Shaw. They say that France had invaded Belgium, or that she was preparing to invade Belgium, and that England had agreed to permit her to do so. We all know it is not true, but if it were true, as many Germans believe, there would be a real reason for condemning the hypocrisy of England. Mr. Shaw does not trouble about argument. He merely asserts that England cared nothing about Belgian neutrality except so far as her own interest was concerned, and that she used the German invasion of Belgium as a fine-sounding excuse for fighting Germany. It is, of course, true that we have not always gone to war on behalf of treaties to which we were a party in defence of little nations. We did not do so in the case of Bosnia. In considering whether to fight in defence of a treaty nations must consider the power they possess and the likelihood of making their will avail. It would be wild Quixotism if we were determined to fight always and anywhere, and against any powers, on behalf of any treaty to which, in common with many other nations, we have signed our names.

Whether we were right or not in abstaining from declaring war on Austria and Germany on behalf of the independence of Bosnia, there is no proof in such refusal that we are hypocrites now because we defend the neutrality of Belgium.

Any one who felt the general emotion at the beginning of this war knows perfectly well that it was the German invasion of Belgium which was the predominant influence on a peace-loving people, persuading them against their inclination and their will that this war was a hateful duty. It was not an excuse for fighting. It was the main reason for it.

To tell us that we are hypocrites because we determined to stand by our bond with Belgium, and to resist the German invasion with all our strength, is to say something which is ludicrously untrue. We know ourselves better than Mr. Shaw knows us. He has an eager eye for evil. He seeks for it as greedily as the miser seeks for gold. He is

always telling us we are deluded and ignorant of our own knavery. After all, the most deluded men are not those who seek for good and believe in good, but those who seek for evil and believe in evil. No doubt there is an element of self-delusion and sentimentality in many popular emotions and convictions, especially as expressed in the newspaper. There is less of it than usual in our resolve to keep our word with Belgium, and in the national faith that we are fighting an aggressive military power on behalf of the peace and security of Europe. We need to watch ourselves very closely, to avoid exaggeration and vainglorious utterance. The temptations of war are terrible, not only on the plane of the senses, but on the plane of the spirit.

But we shall not conquer these temptations by a cynical disbelief in the worth of our motives and ideals. We believe that we are fighting for justice and peace and the independence of little peoples. The more we love these ideals the better we shall fight, and the more ready we shall be to recognize good in our enemy and to be magnanimous and without bitterness in defeat or victory.

H. Gow.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DIVERTED CHARITY.

SIR,—Some days ago a letter appeared in the press headed 'Diverted Charity.' The writer referred to the diminution of income of one old-established charity since the beginning of the War. We are requested on behalf of a very large number of the principal Metropolitan charities to draw the attention of the public to the serious danger which menaces, not one or two, but practically all the old charitable societies and institutions, if their funds are allowed to suffer through the generous response made to the ever-increasing number of appeals in connection with the War.

Many of these appeals are necessary to meet abnormal conditions for dealing with which the country had no special equipment, and the response to these cannot be too generous. Some, on the other hand, must undoubtedly lead to overlapping and waste of energy, and careful discrimination is called for on the part of the subscribing public. We particularly desire to urge that special needs call for special efforts, and not merely for the transfer of gifts from one channel to another. Contributions made to Emergency Funds at the expense of institutions which are permanent should be looked upon with the same suspicion as the large employer who dismisses his workmen while signing a substantial cheque for charity.

The following extract, taken from the report of a Society which for thirty years has done admirable work, describes the situation of many others besides itself:—
“...with succeeding weeks the strain has increased, and our income has fallen to the extent of some hundreds of pounds.”

It is possible that in the multiplication of new activities two facts connected with existing Societies are overlooked: first, the volume of special War Relief work which they have themselves undertaken; second, the increased demands which, as a consequence of the War, are now being made upon their ordinary channels of assistance.

We submit that the country has needed these Societies in the past, needs them more than ever at the present time, and will still need them when “crises” are over, and the normal life of the nation is resumed. We ask that, in spite of the innumerable claims upon the generosity of the public at the present time, the last economy effected may be in subscriptions to charities established before the War began.

Yours faithfully,
(Signed) LICHFIELD

Chairman of Council of
Child Welfare (representing 65 charities and societies),

F. MORRIS,
Chairman of Administrative Committee, Charity Organization Society,

R. MELVILL BEACHCROFT, }
(Chairman),
FREDERICK HUTH JACKSON, }
Social Welfare Association for London.

November 19, 1914.

THE EDUCATION OF REFUGEES AND “ALIEN ENEMIES.”

SIR,—The presence of so many Belgian refugees and other foreigners—including “alien enemies”—in our midst is raising questions about the education of their children: What are their duties? what are their rights? and what are the obligations of the National and Local Authorities towards them? It is desirable that as far as possible these children should not lose any of the years or even months of school-life, and a very general goodwill is being shown; but difficulties have arisen, and many people are asking what are the exact legal rights and exact legal duties which the Education Acts establish. Of course, this is not the time to stand punctiliously on either “rights” or “duties,” but if we know what they are it is more easy to arrive at a friendly accommodation in dealing with exceptional circumstances. In reply to numerous requests we have drawn up a very brief summary of the actual law, which we believe to be strictly in accord with the letter of the Education Acts and in harmony with their spirit. A copy is enclosed.—Yours, &c.,

A. J. MUNDELLA.

National Education Association,
Caxton House, Westminster, S.W.

[The important clauses in the Memorandum referred to by our correspondent are as follows:—

The Education Acts know no distinction of race, creed, language, or nationality. Any child residing in any part of Great Britain for no matter how short a time is under a statutory obligation to receive efficient elementary instruction, at school or elsewhere; every child has a right to attend any public elementary school for the purpose; and every Local Education Authority must provide sufficient school accommodation in all parts of their area.

The “parent” (which means “every person who is liable to maintain or has actual custody of any child”) may withhold the child from school on reasonable grounds: the reasonableness of which a magistrate will decide if the parent is prosecuted. And a school may refuse to admit any child on reasonable grounds: the reasonableness of which the Board of Education will decide if the parent appeals to them.

The right of every child to school accommodation is a right to accommodation without payment of fees or any other charge. Religious instruction, differing from school to school, is given in practically every public elementary school in the land, but any child attending such school must not be compelled to receive the religious instruction if the parent or person responsible for the child objects.

Any “parent” (as defined above), whether British or foreign, who finds any deficiency of school accommodation in his district, or meets with any refusal to admit a child to the public elementary school of his choice, or is asked for a fee or other charge, or is pressed to receive religious instruction against his will, may complain in writing to the Secretary of the Board of Education, Whitehall, London, S.W. The law provides severe penalties for neglect by the parent on one side or by the Local Education Authority on the other.—Ed. of INQ.]

THE DISMISSAL OF SERVANTS.

SIR,—It is to be regretted that Mr. Newell should launch a gratuitous libel upon his fellow-men by saying that in his town “a special club has become necessary to look after servant girls sent adrift on the streets by parsimonious employers.” It is true that some families have suffered terribly from dislocation of business and finance; we most of us know sad enough cases of the kind. It is terribly unfair to reproach them with parsimony and worse.—Yours, &c.,

S. F. DUFTON.

Laurel Bank, Headingley,
Leeds, Nov. 24.

[Perhaps our correspondent will allow us to remind him that circumstances alter cases. We fear that there have been cases of thoughtless dismissal of servants. There are, of course, other cases where the policy of dismissal has been adopted from sheer necessity with great reluctance.—Ed. of INQ.]

BOOKS AND REVIEWS.

RELIGION IN SOCIAL AND NATIONAL LIFE. By H. D. Roberts. London: at the Lindsey Press. 2s. net.

THIS is a very live book, and forms a valuable contribution to the literature of the subject. It is the outcome of a genuine passion for social reform and of deep study and many-sided experience of the work. The cry of the distressed and downtrodden has haunted the author "like a remorse," and with a prophet's ardour he pleads their cause and points the way to their emancipation. He writes mainly from his knowledge of urban conditions of life and labour, and we are glad that he has incorporated in the volume his striking pamphlet on women's work and wages which was published by the Liverpool Anti-Sweating League in 1912; this has proved a revealing document to many readers, and as embodied here will prove such to many more. He has done well to emphasize the fact that the establishment of a minimum wage is not only welcomed by the workers, but also proves "a source of real joy to those employers, who, uncomfortable about the rate of wages they are paying, are yet prevented by stress of competition from giving more." Mr. Roberts, however, does not confine himself to the consideration of urban distress; he is hardly less concerned with the age-long hardships of the agricultural poor. He sketches with some detail the history of the land system which has dominated the countryside since the Reformation, and pours scorn on the Church's attitude of acquiescence in the evils arising from it. But while he is almost fiercely resentful of the manner in which the Christian Church in practically all its branches has evaded its responsibilities as regards the miserable and soul-destroying conditions in which so many of the people both in town and country have been compelled to live, it is to religion he looks for the enthusiasm and idealism that are needed to bring about the better order of things. Of that enthusiasm and idealism his book is full, and so his readers will not only be impressed by his courageous exposure of the evils to be grappled with, but will be stimulated to earnest and hopeful effort for the removal of them. The book is itself a sign that the Churches of one communion at least have begun to take the social implications of their faith with fitting seriousness.

THE NEW TESTAMENT AND MODERN KNOWLEDGE. By H. McLachlan, M.A., B.D. London: at the Lindsey Press. 2s. net.

MR. MCLACHLAN proves himself a well-informed and interesting guide over the ground traversed in this volume. Even

those who have been often that way before will find him worth listening to, and all the more so because he is fond of quoting as he goes along what distinguished scholars have said on the various points that come under discussion. On the other hand, those to whom the ground is new—and it is them he specially invites to accompany him—will, at the end of the journey, have an excellent idea of what has been done, and is being done, towards an understanding of the origin and nature of the New Testament. They will know something of the change which has been brought about in our views of New Testament Greek through the study of papyri recovered in recent years from the rubbish heaps of long-buried Egyptian cities; they will be made aware of the help that is now being derived from apocalyptic and apocryphal literature in tracing the origin of certain New Testament conceptions; they will realize the meaning of the controversy that is being waged as to the relative merits of the "Neutral" and "Western" texts; they will be able to appreciate the value of the various sources of our knowledge of the life of Christ; and they will have learnt what measure of agreement has not been reached as to the authorship of the Fourth Gospel. From the concluding chapter they will learn what has been the contribution of Unitarian scholars to the better understanding of the Christian Scriptures—a contribution which has not always received the recognition it deserves. It must be evident, therefore, that Mr. McLachlan has produced a very useful book, and we have pleasure in commending it to the attention of our readers.

THE UNKNOWN GUEST. By Maurice Maeterlinck. London: Methuen & Co. 5s. net.

MAETERLINCK has returned of late to the land of enchantment where he steeped his soul in mystery and snared frail dreams of haunting beauty in the early days of his fame. He could not do otherwise, for it is of very truth his native country, but he now treads it with a cautious step and critical air which betray his surrender to the scientific method. The brooding eyes of Mélisande, the wistful voice of Selysette, the shuddering agony of Ygraine, hold him spellbound still; but now, duly classified, as it were, in the language of the occultist, they obtain a fresh ascendancy over the trained mind as phantasms burdened with unhappy memories, or mediums in trance through whom the subliminal consciousness transmits its commands to the normal brain. Something has been lost, of course—everything, many will say for whom imagination has no message when she tries to be strictly truthful; but out of this recasting of old ideas and obsessions in the mould of modern psychology and the study of the unknown some vital facts are emerging of great significance for the future of mankind. Perhaps the most startling and enthralling chapter in 'The Unknown Guest,' which has so much to tell us about psychometry,

telepathy, precognitions, haunted houses, and other "supernatural" matters, is that which gives a detailed account of a visit paid by the author to Elberfeld, where he made an exhaustive study of the now world-famed calculating horses. Quite apart from the deductions which Maeterlinck feels compelled to draw from his experiences in Herr Krall's stables, Muhamed and Zarif, the show-pupils of this equestrian college, are described with a sympathy and understanding, as well as humour, which are quite infectious. We are made to realize with an odd feeling of kinship what depths of consciousness are veiled by the eloquent eyes of our friends in the animal world, who draw, it would seem, upon the same inexhaustible reservoir of universal memory as ourselves. There is only one thing that we regret as we come to the last page of this extraordinarily interesting book—that in all the worlds of wonder which his eager mind is exploring, Maeterlinck can find no evidence of a supreme Spirit who is the source of the mysterious powers which he greets with such reverence. Religious hypotheses he carefully puts aside; he has emptied the heavens of deity; and the chill that has fallen on his heart in consequence has left its mark upon his writing.

A COLLECTION of modern Belgian verse, entitled 'Belgian Poetry, including Verhaeren,' has been published by the Walter Scott Publishing Company at the popular price of 1s. It is a representative collection, which will be read with special interest at the present time, and contains some of the best poetry of Verhaeren, Séverin, Mockel, Maeterlinck, Le Roy, Giraud, Gerardy, Elskamp, and other Belgian writers.

It is often said that the ideals of Christian life are giving way under the chain of modern circumstances. Prof. Francis G. Peabody, of Harvard, has written a book in which he shows how the situation, difficult though it is, may be met by the believer. The book will be entitled 'The Christian Life in the Modern World,' and will be published by Messrs. Macmillan next Friday.

PUBLICATIONS RECEIVED.

MESSRS. DUCKWORTH & Co.:—Masters of Painting Series. 3s. 6d. net per vol. Raphael: Julia Cartwright. Botticelli: Julia Cartwright. G. F. Watts: G. K. Chesterton. Holbein: Ford Maddox Hueffer.

MR. T. N. FOULIS:—Beyond Good and Evil: Friedrich Nietzsche. 1s. net.

MESSRS. MACMILLAN & Co.:—Satires of Circumstance: Thomas Hardy. 4s. 6d. net.

SUNDAY SCHOOL ASSOCIATION:—Helpers and Hinderers: Lilian Hall. 1s. net.

MR. T. FISHER UNWIN:—Drift and Mastery: Walter Lippmann, 5s. net. Treitschke and the Great War: Joseph McCabe, 2s. net.

FOR THE CHILDREN.

THE CHRYSANTHEMUM IN JAPAN.

JAPAN is often spoken of as the Land of the Chrysanthemum, because this beautiful flower, with its very long name and its innumerable petals, is the national flower of that country. It appears on the Royal standard, it is used as a crest, it is embroidered on the neck and sleeves of the loose garment which everybody wears. Once, when the people were engaged in a terrible civil war, it served as a badge, and the War of the Chrysanthemums has now become as famous as our Wars of the Roses. When you see the Japanese flag you are at once reminded of the sun; but although the red rays on a white ground with which we are becoming quite familiar in these days may have had something to do originally with the Sun goddess, Ama-terasu, in whose honour rice cakes are still eaten at the New Year Festival, they are really meant to represent the sixteen-petalled chrysanthemum which, in 1859, became the accepted national emblem.

It is quite fitting that this should be so, for the Japanese are passionate lovers of flowers, and of everything that is beautiful in nature. Some one has said that they can make the most wonderful little garden in a space no bigger than a soup plate, and, indeed, there is nothing they enjoy so much as laying out a miniature landscape on some tiny plot of ground. There will be winding paths through scraps of woodland, lakes and rivers, shrines and bridges, and everywhere a profusion of flowers—long trails of wisteria, glowing azaleas like living flame, great crimson peonies, and the bloom of the purple lotus, the sacred flower of Buddhism. When the cherry and plum trees are in blossom, then there is much rejoicing in Japan, and the people make holiday and go out in merry parties to laugh and sing and worship under the fragrant branches. In a quaint little story we are told that two very dignified Government officials, Kinto Fujiwara, Great Adviser of State, and the Minister of Uji, were once disputing whether the cherry was not the best among the flowers of spring, as the chrysanthemum among those of autumn. Kinto said, "How can the cherry blossom be the best? You have forgotten the plum." Their dispute came at length to be confined to the superiority of the cherry and plum, and of other flowers little notice was taken. At length Kinto, not wishing to offend the Minister, left off arguing, and gently said: "Well, have it so; the cherry may be the prettier of the two; but when once you have seen the red plum blossom in the snow at the dawn of a spring morning, you will no longer forget its beauty."

Among the legendary tales that have been woven round the chrysanthemum, perhaps none is prettier than the one which narrates how Kikuo, a faithful retainer, having escaped from a fierce enemy with his master, Tsugaru, and found safety in the mountains, spent

much of his time during their enforced exile in cultivating chrysanthemums to cheer Tsugaru, who was very fond of them. After a time the latter died, and Kikuo planted a great border, thirty yards wide, of the lovely flowers—red, white, yellow, and bronze—round his tomb, which became the wonder of all who passed that way. One autumn night Kikuo, who was now over 80, became very ill, and as he lay in his weakness thinking of the sweet flowers dedicated to his master which were just now in their full glory, he saw the faces of a group of children, not like "the children of this world," who had gathered about him. Gently the little ones drew near, and began to tell him that they were the spirits of his chrysanthemums, and that they had come to say how much they appreciated his loving care of them, and how sorry they were about his illness. A wonderful knowledge had they of the workings of the gods, for they also told him that, in spite of all efforts to save him, he would die within thirty days. Kikuo took the news very quietly, expressing the hope that he might die in peace. But one thing troubled him—he did not like leaving his chrysanthemums behind. "Ah!" said one of the flower-spirits, "but we all love you for what you have done for us, and when you die we shall die too." Kikuo died within the thirty days, and when the people came, as of old, to admire his wonderful chrysanthemums, they found that every one had vanished. Others were planted on his grave, but these all died as soon as they were put into the ground. How could they do otherwise when the winsome little souls that could alone give them life and beauty had gone into the spirit-world with Kikuo to keep him company?

L. G. A.

[The story narrated above is taken from 'Myths and Legends of Japan,' by F. Hadland Davis.]

MEETINGS AND GENERAL NEWS.

WOMEN AND THE WAR.

MEETING OF THE LOCAL GOVERNMENT SOCIETY.

A WELL-ATTENDED MEETING of the Women's Local Government Society was held last week at the house of Miss Leigh Browne, Hon. Secretary; Mrs. Theodore Williams, Chairman of Committee, presiding. The idea of the League (said the Chairman) was that women as well as men should uphold the honour of their country with strength and dignity. Lady Bunting, who addressed the meeting, emphasized the necessity laid upon them of helping those who are tempted. The terrible calamity of the War had drawn people in different circumstances closer together, and it was to be hoped that this would be a permanent thing. To lessen

the separation between classes should be one of their objects. She had been told that in the neighbourhood where she lived there was an increase of drunkenness among women. On going round to the public-houses near by, and looking in at different times in the day, she found 10 in one small public-house, 11 in the next one, and 13 in the next—all in the same street. There was, Lady Bunting continued, a very serious increase in the numbers drinking in the poorer places, but she did not find this the case in the better class public-house. Many of the wives and mothers go in with no idea of committing themselves, but for fellowship and for news. In one instance a wife who began to drink because she was lonely and wanted sympathy led her husband—when he came home from the front, wounded—to drink also, and both became drunkards. Many young girls who are not among those who habitually tempt soldiers are foolish and ignorant, and easily excited at the present time; it was the duty of those who were stronger to hold out a hand to the weak. A good deal could be done in factories and work-rooms, and among young servants; but they did not want the surveillance of the police, and such an incursion must be steadily resisted. The women must be given some opportunity for social life. Little centres could be opened, clubs (an empty shop might serve) where tea and coffee could be had for a small sum, and where some one could tell them something about the war with the aid of a map, and open their eyes to the moral questions that lay at the root of this awful struggle. Everything should be done to cheer and interest and entertain them, and it would be found that some would like to know about first-aid to the injured or sick cooking. Those helping in this work must not talk about temperance; they must make friends, and through the clubs new members might be drawn into the League of Honour.

A discussion followed in which many took part, and the following resolution was then moved by Miss Hessel, seconded, and carried: "This meeting heartily thanks Mr. Henderson, M.P., for opposing in the House of Commons the proposed police surveillance of the wives and dependents of our soldiers and sailors—a surveillance intolerable in itself, and that could not fail to produce ulterior results of a mischievous character."

UNITARIANISM IN CANADA.

THE Unitarian Churches of Canada have taken an important step forward, with the object of deepening the sense of fellowship between their widely separated congregations and consolidating their work, by starting a monthly publication, *The Canadian Unitarian Bulletin*, as the organ of the Canadian Unitarian Association. "The national life of Canada," says the October number of *The Bulletin*, "should be saner, more wholesome, and more progressive because of the infusion of the influence of liberal religion." The

new journal aims at bringing Unitarians in Canada into closer touch with one another by publishing news of the churches of an informal kind, something in the nature of an intimate letter circulated among the branches of a large family (many of whom, it must be remembered, have never met, and cannot expect ever to become personally acquainted). The churches have in many ways suffered as a result of the War, but the crisis is being met in a brave spirit, and, if we may judge from the stirring message reprinted from the Calendar of the Church of the Messiah, Montreal, the sense of national responsibility and of the great opportunities for more devoted service and triumphant faith, which has been quickened by the European war, is realized as fully as it is in England. It is a matter of some interest in this connection that the new Hymn Book of the American Unitarian Association, which, it is hoped, will appeal to Unitarians in Canada as well as the United States, frankly recognizes the common interests of these two countries. It is, so *The Bulletin* believes, the first hymn book to include 'God Save the King' and Judge Weir's fine hymn, 'O Canada,' as well as 'My Country, 'tis of thee,' and Huntingdon's 'International Hymn.' Although the book has only been on the market a few weeks, it has already been adopted by a considerable number of Churches in Canada and the United States. The Secretary of the Editorial Committee of this new Hymn and Tune Book is the Rev. Henry Wilder Foote.

NEWS OF THE CHURCHES.

British Women's League.—The Executive Committee of the British Women's League have lately received many encouraging and interesting reports of work which is being done by branches in different parts of the country in aid of the soldiers and sailors and the Belgian refugees. The Ansdell Branch recently sent a supply of "comforts" to Essex Hall to be distributed by the Committee of the League. These articles have been sent by them to the places known to be particularly in need. At West Kirby, acting on the suggestion of Mrs. Roper, the President of the local Branch, the members of the League, with the help of the congregation, have secured a house rent free, cleaned and furnished it, and have nine refugees comfortably housed. The Ansdell secretary, in reporting this to the Executive Committee, says, "In efforts such as these one feels the benefit of the League." At Hackney the members have thrown open a room to girls who are registered at the Labour Exchange in the neighbourhood, and various ladies hold classes for their benefit.

Midland Guilds' Union.—A very successful United Guilds' Meeting was held at Dudley on Saturday, the 21st inst. Guild members from Birmingham, Wolverhampton, Walsall, Coseley, Oldbury, Tamworth, Handsworth, Lye, and Dudley assembled for tea at 5 o'clock, and at 6.15 the Rev. J. A. Shaw, of Wolverhampton, opened a discussion on Bernhardt's 1911 publication, 'Germany and the Next War,' in which the

Revs. J. M. Lloyd Thomas and E. Glyn Evans and Messrs. T. Matthews and W. Price took part. The Guilds' Union in the Midlands is, notwithstanding the war and many new difficulties, in a very flourishing condition. All the Guilds are doing good work by keeping in touch with young men who have joined the new army or gone to the front.

Portsmouth.—In a recent issue of *The Portsmouth Evening News* Mr. Walter Gleave writes as follows:—"Whilst walking to Portsmouth Parish Church on Sunday morning I thought I would walk through Highbury Street and have a look at John Pound's house. I was very much surprised to find several windows smashed, and all the things in the old historic room upset and knocked about, also paper stripped off the walls. I do not know who is responsible for the upkeep of the place, or supposed to look after it, but in the past some one has been interested enough to put a tablet outside the house, describing who lived there and what it was used for, and I cannot think Portsmouth people would now willingly let the house go to rack and ruin if they knew it. Perhaps this letter through you will result in it being attended to."

Preston.—The Rev. Mortimer Rowe last Sunday concluded a course of six Sunday evening addresses on the subject of 'War, Civilization, and Religion.' Good congregations have attended the series, the aim of which was to show how war has often played a necessary part in the past, in preserving for the human race things vital to its progress. In passing certain aspects of the present conflict were noticed in their relationship to preceding decisive struggles. The subjects included 'The Conquest of Canaan,' 'Marathon,' 'Attila,' 'The Cross and the Crescent,' 'The Armada,' and 'Napoleon.' At the close of the last service a supplementary collection yielded £2 towards a Christmas Day Fund for the Army and Navy. A second parcel of knitted woollen goods has also just been dispatched. In the December Calendar a series of addresses on subjects connected with the present war is announced.

Stockport.—An exceptionally interesting address was given on Monday last by Mr. J. L. Paton on 'Germany' to the members of the Literary and Social Union in connection with the Unitarian Church. In a personal explanation of his attitude, Mr. Paton explained that for a portion of his education he was indebted to Germany, and he was deeply grateful to that country for all it had done in science, theology, and philosophy towards enlightenment and knowledge. But knowledge was not everything, and could be used for evil purposes as well as for good. Teach a man all about a lock and he could make it better, but he could also pick it more easily. The life and teaching of Bismarck were carefully dealt with, and it was shown how it led up to the later teaching of Treitschke, Bernhardt, and others. The lecturer, with his intimate knowledge of the country, was able to show how absolutely undemocratic Germany was in her methods. Everything was managed from the top, even to a man's religion, and it was all done with a set purpose—the material welfare of the country, the expansion of its commerce, and the enlargement of its boundaries. It was this materialistic view of things which was its undoing. There was little genuine religious life in the Protestant churches of Germany. Here, in England, we were still old-fashioned enough to think that right was always right, but over there the vicious principle that "the end justifies the means" had led them into the undue glorification of might. The State existed largely for military purposes. Mr. Paton made a special appeal to the women present to realize the horrors of a military system under conscription.

NOTES AND JOTTINGS.

FOOTBALL AND THE WAR.

THERE has been a good deal of correspondence about professional football during the War. It has been attacked on the ground that it is unpatriotic, and injures recruiting. It has been defended because the men who are keeping our industrial machinery going need recreation. There is a good deal to be said on both sides of the controversy; but we are not convinced that the defence is genuine. The trail of finance is over the whole thing. The syndicates and the professional players, who make large sums of money out of football, are putting up a stiff fight in their own interest. We are not prepared to go all the way with Mr. Maurice Hewlett, who describes the men who frequent football matches as loafers, but his words of scorn for the "two thousand gladiators in the pay of the football clubs" are not at all too severe.

A LOSS TO STUDENTS OF TOWN-PLANNING.

One of the most unfortunate results of the Emden's activity was the sinking of the *Clan Grant*, which had on board the unique town-planning exhibition arranged by Prof. Patrick Geddes, and shown by him at the Civic Exhibition in Dublin this summer. It is doubtful if it will ever be possible to replace the models and charts, ancient maps, diagrams, and engravings which went to make up the collection, for they represent the work of a lifetime, and much sympathy will be felt for Prof. Geddes, who has done so much to stimulate civic idealism. The exhibition was being taken to India for the display there in connexion with Prof. Geddes' visit to plan several Indian cities, but fortunately its promoter, with his son, had booked their passage on another ship. The Architects' War Committee has subscribed £50 for the preparation of fresh plans and diagrams, and an emergency equipment is being dispatched to India.

MADAME LOYSON'S HOSPITAL.

The Christian Register publishes an appeal for funds for wounded soldiers in Paris from the wife of Paul Hyacinthe Loyson, son of Père Hyacinthe Loyson, who is herself an American. To help to meet the present great need she decided to open a small hospital at her Paris home, after having spent nearly two months nursing in the Protestant hospital, as many more nurses and beds are required, and, to quote her own words, "though I have decided to give everything we have, still it is not sufficient." "My husband," continues Madame Loyson, "went off on the first day. By his position of interpreting officer on the army staff he is a non-combatant, so, thank God, will have to take no human life, though his own must necessarily be exposed often. But so far all is well, and one must live but one day at a time, else the load of anguish would be more than one could bear. The only joy one can still have is the joy of helping to lighten the pain and sorrow about one."

THE OLDEST LIVING NEWSPAPER IN AMERICA.

The *Hartford Daily Courant*, which started life in 1764 as *The Connecticut Courant*, has recently issued a monster number of forty-eight pages in celebration of its 150th anniversary. It is older than *The Times*, which gives it cordial greeting, and quotes some passages from its earlier pages which sound quaintly in modern ears. At the time when the *Courant* was started its readers were "loyal subjects of King George," Connecticut was still subject to Indian wars, and within her borders negroes were advertised for sale. Within four years after the first issue was brought out by Thomas Green, of Hartford, we read of tea as "the shame of wives and the disgrace of husbands," and a little later comes the following significant passage:—"We hear from Boston that last Thursday evening between 300 and 400 boxes of the noted East India Tea by some accident, which happened in an attempt to get it on shore, fell overboard. That the boxes burst open and the tea was swallowed up in the vast abyss."

* * *

Coming to a later period, it is curious to read how little attention was given to events which now have their place among the most vivid episodes of history. The Declaration of Independence was printed without a word of comment; the attack on Fort Sumter had only ten headlines and one column of description; and this is what happened after Gettysburg: *The Courant* said editorially that "a considerable battle was fought at Gettysburg, Pa., on Wednesday." *The Courant* was marked by strong Puritan tendencies, and seems to have played a considerable part in opposing theatres and circuses. In 1853 Emerson lectured in Hartford, but his utterances were not reported by *The Courant*. The editors were apparently too busy opposing the plan for Sunday mail trains.

NOT CHARITY, BUT GOOD MANAGEMENT.

An interesting description of a shop girl's restaurant in Copenhagen is given in *The Cornhill Magazine* by Miss Edith Sellers. "The Kvindernes Køkken is not a charity; this is a fact that must be borne well in mind," she says; "it is a self-supporting institution, one, therefore, to which even the most susceptible of the shabby genteel goes without a scruple. Its proprietors have always attached great importance to this point, and very wisely. From the first they set their faces determinedly, in the management of their concern, against everything that even smacks of charity; not only because they had no money wherewith to be charitable, but because they hold that for those who can work, and their restaurant is for workers, to receive charity is demoralizing. All who go there pay the full cost of every portion of food they buy, the cost of its ingredients together with the cost of making it, their fair share of the cost of the upkeep of the place, and the contribution to the Reserve Fund which is being formed as a security against rainy days."

* * *

"The price of everything sold is, however, the lowest price for which

it can be sold if the restaurant is to be self-supporting and secure against misfortune; and it is, of course, lower than it could otherwise be, owing to the fact that no salaries for management have to be paid. The two proprietors who act as managers and devote the whole of their time, thought, and energy to their work, live out of the concern, it is true; but beyond that they derive no benefit from it. They pride themselves on being successful traders, and such they are; it is not they themselves, however, but their customers who reap the fruits of their success. Were a plebiscite to be taken to decide who among living women is doing the best work for her fellow women, I should give my vote without a moment's hesitation to these two women—half a vote to each—who organized and are still managing this Kvindernes Køkken in Copenhagen. For, thanks to them, hundreds of girls who otherwise would be living on cups of tea and bits of cakes, have as much well-cooked wholesome food as they can eat every day; and although it may be easy for a working girl who is well fed to lead a decent life—a life really worth living, for one who is half starved, or even underfed, it is far otherwise. If only a few Englishwomen could be induced to become successful traders, and do for London what Injer Kyer and Marie Thomsen are doing for Copenhagen, not only should we have fewer sanatoria for consumptives to build, but fewer homes for inebriates."

THE BIBLE SOCIETY.

The Bible Society is said to have issued already over three quarters of a million books since the outbreak of the war. In all countries effected by the struggle they have been given freely to the wounded and the refugees, and for the great mass of the troops it was felt that the society could not do better than provide abundant supplies of well-printed books, which they offer to those who are anxious to give them to the soldiers at a reduced price. From the Bible House alone 350,000 volumes have been sent, and in Germany, at the expense of German people, friends of the Society, 150,000 volumes have gone for the same purpose.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 6.

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 Bermondsey, Port Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. E. A. VOYSEY, M.A.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. A. S. HURN.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. F. BASIL MARTIN.
 Finchley Road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSEN, D.C.L.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. R. W. SORESEN.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Mr. E. R. FYSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Miss AMY WITTHALL, B.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. RUDOLF DAVIS, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. ESTLIN CARPENTER, M.A., D.D.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. F. HALL; 6.30, Mr. CAMERON.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing Street, 11.30, Rev. C. HARGROVE, M.A.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and STYAL, 6.30.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. H. WEATHERALL, B.A., of Bolton.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Mr. LACHLAN MACRAE, M.A.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. F. H. JONES.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

WOODING—On November 29, at Brooklyn, North Finchley, to Russell Asquith and Mildred Wooding, a son.

DEATHS.

HOLT.—On November 27, at his residence, Croxteth Gate, Sefton Park, Liverpool, Philip Henry Holt, aged 84.

ORRETT.—On December 1, Arthur Orrett, of Chester, in his 61st year.

THE Rev. H. D. and Mrs. ROBERTS, of 123, Bedford Street, Liverpool, do not propose to send Christmas Cards, &c., to their friends this season, but to divert them or their cost to other objects. They take this opportunity of expressing to their friends their good wishes for Christmas and the New Year.

Situations

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WORK wanted for mornings (cleaning, &c.). References permitted to Mrs. F. H. JONES, 51, Hewitt Road, N.W., and Mrs. PHILIP ROSCOE, 58, Redington Road, N.W., and Mrs. H., 252A, Bell Street, N.W.

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The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

How shall we celebrate Christmas Day this year? The question is already occupying many minds. We believe that the right thing to do will be to assemble in our churches, and hold our family gatherings, and observe our immemorial customs as usual, only with a deeper note of religious seriousness. At the service on Christmas Day it would be fitting that the offertory should be given to some work of succour and help connected with the War, and the presents which we make to one another may well be on a simpler scale than usual, so that we may give more generously to those in need. But let the Church itself be decked for a holy festival, and let our praise go up to heaven in honour of the Prince of Peace. The evil and misery in the world are always present with us as an element of discord in the midst of our Christmas joy. If this year they are more menacing than usual, we have all the more reason to thank God for the assurance of love and spiritual victory which his Gospel brings to our hearts, and to pray for the light and help of his Spirit in the darkness of our mortal life.

* * *

THE arrival of the Santa Claus Ship at Plymouth last week, laden with gifts for European children whose fathers have gone to the War, reminds us that our delight in the simplicity and beauty of childlike things is a real factor in the unity, peace, and concord of nations. The following resolution, adopted by the

Executive Committee of the Peace Society on November 26, expresses our common feeling of gratitude to the children of America for their message of good will:—

"The Committee of the Peace Society, 47, New Broad Street, London, E.C., have heard with unfeigned pleasure the news just published that the children of the United States had sent to the children of the belligerent nations of Europe a cargo consisting of 8,000 tons of gifts, comprising 5,000,000 separate articles intended for British, Belgian, French, German, and Austrian children, whose fathers are fighting in the War, the ship having arrived yesterday at Plymouth, and that another shipload is now on the way for the Russian and other children.

"As representing the friends of Peace of the Old World, they venture to convey to President Wilson, and through him to the children of America and those who have assisted them in this magnificent service, the gratification and gratitude felt by all for this unique thoughtfulness and unprecedented generosity.

"They further acclaim this new and noble incident, as symbolic of the forces that alone will secure the World's Peace and a signal illustration of the spirit and method of true and effective Peacemaking and are glad that these have found expression especially through the children, who are the hope and potentiality of the future."

* * *

One of the weekly visitors which we have missed since the beginning of the war has been the *Christliche Welt*, the representative organ of Liberal Christianity in Germany, which, for many years, has been on terms of marked cordiality with ourselves. It was with

no small sense of relief that we noticed the absence of the name of its large-hearted editor, Dr. Martin Rade of Marburg, from the manifestoes which have been published. Now it is with lively satisfaction that we learn that he has had the courage to apply Christian principles to public policy in Germany. In a recent article he refers in the following terms to the violation of Belgian neutrality:—

I can only deplore the manner in which the Chancellor in his speech of August 4, has treated the question of neutral countries, for there was no need for him to have recourse to the proverb "Necessity knows no law." With that proverb I cannot convince those who behold in the existence of neutral States a triumph of the rights of man. That is why it is a pity—for which it is hard, indeed, to make reparation—that the German Empire should not have abstained altogether, at the very outset, from the sin of violating rights, which it has committed against Belgium. Whoever accuses my view of being unpatriotic I challenge, by whatever test he likes, to show that he loves his Fatherland better than I do.

The only comment which we have to make upon this significant pronouncement is that, knowing something as we do of Dr. Rade and his work, it is just what we had reason to expect. We have other friends and correspondents in Germany who would probably express themselves in a similar way, if they were at liberty to do so.

* * *

THROUGH the kindness of Mrs. Anna Braithwaite Thomas, Hon. Secretary of the Emergency Committee organized by the Society of Friends for the relief of innocent "alien enemies," we are able to give our readers to-day some first-hand information about work which is being done in Germany on similar lines. Mrs. Thomas, being an American citizen, has been able to visit Berlin. She had an

interview with Dr. Siegmund Schultze last week, and has brought back with her a copy of the German appeal for help, a translation of which appears in our present issue. The information will be received with deep interest and relief by those who are anxious about the welfare of English friends still resident in Germany. But it is even more important as evidence of the activity of those nobler elements in German life with which formerly we have been in such close accord.

* * *

WE hope that some people who have been a little doubtful about our treatment of "alien enemies" in the detention camps, will be reassured by the words of the Rev. Martin Kramer, for many years pastor of the German Protestant Church in Manchester, who has just left for Germany after a period of detention at Lofthouse near Wakefield. In the course of an interview with a representative of *The Manchester Guardian*, Mr. Kramer referred to his strange experience in the following terms:—

I feel no resentment whatever, on the contrary, I must say, the authorities treated me very courteously. They were all exceedingly nice. The colonel commandant, the captain, the doctor, and the censor were all I could wish in the circumstances. We were divided into companies, or messes, and we appointed our own captains. The captain of my particular company was, I think, a Manchester man. There were about 500 of us altogether, representing all sections of society. Among them were Poles, Ruthenians, and Hungarians, as well as Germans and Austrians. We had concerts occasionally, and on Sundays we had religious services. Mass was celebrated by a Catholic priest, and I conducted service for the Protestants. We had religious gatherings also in the course of each week. There was a Rabbi for the Jews.

* * *

THE publication of the French Yellow Book this week is an event of capital importance for all who wish to understand the forces of unscrupulous statecraft with which are contending in this War. The documents, which are now given to the world for the first time, reveal Germany as preparing for war with the utmost deliberation. An official German document, dated March 19, 1913, sets forth in detail the need of educating the people to regard an offensive war as a necessity. It is stated in blunt terms that in the next European war the small States must either be forced to do Germany's bidding or be cowed. There is also to be an elaborate system of well-chosen agents who should get into contact with influential people in Egypt, Tunis, Algiers, and Morocco in order to prepare the

necessary measures in case of a European war. The dominating motives of the German governing classes are summed up in a most illuminating report based on the evidence of French diplomatic and consular agents, dated July 30, 1913. "They feel themselves humiliated," the Report states, "at having to discuss matters with the French, to speak of right and reason in negotiations or conferences where they have not always easily prevailed, when they have the more decisive force on their side."

* * *

WE are dealing here with a conception of the State as aggressive power, which is strange to English habits of political thought. For it international law, the obligations of morality, and the claims of pity do not exist, when they cease to be the convenient tools of its ambition. As a non-moral agent it will trade in falsehood and treachery; it will devastate Belgium in obedience to a policy of frightfulness; and it will advocate the crushing of other nations by brute force as a necessary step to its own dominance in the world. It is this conception of the State, elaborated with the utmost precision and promulgated with the dogmatic ferocity of the doctrinaire mind, which lies behind this War. If other countries adopted the same view of the State as a non-moral corporation with an insatiable will to power, civilization itself would disappear, and the whole world would return to the primitive savagery of warring greed. It is against that vision of desolation that the best friends of peace and international brotherhood have set their faces like flint.

* * *

WHEN we look this fact in the face it seems rather petty to argue that if here and there diplomacy had been different the War might have been avoided. Let it also be remembered that intimate knowledge of the danger which was threatening us and the whole of Europe must have tied the hands of our Government and strewn its path with difficulties for a long time past. It has had to live and act in a world which was mined with German secret agents, who were only too ready to foment disorder in one place in order to clear the ground for aggression elsewhere. Probably when all the facts can be made known it will be found that Sir Edward Grey was not free to act in Persia as many of us desired him to act. In view of all that has come to light lately it is ungenerous and unfair to assume that he was supine and indifferent, and simply did not care, when all the time he may have known that the watchful foe was only waiting till we had a difficult quarrel on hand in order to plunge Europe into

war. The existence of a non-moral statecraft, armed with terrific force, in the heart of our civilization must always limit freedom of action and create extraordinary difficulties for a democratic Government like our own, for we can never deal with it on equal terms of honour and national obligation. The time has come when for our own and all men's good we can tolerate it no longer.

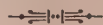
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THE retirement of Mr. C. S. Loch from the Charity Organization Society may almost be said to mark the end of an epoch in our methods of philanthropy. In spite of the popular discredit which has overtaken the name and some of the activities of the society which he founded, he has impressed his mind permanently upon all our organized social effort. He was among the first to insist that it is not enough to desire to do good if we do not also will to do it in the best possible way. He introduced thought, scientific method, and an unlimited capacity for taking pains into a sphere where formerly the sentimentalist had reigned supreme. In all his work, even when it struck some people as unyielding and hard, there was also a deep respect for human nature. He knew how difficult it is to help a man without injuring his self-respect and his power to help himself. The passionate intensity with which he held the cardinal principles of his doctrine made him inflexible in their application, and more than a little blind to the danger of summing up human nature in a formula. He has been accused of dogmatism and pedantry; but his strongest opponents have sometimes exhibited the same qualities, and they owe more to his teaching and influence than they have ever acknowledged. He deserves to be honoured, and not least by the poor whom he has lived to help, as a great philanthropist.

* * *

WE receive many letters of appreciation, and, perhaps, an equal number of criticism, some angry, some amusing, some interesting, in the course of a year. Many of the latter it gives us great pleasure to publish. The former we reserve for the privacy to which they fitly belong. We think, however, that we may break this rule in regard to a communication which we received this week, because its human testimony may be helpful to others. "On Sunday [our correspondent writes], we had four soldiers here for the day, and I read them the first half of your article in the last INQUIRER on 'The Heroic Appeal.' When I had done there was a silence. 'It's nice, isn't it,' I said. 'Yes,' they said, 'and it's true.'"

THE SIN OF COMPLACENCY.



THERE are some people to whom admiration of their own country or a word spoken in her honour seems to be almost a vice. They are so much occupied with scourging her faults and exposing her weakness that they have no eye for anything else. Finding little either to love or to praise, they are suspicious of everybody who is of a contrary opinion. When other people refuse to join in the sad refrain, "All our righteousness is as filthy rags," and take pleasure in the thought that, at some crisis of fate, their country has been splendidly right, they have one word of withering scorn to apply to them. They say that they are complacent.

This word has been used so often lately that it is worth while to ask whether it has any precise meaning, and what is the source of the accusation. On the first point we may observe that it belongs to the vocabulary of abuse. It is intended to convey an impression of something foolish and odious. It implies self-righteousness and the moral dogmatism without deep moral conviction which is characteristic of the self-righteous man. It recalls the smug people whom we have known in fiction or real life, and says in effect, You are just like that. When a man writes to the newspapers and accuses England of complacency, let him remember that he is accusing whole battalions of the noblest and most enlightened men and women in the country of moral shallowness and incompetence in face of the most terrible ordeal which they have ever had to face. There is, at any rate, a chance that they may have studied the situation as carefully, and weighed the evidence as patiently, as their critic, and are not very far behind him in capacity for trained moral judgment. But they have come to the conclusion that their country is right, and they show that they are glad that it is so, and they proclaim their conviction with ardour. It is, we suspect, just this element of gladness and ardour which is the ground of their offence. If only they could have been a little sad about it; if only

they would praise their country in one breath and scold her with the next, much might be forgiven. But this whole-hearted support of the country's cause, the critic does not know what to make of it. He has known so little of these generous emotions in his life. His profession of fault-finding for the good of the world makes it incumbent upon him to prick the bubble of our patriotic faith. His only defence against the vigorous and ardent people who crowd about him so uncomfortably is to accuse them of the sin of complacency.

A goodly number of the Adullamites is of this description. They find a melancholy pleasure in believing that most people are wrong. But we are aware that there are others of a nobler breed, with whom it is more worth while to argue. We have been taught by our Christian teachers that, without modesty, there can be no real goodness. His own virtues cannot be a source of pride to a good man. It is, however, wrong to infer that the emphatic declaration that his course of action is right is a breach of modesty, or that he ought to have the slightest doubt about his confidence in the rightness of what he is doing, because his judgment may be mistaken. That would be to trifle with the supreme verdicts of conscience. For the religious man his duty is the Will of God. He accepts it; he binds his life to it by irrevocable action; he proclaims it to others as true and good, without a doubt in his heart or a quaver in his voice. But so far from making him conceited or self-righteous, it deepens his sense of unworthiness of the trust committed to him, and fills him with the desire to grow richer in moral power. We believe that something precisely similar is taking place in the national consciousness at the present time. The verdict of conscience on the main issues is for most of us quite clear. We are entitled to say this with the utmost plainness of speech before the world; for it is the word of righteousness which is given us to speak. But it does not lift up our hearts in empty conceit. Here and there there are shallow fools, and we make a present of them to Mr. Bernard Shaw or any other of our national censors who cares to spend time in spitting them on his rapier. But most of us, the crowd of ordinary citizens, are

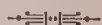
far too much in earnest and too deeply sensible of the seriousness of this business which we have in hand for the dull pleasures of self-congratulation. We love our country more passionately than we have ever done before, and we want to make her more worthy, not of our affection—for that goes to her always as to the Mother who bore us—but of the high calling which God has given to her in the world. If smugness and self-complacency have been among our national faults in the past, it is the great emotions of the Day of Visitation, and not critical pamphlets and letters to the Press, which will cleanse our hearts of this perilous stuff.

But we know that the critic has still another arrow for us in his quiver. What business, he says, have we to say anything about right or wrong in international questions. Our own record is not clean. Upon this matter we have two things to say. People who bombard us with catalogues of the mistakes or crimes of England in the past, and without adequate knowledge put the basest possible interpretation upon everything that is done by our Foreign Office, are guilty of a singular lack of frankness. According to their statement of the case, there has been nothing noble in our national records, nothing which we can recall with pride, nothing which ought to attract the loyalty and affection of good men. Those of us who love our country enough to want to know the truth will dismiss this horrid nightmare of diseased brains, and seek to learn the lessons of our past truly and in their right proportion, tingling with shame at all the unworthy things that have been done, but rejoicing none the less that we are citizens of no mean country. Our other remark refers to the plea that we are disqualified from passing moral judgment because we have often done wrong ourselves. This is a valid argument against all the airs of superior virtue, but it is not valid against moral approval and condemnation, unless conscience is to abdicate its functions altogether. We are all sinful men, and have fallen far short of the glory of God, but alike in personal conduct and national affairs we do know that one thing is right and another is wrong, or that one policy leads to hell and another may at least ask for the blessing of heaven;

and, knowing this, we must have the courage to confess it with all boldness. It is a fatal error to confuse clean, outspoken, moral convictions, held with the fervour which sends men to die for a cause, with self-complacency, a dull vice which blunts our sensibility to noble aims and takes the sting of heroism out of our blood.

And yet we are told by the little coterie of critics that we are so complacent. We are disturbed, anxious, determined, fully persuaded in our own minds, but complacent! No! Let these people beware lest the charge which they are so ready to fling at others should recoil upon themselves. We do not accuse them of playing the part of the superior person who takes to himself the cloak of self-complacency to conceal his lack of thought and heart and faith. But that is always the danger of the critic when he is face to face with things far too terrible and magnificent for his pedantic little methods. Perhaps we need look no further to discover the reason why certain people are so eager to warn us against the sin of complacency at the present time.

Good Thoughts for Evil Times.



THE VALUE OF GREAT MEN.

AMIDST the pettiness and narrowness of common life, in the presence of human weakness and baseness, the lives of great men do something to meet the misgivings which death forces on our minds. If all men were what, alas! a very large portion of humanity is, strangers to high thoughts and pure and generous emotions and noble and magnanimous aims, living a life petty and mean, or foul and evil, it would not be difficult to think that a being so mean, a thing of such sordid desires and contemptible pursuits, a nature so little worth preserving is destined to extinction, when, as has been said, "its brief term of fretfulness and folly has run out." But when we turn to contemplate human life in its nobler representatives, its beautiful,

heroic, saintly spirits, refined and chastened by the discipline of life, growing to the last in purity and nobleness, it is impossible to believe, unless the world is governed by mocking Moloch, and not a God of wisdom and love, that all this abruptly terminates in a little heap of foul and smouldering matter, and that the end of these men is that of the beasts that perish. But the hope for humanity which such lives inspire is something more than this. Is there yet a better time coming for the world? Has the far future a Golden Age, a period of universal purity and happiness in store for humanity? Is the race destined to reach a glorious future? I answer, Yes. It is no wild and quixotic faith which inspires Christian effort for the regeneration of human society. The final emancipation of the race from imperfection and sin, the era of millennial purity and perfection, is no baseless dream of religious enthusiasm. We are compassed about with a great cloud of witnesses to the suppressed splendour that lurks in this poor nature of ours. There are latent resources in the least and lowest specimens of humanity which makes it brother, and might make it peer and equal, of the brightest spirit that ever breathed mortal breath. Yea, with reverence be it said, the very greatness of him who was emphatically Son of man was a greatness in which all men may participate. And if you would form some faint conception of what human society may one day become, think of a world in which the common life of all shall rise to the level of what the noblest and best of the sons of men at their highest moments of intellectual and moral exaltation have ever reached. Can imagination in its highest soarings surpass that, which I believe to be a hope based on most sober and solid grounds of fact—the hope of a future in which every human being shall be wise with the wisdom of the wisest and holy with the goodness of the best? Yea, for even that falls short of the sublime reality—the hope of an approaching time when, in words which, if they were not those of inspiration, it might seem daring presumption to utter: We shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—*Principal Caird.*

NATIONAL INDEPENDENCE AND LIBERTY.

It is not to be thought of that the flood Of British freedom, which, to the open sea Of the world's praise, from dark antiquity Hath flowed, "with pomp of waters, unwithstood,"

Roused though it be full often to a mood Which spurns the check of salutary bands, That this most famous Stream in bogs and sands

Should perish; and to evil and to good Be lost for ever. In our halls is hung Armoury of the invincible Knights of old: We must be free or die, who speak the tongue

That Shakespeare spake; the faith and morals hold

Which Milton held. In everything we are sprung

Of Earth's first blood, have titles manifold.

WORDSWORTH.

When I have borne in memory what has tamed

Great Nations, how ennobling thoughts depart

When men change swords for ledgers, and desert

The student's bower for gold, some fears unnamed

I had, my Country—am I to be blamed? Now, when I think of thee, and what thou art,

Verily, in the bottom of my heart, Of those unfilial fears I am ashamed.

For dearly must we prize thee; we who find

In thee a bulwark for the cause of men; And I by my affection was beguiled: What wonder if a Poet now and then, Among the many movements of his mind, Felt for thee as a lover or a child!

Ibid.

O MOST LOVING FATHER, who wilt us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee who carest for us; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that Love which is immortal, and which thou hast manifested to us in thy son, Jesus Christ our Lord. Amen.

O GOD, the sovereign Good of the soul, who requirest the hearts of all thy children; deliver us from all sloth in thy work, all coldness in thy cause; and grant us by looking unto thee to rekindle our love, and by waiting upon thee to renew our strength; through Jesus Christ our Lord. Amen.

THEOLOGICAL RECONSTRUCTION.

SINCE the publication of 'Essays and Reviews' half a century ago many attempts have been made towards Theological Reconstruction, and many have been the volumes brought to birth in the effort of the Church to accommodate itself to new ideas.

'Bampton Lectures,' 'Lux Mundi,' 'Contentio Veritatis,' 'Foundations,' to say nothing of manifestoes by Mr. Campbell, Sir Oliver Lodge, and others, have all been put forth in the hope of providing some reconciliation between the new knowledge and the old faith. All these writers were impressed by a sense of the failure of the traditional theology to fit into the picture of the universe as revealed by modern science. They felt that if religion is to retain a hold on the minds of intelligent men, it must be given an intellectual articulation more in harmony with science, criticism, and experience than the antiquated and often misleading articles of ancient creeds and confessions. Anxious to save religion from perishing in the ruin and downfall which has overtaken the systems of thought in which it was long enshrined, they endeavoured, and not without some fair measure of success, so to restate the substance of Christian doctrine as to harmonize it with the growing knowledge of the new time. It must be remembered that this is no merely modern phenomenon. Theology has been always on the move. There has never been any standing still—no, not even in those Middle Ages which are sometimes regarded as a period of theological immobility. Each generation, while holding to the same prescribed form-words, has given them its own special significance. At last the time came when the new thought burst all the prescribed forms, and compelled men to provide a more adequate expression. The movement of change is inevitable. Theories and theologies are on the march, and always have been. What intelligence discerns is that the march is never a retreat. As the horizon broadens it shows, only more clearly, the outlines of our spiritual inheritance.

The vital thing of to-day in the great movement is the growing clearness with which men see the distinction between Theology and Religion. Men sometimes speak of the conflict between the "New Theology and the Old Religion." There is no such conflict. The issue is between the new and the old Theology. At the time of Copernicus an opponent might as well have lectured on "The New Astronomy and the Old Stars," oblivious of the fact that the stars are the same whatever astronomical theory be in the ascendant. For just as the Copernican astronomy made no difference to the stars, but was only a new theory of the heavenly bodies, so the New Theology is a new theory of the old religion. There is no antithesis between the old religion and the new Theology. For what is Theology? Theology is man's theory of God and man and the universe, and their relation to each other. Theology is the intel-

lectual expression man fashions for his religion and his religious experience—an expression which is, and must be, largely shaped and coloured by the knowledge of his time, by its type of civilization, and even its social and political institutions. As knowledge widens and grows from more to more, men's theories of God and man and the universe are bound to change in the effort to bring theory and fact into some kind of concord. In this process many things disappear that once seemed to men of the essence of faith. Criticism and science make short work of mere formulæ. But the non-essential disappears only in order that the essential may be more clearly discerned and more intelligently held.

In no restatement of theology is this more adequately set forth than in Rev. T. Rhondda Williams's recent volume 'The Working Faith of a Liberal Theologian' (London, Williams & Norgate, 5s. net). Mr. Williams takes for granted the work of science and criticism in the disintegration of the old theology. He is content to leave that aspect of things to other hands. He is more concerned about construction than destruction. The value of his book is in its positive attitude. It is not what a man disbelieves that matters, but what is his real working faith. These ancient expressions of belief so fast disappearing enshrined, after all, certain abiding realities, and it is Mr. Williams's purpose to emphasize the truth and the need of these abiding things under the forms and conditions of our modern life. Many of the doctrines of Orthodox theology—Atonement, Election, Incarnation, &c.—have their roots in the soul. But they cannot find expression to-day in the language of dead-and-gone scholasticism. It is in a finely tempered spirit Mr. Williams deals with the eternal truths hidden within statements of beliefs that are now impossible. One instance from his chapter on Salvation will suffice:—

"The crude way in which the doctrine of Atonement has often been presented comes very near the child's description, 'God was very angry, and said he must kill somebody. Jesus said, Kill me!' But the essential inner meaning is another matter.... It is a fact that many old doctrines whose forms we have now discarded get their strength from the deeper consciousness of God out of which they sprang. This has been the strength of Evangelicalism, and the soul of Evangelicalism is eternally true. The tragic pity is that so many Evangelicals do not know what its soul is. The old prophet of Israel put the whole doctrine which Calvary exemplified, and which underlies Evangelical theology, into one sentence when he gave these words to God: 'I have made you; I will carry you.' The doctrine of Christ dying for men, carrying their sins in his body on the tree, is a symbol of this fact in God's relation with men. 'Well, here I am, not responsible for being here, but so set by Some One else; and the responsibility of the life which is too great for me is His.'"

Mr. Williams is much more concerned with Religion than with Theology. He is a real and skilful constructive, and he is wise enough not to attempt to build on the shifting sands of opinion. Sav-

ing faith, the substance of Religion, the Gospel within the Gospel, is something above and beyond theological opinions. They pass, but religion is permanent. Religion is liberating itself from worn-out formulas, preparing also for a freer and wider manifestation of its power. It declares that the truth of the heart is always greater than the truth of the intellect. It teaches us to find in its light, when we search the Christian centuries, a reality independent of and infinitely higher than all the dogmatic forms in which it is wrapped. Those forms were merely time-vestures suited to certain mental conditions. They were the earthen vessels which Time itself has shattered. But the treasures of love and trust, and hope, and holy ideals, and purity of soul, and enthusiasm for righteousness they contained are immortal. It is its intensity of faith in the things that cannot be shaken that gives Mr. Williams's book its great value, its noble fervour, and its persuasive power.

JOSEPH WOOD.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE DOGMATISM OF MR. BERNARD SHAW.

SIR,—There must be many who, like myself, are very grateful for Mr. Gow's dignified and noble examination in your columns of Mr. Bernard Shaw's late deliverance in *The New Statesman*. We have lived for a long time now contentedly enough under Mr. Shaw's intellectual régime, joyfully following his impish genius of wit, with the lashing tongue and pitiless heart, through the pillorying of all sorts of slow-brained Philistinism. We have greeted with inextinguishable laughter his process of making the good and the bad equally ridiculous, and applauded his instinct "to attack every idea which has been full-grown for ten years." He helped us in our formation of judgments in every direction, and we agreed with him in questioning "The heroism of people who never do anything heroic." We watched him laughing in his sleeve, and were content to suppose him in a state of moral indignation most originally expressed. His method of taking this or that generous human sentiment and then turning it inside out and upside down seemed to us (as no doubt sometimes it was) a useful effort after reality. He did everything to the accompaniment of our laughter and cheers, and some shams have been laughed out of countenance, and some hypocrisies unveiled by his method. In any case, we will (in normal times) accept anything from a man who forces us irresistibly to laugh.

Yet even before the war some people, I think, were beginning to question Mr. Shaw's régime a little. One cannot live on laughter any more than one can live

on champagne. When, in Mr. Shaw's protean personality, were the sage and the seer going to emerge? When was the constructive prophet to appear, who had been so long heralded and preluded by the destructive critic? We began to demand a gospel of our chartered libertine, and some serious illumination from our dancing will o' the wisp. We examined his superman and his life force to see if these, as a gospel, held together. But always when we tried to pin him down he slipped out of our anxious hands with the same shrieks of sardonic laughter.

Then we began to get, perhaps, just a little tired. We still laughed all through his plays, and chuckled all through his prefaces. But we began to feel at last that a tragedy would be preferable to a harlequinade. And it occurred to us, to our surprise, that the laughter of this imp of destruction left untouched the soul of the world, and that with whatever jargon he bombarded the things of the spirit, the things of the spirit remained unharmed. We had been "shocked, and shocked pretty often"; that was good for us, as he said; but there were certain eternal values which we discovered to be quite unmoved after the Shavian earthquakes. The good and the bad were not the same thing after all... And then came the war. The tragedy had arrived. We were face to face with the greatest and most terrible thing we had ever known; our hearts swelled with unspeakable and wordless emotions. In the midst of the malign conflict we became aware, as never before, of our own souls, and as never before we *knew* how right was right and wrong was wrong. The best and bravest among us arose and went out to die. As you say, sir, in your noble leader, they heard the heroic appeal, and with gladness offered the sacrifice. And Mr. Shaw? Did he express at last for us the pity and the terror and the grandeur of it all, and rise to the stupendous crisis of the world? No. He still laughed, and called us names, and went on with the harlequinade while we suffered and bled and died. And this time we did not laugh. It was as if a clown came and danced on the very altar of our hearts, and some of us will never forget the sacrilege. Yours, &c.

FLORENCE ROBERTS.

123, Bedford Street, Liverpool.

December 1, 1914.

SIR,—I hold no brief for Mr. Shaw who is quite able to conduct his own defence against yourself and Mr. Gow. What I wish to point out is that there is another side in his 'Common Sense about the War' which is almost entirely ignored in THE INQUIRER. He differentiates entirely between British diplomacy and the British people, and declares on p. 9 that "The nation had a clear conscience." On p. 11 he says that "even the wise who loathe war... had to admit that police duty is necessary and that war must be made on such war as Germany had made." He even goes as far as to say that had Jaurès been at the Foreign Office and Macdonald the Premier "we must have drawn the sword to save France and smash Potsdam." Finally, he is an anti-militarist whose remarks a year ago on that point would have won

your praise instead of your silence and neglect as to-day.

Shaw would never have written his pamphlet had he regarded himself as Mr. Gow says he did, "as the only serious true man among a nation of hypocrites," for the simple reason that he wishes us to rise above our ignorance and our prejudice and intellectual sloth, and really think and act towards a clean, sweet, wholesome world state. He writes to and for folk who can be moved to do the right, not simply to lash hypocrisy.

We do not yet see our international relationships with regard to the future, but I earnestly hope THE INQUIRER will clear a space for helpful discussion along those lines, and if Mr. Shaw's stinging manifesto and Mr. Gow's indignant repudiation lead on to that, good must result. But for Heaven's sake let us no longer pose as faultless angels fighting against the myrmidons of Satan.

For instance, who would dream, when one hears so much of the violation of Belgian neutrality as the factor for British intervention as a protector of the existence of little peoples, that we, ourselves, are branded with the same shame? In 1907 Britain and Russia signed an agreement guaranteeing the independence and integrity of Persia, and Sir C. S. Rice, the Ambassador to Persia, said "The object of the two Powers in making this agreement is not in any way to attach, but rather to assure for ever the independence of Persia; not only do they wish not to have at hand any excuse for intervention, but their object in these friendly negotiations was not to allow one another to intervene on the pretext of safeguarding their interests." Yet in 1910-11 Russia marched in troops, occupied the capital, banished the American financial reformer, Schuster, hung Persian patriots, and has since then occupied northern Persia *with Britain's consent!* Mr. Brailsford's recent letter to *The Nation* shows a Russian army marching to the invasion of Turkey *via Persia!* Our noble (!) ally never even offered to compensate Persia as the Germans did Belgium. Yet neither you nor Mr. Gow have ever referred to this national disgrace and criminal connivance on our part. There are other instances of as gross a betrayal which space forbids one quoting. Is it any wonder that Mr. Shaw scours us for hypocrisy? If Britain *must* fight, she must, but she is as morally frail as Germany every whit.

Yours, &c.,

WILLIAM J. PIGGOTT.

11, Queensland Avenue, Merton, S.W.

December 1, 1914.

THE DISMISSAL OF SERVANTS.

SIR,—It hardly seems necessary to reply to Dr. Dufton after your footnote to his letter, except to remark that if a true statement is a gratuitous libel—and I suppose the truth may be libellous—then I am guilty, and as further proof it will suffice to say that it has been deemed necessary by our Borough War Relief Committee (of which I am a member) to issue a letter to the press signed by Mayor and Secretary, protesting against the dismissal of servants by wealthy employers who could afford to keep them

on. We had no doubt about the undiminished unearned incomes of certain of them. It is curious to see on the same page as Dr. Dufton's letter this, "The large employer who dismisses his workmen while signing a substantial cheque for charity," for I can match it exactly with a case in which I have myself obtained relief grants for the sufferers. I don't wonder that Dr. Dufton is surprised and indignant. I have been both surprised and pained at many things here; for instance, the Insurance Act meanness; and we Yorkshire folk cannot understand them as possible until we see them. But when one recalls what is known as the Speenhamland (Poor Law) Act, 1834, when heavy poor-rates were raised to subsidise the wretched wages of the poor, instead of increasing wages, and knows where Speenhamland is, then it is not very astonishing that such meanness has some lingering remains hereabouts.—Yours, &c. RICHARD NEWELL.

Newbury, December 1, 1914.

BOOKS AND REVIEWS.

THOUGHTS ON THE WAR. By A. Clutton Brock. London: Methuen & Co. 1s. net.

THE short essays on the War which Mr. Clutton-Brock contributed anonymously to *The Times* Literary Supplement have aroused widespread interest and gratitude, and he has been well advised to reissue them in a collected form. Amid the flood of writing produced by the War, they stand out with a note of distinction. They are the expression of a temperament—reflective and a little detached, it is true, but with a rich sympathy for human frailty and clear insight into many of the causes of moral strength or decay. We like the essays all the better because we do not always wish to make their mood our own. The conception of Germans as marionettes may easily entangle us in the moral sophistry which refuses to blame because it can only pity. We also adhere to some criticisms on 'The Illusions of War' which we made at the time of its first publication. We wish, moreover, that a book which is so intimately concerned with moral perspective had dealt more adequately with the terrible problem created by the German treatment of Belgium. We know that many gentle and refined people are trying to put that problem away from them; but it is a ghastly reality, and must influence our feelings now and the difficulties which we shall have to face afterwards. Did Mr. Clutton-Brock avoid the subject because it would break the spell of his quiet reflectiveness and force from him a strong note of indignation? But these are minor points, which do not touch the warmth of our gratitude or the sincerity of our admiration. This is the kind of War literature which people ought to buy, and having bought it, they will pay the author the highest compliment if, instead of professing easy agreement with everything he says, they are provoked to follow his example and to do some patient thinking for themselves.

GATHERED FRAGMENTS FROM MANY YEARS. By H. W. Hawkes. From the Author, 59, Trinity Road, Bootle. 3s. 6d. net.

MANY friends who have known and honoured Mr. Hawkes as a faithful labourer for many years in the field of ministry, first at the North End Mission in Liverpool, and latterly at Bootle and West Kirby, will have a cordial welcome for this volume. It is a collection of verse, some of it already well known; and for the rest, while there are pieces which the author rightly describes as trivial, the book as a whole must by no means be taken as a mere gathering up of the "scattered literary pastimes" of which the Preface speaks. The contents are described on the title-page as "Epic, Legendary, Dramatic, and Miscellaneous, Serious and Trivial." About a third of the volume consists of four poems, which have already seen the light: 'The Man of Nazareth,' 1889; 'The Coming of Christ,' 1906; 'The Heretic,' 1908; 'Servetus, a Drama,' 1911. Of these, the first especially has approved itself as of really helpful value to seekers after religious truth and a clear understanding of the life of Jesus. Further interest will be found in the three essays in drama on Old Testament subjects, Abraham, Esau, and Saul, and there are also Christian legends retold in narrative verse. As adding value to the personal element in the book, we note the 'Memories of Travel' and 'Holiday Gleanings,' and if we had room for a quotation it should be of the verses on p. 279, with their happy defiance of death, in our judgment the most successful of all the pieces in the lighter vein. One complaint we have against the editing of the book. Why should the hymns, which are worth a great deal more than much of the other verse, be printed in smaller type? There are forty-five hymns in all, and several of them are likely to be remembered and used in our hymn-books long after the rest of these 'Gathered Fragments' are forgotten. We value much that Mr. Hawkes has said to us "in rhythmic cadence," but his hymns most of all.

THE British and Foreign Unitarian Association has issued a facsimile of the Abraham Lincoln poster, to which we referred recently, in the form of a post-card which can be obtained at Essex Hall, Essex Street, Strand, price 6d. per dozen, or 3s. 6d. per 100, post free. Many people may be glad to use it this year as a Christmas greeting. We have also received from Messrs. Raphael Tuck & Sons the national Christmas card which they are selling in aid of the Prince of Wales's Fund, price 6d. It conveys, both pictorially and by apt quotations, the patriotic spirit of the present time, and will doubtless have a ready sale, though we fear a good deal of the pleasure derived from receiving Christmas cards of various designs from our friends will be lessened if every one happens to select this particular one. The 'Bird of Good Omen' card, however, which is issued by the Royal Society for the Protection of Birds, provides an alternative choice, and will appeal to many people. The picture of the doves on the olive branch,

outlined against a rainy sky spanned by the rainbow, has been specially designed by Mr. O. Murray Dixon, and brings a seasonable message of peace and goodwill. This card can be obtained, price 3d., at 23, Queen Anne's Gate, S.W., and postcards with the same design are to be had for 1s. a dozen, post free.

WE have received from Mr. Edmund New a copy of a general view of Florence, drawn in pen and ink, and printed in colotype by the Oxford University Press, uniform in size and manner with his print 'The Towers of Oxford.' The view is taken from the terrace, below the Church of San Miniato, and reproduces one of the noblest panoramas in the world with the accuracy of detail and the feeling for architectural form which give distinction to Mr. New's work. The ornamental border which surrounds the drawing is designed with great skill to act as a key to the principal buildings. Copies, price half-a-guinea, may be had from the Fine Art Society, Ltd., 148, New Bond Street, W.

AN excellent series of short addresses to children for the use of teachers and parents is comprised in Miss Lilian Hall's little book 'Helpers and Hinderers,' published by the Sunday School Association (1s. net). They appeared originally in THE INQUIRER, and many of our readers will be glad to know that they have been rescued from the obscurity of the "back numbers" in which so many good things are hidden away. Miss Hall has a cheery, sympathetic way of bringing home to the childish mind the lessons she wishes to teach, and it is clear that she loves both children and animals—a sure guarantee that she knows how to appeal to them successfully. Subjects which have become, for most teachers, hopelessly hackneyed, such as duty, obedience, patriotism, and happiness, naturally figure in these pages. They can no more be dispensed with in a book of this kind than they can be eliminated from our daily life. But they are dealt with in a pleasant, suggestive way, and the last-named receives fresh illustration in the fanciful imagery of the 'Blue Bird.' Two chapters are devoted to 'Shakespeare's Boys,' and two others to the story of Robert Dick, the geologist and collector of Thurso, which make good reading for young nature students.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co.:—Emile Verhaeren: Stefan Zweig. 6s. net.

MR. A. C. FIFELED:—The Free Spirit: Henry Bryan Binns. 4s. 6d. net.

MESSRS. HODDER & STOUGHTON:—St. Augustine: W. Montgomery, M.A., B.D. 6s. net.

MESSRS. MACMILLAN & Co.:—The Excavations at Babylon: Robert Koldewey. 21s. net.

MESSRS. METHUEN & Co.:—Thoughts on the War: A. Clutton Brock. 1s. net.

OXFORD UNIVERSITY PRESS:—Papers for War Time—Christian Conduct in War Time: D. H. Moberly, M.A. 2d. The War Spirit in Our National Life: A. Herbert Gray, M.A. 2d.

MR. T. FISHER UNWIN:—Is Conscience an Emotion? Hastings Rashdall. 4s. 6d. net.

MISCELLANEOUS.

Cornhill Magazine, Nineteenth Century, Expository Times, The Epoch.

FOR THE CHILDREN.

THE CHRISTMAS SHIP.

YOU have been hearing a great deal lately about battleships and the heroic way in which those who man them are protecting our shores. But have you heard of a battleship which has just made a voyage across the Atlantic for the purpose of bringing six million presents from the children of America for the children of the soldiers of all the nations engaged in the present war? That, surely, is one of the most remarkable uses to which a battleship could be put, and you can well understand that it has been the topic of conversation throughout the United States for weeks past among the boys and girls, living in safe and comfortable homes, who have been saving up their money, and collecting dollars from their friends, to provide it with this splendid cargo of goodwill. You see, they could not bear to think that so many of their orphaned and, in some cases, homeless little brothers and sisters in Europe, who have been learning recently with so much suffering what war actually means, should have no fun and happiness at Christmas-time to make them realize how much love there is still in the world.

The children of America have done a beautiful thing, and set a fine example to us who are so much nearer to these miseries of war than they. Of this we may be sure: that, whatever happiness they manage by their efforts to send across the Atlantic, they themselves will have a very happy Christmas. Every child who, by some bit of self-giving or spending has added a gift to the cargo of the Jason (that is the proper name of the Christmas ship) will know something of an open secret which, we are told, Jesus once passed on: *It is more blessed to give than to receive.*

Now, I wonder if *you* are thinking in any way of these poor little ones, whose case is so heartrending. Take the children of Belgium only; they concern us most, for they have had most to bear. And in a sense they have suffered for *you*, who are still safely sheltered in your peaceful homes, away from the terror of the great conflict. Some have lost their father, some their mother; some do not know where their people are, and may never find them again. It is true that numbers of helping hands are held out to them by merciful and pitiful people, and they will not be allowed to perish. But what about *you*? Christmas is coming, and with it, we hope, the old gladness for *you*. There will be Christmas presents waiting for you on Christmas morning, and kind friends to make the day joyful and unlike other days. Last year the children of Belgium, knowing nothing of what the dark year was to bring, woke up too with merry hearts. Are you thinking of their Christmas this year?

How good it would be if all the children who are rich in love and friends forgot themselves and their own pleasure for once, and, like those other children in America, determined to give a happier Christmas-tide to their little brothers and sisters of heroic Belgium. There

are ever so many ways of doing it. I know some homes where there are too many toys for their owners to properly enjoy. Could they not determine to put aside so many presents to give again (and not the ones they liked least, either)? You could begin now to save up some pocket-money to buy gifts. You might even ask some of the donors of your presents if they would mind giving you this time the money instead, a little while before Christmas. Think how jolly it would be to go shopping for Belgian children in the wonderful toy-shops, and to wonder what it would really be best to buy! Don't think that you must get or make only what are called "useful" things. Other people will see to those. No; make up your mind that you will make Christmas happier for at least one Belgian child in exactly the nice and surprising way you like to be made happy yourself. I believe you would find it the most exciting Christmas you had ever spent. Suppose there were a League of children in England working and saving for the Belgian children's Christmas, just as the American children have been working for the Christmas ship! F. R.

MEMORIAL NOTICE.

MR. PHILIP H. HOLT.

IT is with deep regret that we have to announce the death of Mr. Philip H. Holt, which took place at his home, Croxteth Gate, Liverpool on Friday, November 27, at the age of 84. Mr. Holt was the last survivor of the remarkable group of four brothers who have conferred priceless gifts of public service and philanthropy upon Liverpool. "Liverpool's indebtedness to Mr. Holt [says *The Liverpool Daily Post*] cannot be measured, his principle of anonymity in benevolence having been carried out to the fullest extent. Never during his life, and in respect to his own easily-divined wishes, did the fact appear in print that he was the donor of the Wavertree Playground (at one time known as the 'Wavertree Mystery'), which is 108 acres in extent, and forms the finest personal gift ever made to Liverpool. The estate, strongly fenced and in perfect condition, together with some contiguous buildings, the rental of which was allotted for maintenance, was conveyed to the Corporation of Liverpool by a deed of gift dated May 20, 1895, and remarkable for brevity. The nominal donor, as the deed showed, was Mr. James Rhind, since deceased, architect and estate agent, who acted, it has since transpired, in his professional capacity, confidentially for Mr. Holt. When the Finance Committee of the City Council were paying a tribute to Mr. Holt's memory, Alderman W. H. Watts stated that whilst, as Lord Mayor at the time, it fell to his lot to receive the munificent gift of the Wavertree Playground, he had no knowledge of the name of the donor. In fact, the name had never been divulged officially to this day. Most of the Committee eventually came to know that Mr. Holt was the benefactor,

and although again there was no official intimation on record, it would be known to some present that Mr. Holt extensively assisted the city with the abolition of slums by his secret purchases of insanitary property. Mr. Holt's valuable work for education included gifts of at least, £50,000 to the Liverpool Institute."

This modest anonymity was characteristic of Mr. Holt in many other directions, and was in strict harmony with the simple dignity of his home life. He was the quietest and most unassuming of men, gentle, kindly, always reticent on personal matters and religious experiences, doing an untold amount of good by stealth, an unfailing helper of our denominational and philanthropic societies in Liverpool and far beyond its borders. At the time of his death he was chairman of the Council of Ullet Road Church, and for many years he held a similar position at the Ancient Chapel of Toxteth. When he was well he never missed a service. He was present both morning and evening at Ullet Road Church on the Sunday before he died. Mr. Holt married a sister of Mr. Alfred Booth, whose death we had to record a fortnight ago. Mrs. Holt died sixteen years ago, and the ashes of her husband were placed in the same grave in the little Campo Santo of the Ancient Chapel last Tuesday. A short service was conducted by the Rev. C. Craddock, and everything, by his own instructions, was kept as simple as possible; but the large attendance of friends and public men showed how widespread was the feeling of affection and gratitude which he had inspired. He had the power and the willingness to give with lavish generosity, and yet those who knew him best will think chiefly of his simple habits, his dislike of praise, his pleasure in doing good by stealth, the thousand unremembered acts of kindness and of love.

MEETINGS AND GENERAL NEWS.

DISTRESSED FOREIGNERS IN GERMANY.

AN EMERGENCY COMMITTEE IN BERLIN.

UNDER the leadership of Dr. Siegmund-Schultze a Committee has been formed in Berlin to look after the interests of foreigners in Germany. The Committee is working on lines similar to that of the Emergency Committee for the Relief of Alien Enemies, established by the Religious Society of Friends in this country. It has already done good work in helping men in the concentration camp at Ruhleben and assisting girls who needed money before they could leave the country. The following appeal for sympathy and help is being sent out in Germany:—

[TRANSLATION.]

OFFICE FOR THE INFORMATION AND ASSISTANCE OF GERMANS ABROAD AND FOREIGNERS IN GERMANY.

THE WAR has caused great distress amongst countless Germans in foreign countries. In helping our countrymen we have to rely almost exclusively on

the benevolence of the Societies in those countries which for years have been in co-operation with us, especially our English and American co-workers in the religious societies for international friendship. In England, where great difficulties in the way of the Germans might have been expected from the exceptional conditions prevailing, a Committee was formed directly the War broke out whose object was to provide support for needy Germans and Austrians in England, and already many Germans have told us verbally or in writing of the valuable help given to them.

In consequence of many requests and complaints we have felt that it was our duty to interest ourselves in those foreigners who were in difficulties in Germany. At a time when the German people, from the highest to the lowest, have joined together in the consciousness of a stern defence against their enemies, and are fighting out the great struggle for existence and freedom, it may well appear to many that it is superfluous to render to the relatives of the enemy's people any more than the most necessary services. But there is not only the thought of those Germans who are now abroad, there is not only the fact that foreigners who are in need in Germany are for the most part Germany's best friends, and are bound to us by a thousand ties—beyond all this, the task is laid upon us by our own desire to render friendly service in these times of hatred to those who now find it so difficult to obtain help. Even in war-time he is our neighbour who needs our help, and love of his enemies remains the sign of him who keeps faith with Our Lord.

We have accordingly decided to establish a Berlin Inquiry and Assistance Office, which works with the corresponding offices at home and abroad, especially with the above-mentioned Emergency Committee in London, the Berne and the Stuttgart Peace Bureaux, &c. We beg for help and gifts, which may be sent to the following address: Berliner Auskunfts und Hilfsstelle für Deutsche in Ausland und Ausländer in Deutschland. Communications to be addressed to Fräulein Dr. Elisabeth Rotten, Berlin No. 18, Friedenstrasse 601.

Committee:—Geh. Regierungsrat, Prof. D. W. Foerster; Bankbeamter, Erich Gramm; Fürstbischöflicher Delegat, Probst D. Kleineidam; Eduard de Neufville; Prof. Dr. Rade; Prediger Jul. Rohrbach; Dr. Elisabeth Rotten; Dr. Alice Salomon; Lic. F. Siegmund-Schultze; Direktor D. Spiecker; Stadtpfarrer Umfrid.

WOMEN'S LEAGUE.

APPEAL FOR BELGIAN CHILDREN IN HOLLAND.

THE following Appeal has been forwarded to us by the Secretary of the Women's League, so that it may be brought as soon as possible to the notice of the women of our Churches:—

DEAR MISS HERFORD,—I am trying to collect clothing for the 25,000 lost or orphaned Belgian children now in Holland. They are absolutely destitute, but are being taken care of by the Dutch, who are unable to clothe them.

Many will be sent to England when clothing is forthcoming. Their need is very urgent, and only warm clothes are wanted. Everything I receive will be sent to the Women's International Relief Committee, one of whose members goes to Holland every week, and reports to her Committee in London. If any of your friends could help me by collecting or making garments, and sending them to me, I should be most grateful.—Sincerely yours,

(Mrs.) E. M. AVES.

15, Thurlow Road,
London, N.W.

WILLASTON SCHOOL.

THE public concerts at Willaston School were this year given in aid of the Belgian Refugees. The net profit was £12 12s. 6d., of which £5 was sent to the *Daily Telegraph* Shilling Fund, and the remainder divided between local Nantwich funds. Musically, also, the concerts were, perhaps, the best the School has given. The choir sang well, especially in choruses from the 'St. Paul,' with orchestral accompaniment; and the orchestra of nearly thirty (including a Belgian refugee) did itself full justice, and gave a rendering of the 'William Tell' Overture in particular which even satisfied the conductor.

THE SUNDAY SCHOOL ASSOCIATION.

THE Sunday School Association has an excellent supply of books and publications, which can be obtained at the Book Room, Essex Hall, and those who are engaged in religious work among the children are invited to make purchases there, especially at Christmas time. A hundred schools already buy their reward books and prizes at the Book Room, and if others would follow their example all through the year it would help on the work of the Association considerably. The Book Room does not exist solely for the Sale of literature published by the Sunday School Association, but it fulfils the purposes of a general book-shop as well. The usual discounts are given, and anything that is not in stock can be obtained at a few hours' notice. This branch of the Association's activities has already proved a useful source of revenue, and it only needs to be more efficiently supported and developed.

CHRISTMAS APPEAL.

THE REV. F. SUMMERS writes as follows on behalf of the Domestic Mission, Dingley Place:—"Will you please allow me to appeal to those kind friends who at this season of the year help me? I need help for the Poor's Purse; new or cast-off clothing, boots, toys, and books. In addition to certain festivities for the young at Christmas, I feel sure that the distress through which we are passing will not be forgotten by generous friends. Letters should be sent to me at 4, Durley Road, Stamford Hill, N., and parcels to The Domestic Mission, Dingley Place, St. Luke's, London, E.C."

NEWS OF THE CHURCHES.

Bridgwater.—On Sunday, November 29, the 226th Anniversary of Christ Church was celebrated by special services. The subject of the evening sermon was 'Our Trafalgar Monument,' the memorial tablet, on the north wall of the Church, to Capt. George Lewis Browne, which records the fact that "During many years of active service Capt. Browne obtained the trust and highest commendation of Admiral Lord Nelson, under whose immediate command he distinguished himself at the battle of Trafalgar." The congregation was reminded of an appeal by the editor of *The Daily News and Leader* for the 'Christmas Pudding Fund' on behalf of the men in the army and navy, and a sum amounting to £3 8s. was contributed.

Chatham.—A meeting was held on Thursday, November 26, at the Unitarian Church, to welcome the Rev. Dr. Hitchcock back to his old pulpit. Letters regretting absence were received from Mrs. Humphry Wood and Miss Tribe (lifelong benefactors of the Church), and from the Mayor of Chatham, who welcomed Dr. Hitchcock back to the town, and recalled his services in Poor Law Reform. The Rev. W. Copeland Bowie presided, and speeches were delivered by Dr. Tudor Jones, Councillor A. Hudson (Secretary of the congregation), Councillor C. Offen (Chairman of the Choral Society), and Mr. W. Attwood (Secretary of the Sunday School). In his reply Dr. Hitchcock said that his phases of faith had enriched his life. He had learnt freedom from Protestants and churchmanship from Catholics. After his last struggle in the Catholic Church he felt too broken to face another period of storm and stress, and he hesitated even when his old congregation promised him a unanimous invitation. But he could not resist when some one said that not one of his old boys had gone wrong.

Chester.—Matthew Henry's Chapel has suffered a severe loss in the death of Miss Katherine Montgomery, only daughter of the late Rev. J. K. Montgomery. Miss Montgomery was widely known and respected for her public work, in Chester especially, in connection with Temperance and the Women's Liberal Association. But the chapel with which she had been connected all her life had the first place in her affections, and she threw herself into all the work of the congregation and Sunday School with an earnestness of purpose and a lavish generosity in time and thought and strength which it will be impossible to replace. At the funeral on Saturday, November 28, there was a large attendance of sorrowing friends. The service was conducted by the Rev. D. Jenkin Evans, minister of the chapel, and the Rev. H. D. Roberts, of Liverpool.

Lay Preachers' Union.—By arrangement with the British and Foreign Unitarian Association affiliated members of the National Unitarian Lay Preachers' Union and members of affiliated unions can obtain copies of any books actually published by the Association at half price. Applications must be endorsed by the Secretary, N.U.L.P.U., Miss Francis, 128, Broadwall, E.C. The books recommended for study by the Union are:—*The Bible*: 'The Bible: What It Is and Is Not,' by Joseph Wood; 'Light for Bible Readers,' by John Page Hopps; 'The Fourth Gospel,' by J. Warschauer. *Unitarianism*: 'Unitarianism,' by W. G. Tarrant; 'Heads of Unitarian History,' by A. Gordon. *Philosophy*: 'Through Nature to God,' by John Fiske (note—not published B. &

F.U.A.). *Church History*: 'Church Councils,' by A. N. Blatchford. It is further recommended that Lay Preachers be invited to visit the Sunday Schools, address the scholars, and generally to get into touch with the school workers when taking duty at any of the Churches.

Liverpool.—Among the list of officers lost on H.M.S. Bulwark is the name of Midshipman Reginald B. Treeby. He was a very popular member of the Ullet Road Church Sunday School. He served as a cadet on the Mersey training ship, and joined the Navy last July.

London: Rhyl Street.—A united service in connection with Clarence Road and Rhyl Street Sunday Schools was held at Rhyl Street Hall on Sunday afternoon, November 22, conducted by the Revs. W. H. Rose and F. Hankinson. The address was given by Mr. Ion Pritchard.

Merthyr.—On Sunday, November 29, a large stained glass window given by Miss Cicely James in memory of her father, the late Dr. Job James, of this town, was unveiled at the Unitarian Chapel. Alderman F. T. James, a grandson of Dr. Job James, handed over the memorial, and in his speech referred to the fact that his grandfather was a naval surgeon on H.M.S. Pegasus in 1809, after which he practised at Merthyr. He was a man of strong individuality, and was one of the original trustees of the chapel. The window has been executed by the firm of Clayton & Bell of London. The central figure is of Christ, the Good Shepherd. The Rev. F. Blount Mott, of Cardiff, preached at the morning and evening service.

Nantwich.—It is proposed to place in the Old Presbyterian (Unitarian) Chapel, Hospital Street, a tablet in memory of the late Philip Barker, who was a devoted member of the Church and founder of Willaston School. Any one wishing to be associated with the project will kindly communicate with the minister, the Rev. J. Park Davies, 87, London Road, Nantwich, Cheshire.

Unitarian Temperance Association.—Mr. E. F. Cowlin, Hon. Secretary of the Association, writes: "Temperance Sunday has been well observed in our churches, and, in spite of the many calls made upon them owing to the war, several acted upon our suggestion and took 'retiring' collections in aid of the funds of this Association; and several new members have been gained. May I take this opportunity of asking those who have not already sent reports of services held to be good enough to do so as early as possible? We are issuing as a leaflet the article 'Temperance is a Moral Question,' which appeared in the November number of the *Sunday School Monthly*. Copies may be had on application to me at 19, Northwood Road, Forest Hill, London, S.E."

NOTES AND JOTTINGS.

A LIFE OF ROBERT COLLYER.

The Rev. John Haynes Holmes, of the Church of the Messiah, New York, has undertaken, at the request of the Collyer family, to write the biography of Robert Collyer. "This biography, I am convinced," he says in a letter to *The Christian Register*, "will have the interest and value which should attach to so rare a personality and so great a teacher, just to the extent to which the doctor himself is permitted to tell his own story in his own inimitable words. The 'Life and Letters' must be mainly 'Letters,' or a 'Life in Letters,' and thus a kind of extended and glorified edition

of the 'Some Memories.' To this end may I herewith ask any of your readers who may have letters from Dr. Collyer in their possession to send them to me? I am particularly eager to have early letters from his pen, covering his life in England and Pennsylvania. Such letters as are sent to me I shall have to retain for quite a period, as my time for this work is extremely limited; but I can promise that they will be carefully safeguarded and returned. Other material bearing upon Dr. Collyer's life, such as pictures, newspaper clippings, circulars, church notices, rare copies of sermons and lectures, &c., will be welcomed. The more this biography can be made the work of those who loved Dr. Collyer in his lifetime and now revere his memory the better."

CHANNING AND MILITARY DESPOTISM.

Writing in *The Christian Register*, Dr. Wendte gives a little personal reminiscence of his own of which he has been reminded by reading an extract from *The Times* of 100 years ago. The quotation runs as follows: "On this day [Oct. 18, 1814] is published, price one shilling, 'A Discourse, delivered in Boston, North America, at the Solemn Festival in commemoration of the Goodness of God in delivering the Christian World from Military Despotism, June 15, 1814. By William Ellery Channing, Minister of the Church in Federal Street, Boston. London: reprinted by J. & J. Hardy, 164, Shadwell High Street; and sold also by Messrs. Black, Parry & Co., Leadenhall Street.'" Dr. Wendte goes on to say that during the Spanish-American war he preached to his Los Angeles congregation a sermon in behalf of international peace, pleading for patience and fairness of judgment, which brought him a good deal of abuse in the local press. A few days later an aged man with white locks called at his house and introduced himself as the only son of Dr. Channing. He expressed his entire sympathy with the sentiments of the sermon that had been so vehemently criticized, and to emphasize this presented Dr. Wendte with the manuscript of the great sermon which his father, nearly a century ago, had preached in behalf of universal peace and the delivery of the Christian world from militarism. This MS. has since been presented to the American Unitarian Association, to be handed down to future generations as one of its treasures.

THE SILVER JUBILEE OF THE KHASI HILLS MISSION.

The Indian Messenger gives a sympathetic account of the work of Babu Nilmani Chakrabarti, whose name will be familiar to many who are interested in the Brahmo Samaj, among the backward people of the Khasi Hills. Mr. Chakrabarti has grown old in the service of a cause to which he has given his best energies for a period of twenty-five years; his health is seriously impaired, and the doctors recommend a change to a drier climate; but he will not give up his solitary post until some one can be found to take his place. He has, indeed, become the friend, guide, and philosopher of the people of the Khasi Hills, and when he is away from them, as he occa-

sionally has to be on *their* business, letters are continually reaching him in which his advice and comfort are sought. And yet the difficulties which met him in his early days of exile among them were such as would have proved well-nigh insuperable to a man of less resolute mind and enterprising zeal. He had to pick up the Khasi language from conversation, since it had no characters or written symbols. The Welsh Calvinistic Mission had adopted the Roman characters in reducing it to writing, and published a translation of a portion of the New Testament and a few other pamphlets; the few books available at the time were defective. Babu Nilmani Chakrabarti, however, managed within a few weeks after his arrival to publish his first pamphlet in the language on the Brahmo system of worship. This was followed by a booklet on Brahmoism, and a number of tracts and pamphlets succeeded this. The Khasi language is now recognized as one of the vernacular languages in the Calcutta University.

UNITARIANS IN HUNGARY.

Letters containing warm expressions of sympathy from American Unitarians to their co-religionists in Hungary have been returned as "undeliverable," and an appeal has now been made to the Government at Washington for help in forwarding correspondence and money for the payment of missionaries in the Balkans, Hungary, and Germany. Dr. Wendte, writing in *The Christian Register*, gives the information that the Unitarian College at Kolozsvár has been converted into a hospital for the wounded. The danger which menaces the group of liberal religious thinkers should the Germans and Austrians be defeated, lies in the fact that Roumania would then in all probability annex Transylvania, the most easterly province of Hungary, and it is to the Magyars, who are the ruling race there, that the Unitarians belong. Although Roumania is Greek-Catholic in religion, it would doubtless extend entire freedom of worship to the Hungarians, who are mostly Roman Catholics; but the annexation could not be accomplished without a terrible struggle, both moral and physical, and the liberal Christian faith, which has maintained itself against hostile influences for nearly four hundred years, might have to undergo the severest trial in its history.

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* * Regarding Advertisement Rates see inside Front Cover.

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AT THE ANNUAL GENERAL MEETING to be held on Wednesday, February 10, 1915, the Contributors will have to elect a Manager in place of Mr. J. C. Warren, who retires by rotation; and three Managers in place of the Rev. W. H. Drummond and Messrs. W. Byng Kenrick and E. J. Blake, who retire by rotation, and are eligible for re-election.

Any contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1915.

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The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 13.

LONDON.

Acton, Creffield Road, 11.15, Mr. W. LEE, B.A.; 7, Rev. R. P. FARLEY, B.A.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. ARTHUR HURN, B.A., B.Litt.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
 Finchley Road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSEN, D.C.L.
 Forest Gate, Upton Lane, 11, Mr. J. PIPKIN; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Rev. J. A. PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. S. D. GREENFIELD.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. J. PIPKIN.
 University Hall, Gordon Square, W.C., 11.15, Rev. W. H. DRUMMOND, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. R. TRAVERS HERFORD, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. GARDNER PRESTON of Warwick.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim Street Chapel, 11 and 6.30.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing Street, 11.30.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Student from H.M.C., Manchester.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. K. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. EDWIN ODGERS, D.D.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN; 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREA.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. F. SUMMERS.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGE.

JOHNSON-DUDDINGTON.—On December 5, Wilfrid A. Johnson, eldest son of Mr. and Mrs. S. T. Johnson, of 31, Exeter Road, Brondesbury, and grandson of the late Rev. James Black, M.A., to Iris Tracey, only daughter of Mr. and Mrs. J. Nightingale Duddington.

DEATHS.

SMITH.—On December 6, at "Oakfield," Woodbourne Road, Edgbaston, Birmingham, Ellen Follett, widow of Howard S. Smith, aged 66.
 SPENCE.—On December 7, at The Old Hall, Cheadle, Manchester, Lily Spence, widow of Charles James Spence, of North Shields, and youngest daughter of the late Charles Weiss, of Huddersfield, and Caroline Weiss, of Hampstead, aged 46.
 WIBBERLEY, M.V.O.—On December 7, at "Solheim," Branstone Road, Kew Gardens, S.W., Mary, the beloved wife of Charles Wibberley, M.V.O., aged 61 years. Service at Friar Gate Chapel, Derby, prior to interment.

Situations

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WORK wanted for mornings (cleaning, &c.). References permitted to Mrs. F. H. JONES, 51, Howitt Road, N.W., and Mrs. PHILIP ROSCOE, 58, Redington Road, N.W.—Apply Mrs. H., 252A, Bell Street, N.W.

WANTED, Post as Companion Housekeeper, or Housekeeper where Maid is kept; experienced.—Apply F. HEATHFIELD, Cleveleys, W. Blackpool.

The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

IN his message to Congress on Tuesday, President Wilson maintained his attitude of cautious neutrality upon all matters relating to the War. The desire not to offend anybody may be pushed to such an extreme as almost to destroy the noble detachment of mind of the just judge. Evidently President Wilson has a pleasant vision of himself acting the part of the international peace-maker at the opportune moment:—

We are, he says, the champions of peace and concord, and should be very jealous of this distinction, just now particularly, because it is our dearest hope that this character and reputation will presently, in God's providence, bring an opportunity such as has seldom been vouchsafed to any nation—an opportunity to counsel and obtain peace in the world with reconciliation and healing and the settlement of many matters that have cooled and interrupted the friendship of nations.

This is a worthy ambition, though there are few signs that it is ever likely to be fulfilled. On the other hand there is real danger that the United States may lose some of her moral prestige with other countries by her attitude of academic aloofness in matters like the devastation of Belgium, where the strong moral protest of the neutral country is greatly needed.

WE are not surprised that the daily press has grumbled pretty loudly against the censorship. It is always unpleasant to be deprived of exciting news, and the newspaper man is our chartered libertine of criticism. It is the habit of his mind to take for granted that he knows what is good for the country far better

than military experts or stupid heads of departments. We are as jealous as any one can possibly be of the freedom of the press and dislike anything in the way of censorship most heartily, but we do not regard the Censor, who is performing unfamiliar duties under circumstances of great difficulty, as the proper butt for public scorn and ridicule. On this matter Sir John Simon spoke with his customary directness and good sense at Bolton on Tuesday:—

I am not at all sorry, he said, that the British people do not like the Press Censorship. I hope they never will. It is a good and healthy sign that they should dislike it. We have only adopted it for strategic and military reasons. Let us remember that those who are discharging the Press Censorship have undertaken a most unpleasant duty. There they are in the trenches, day and night, without ever getting any rest, working under the greatest pressure, and they are being shot at by friend and foe from every point of the compass. They cannot explain—it would not be in the public interest that they should explain—what is the precise reason why they apply this rule or that, and I think they are entitled to appeal to the British people and the British press to endure this inconvenience as we are enduring many greater inconveniences, and to determine that this is only one of the small sacrifices we have to make in carrying this war through to a successful conclusion.

BUT the Press is better occupied in exposing the supposed follies of the Censor than in playing the nasty game of German-baiting. Unfortunately, a noisy section is dragging its patriotism through the gutter in this way. Everybody with a German name is to be regarded as an enemy in disguise, and treated with rudeness and contempt. Even citizens of renown, who have had the good fortune to enjoy the friendship of German universities and German public men in the past, are to be denounced as unworthy of public trust. *The Globe* has started a campaign against

Lord Haldane on these grounds. Here is a specimen of the silly stuff with which it regales its readers:—

Now, on public grounds alone we are bound to record the fact that a considerable body of opinion in this country is profoundly disturbed by the reports that Lord Haldane is assisting Sir Edward Grey at the Foreign Office. What is Lord Haldane doing there? His whole judgment and frame of mind on any question affecting Germany is to be distrusted. He has been closely identified with Germany in thought and friendship for many years. Indeed, he has confessed that Germany is his spiritual home. He has an immense enthusiasm for the Kaiser, who has publicly referred to him as "my friend Lord Haldane," and in Germany itself they regard the Lord Chancellor's omission to follow Mr. Burns and Lord Morley into retirement as an act of treachery.

Men who write like this are playing the game of the enemy as effectually as an army of spies.

THINGS in Belgium seem to be going steadily from bad to worse, and the whole country is now in the grip of starvation. The difficulties of sending adequate food supplies and getting it properly distributed are enormous, and the most practical thing to do seems to be to remove a much larger number of refugees to England, and at the same time to relieve Holland of part of her burden, which is greater than she can bear. This is the view of Sir Gilbert Parker, who has just returned from a visit to Holland, where he made careful inquiry into the condition of the Belgian refugees on behalf of the American Commission for the Relief of Belgium.

Around Belgium, he writes in *The Times*, is a ring of steel. Into that vast graveyard and camp of the desolate only the United States enters with adequate and responsible organization, upon the mission of humanity; but the fugitives from Belgium, numbered by the million, may be helped by all the world; and if there is a people from whom they have a right to ask

help, shelter, work, and temporary or permanent homes, it is ourselves. The Belgian people are the wards of the world. In all the circumstances, Belgian refugees should be the especial care of this great island country and race, whose interests were sheltered at a critical time through the heroic stand made by King Albert and his army against the ruthless invasion of Belgium by German hosts. Will not the British Government pay something of our debt, and prove the true humanity of our people by organizing on an adequate scale the transportation of Belgian refugees to this country? And will not every man and woman here treat them when they come as though they were our own?

* * *

MAY we interpose a word here to strengthen and maintain the desire to offer the hospitality of our homes to Belgian refugees now that the first wave of emotional sympathy has a little spent its force. People are beginning to discover that philanthropy of this kind is not all plain-sailing. The stranger under their roof may be an interruption to the normal course of family life, and there are difficulties of temper and differences of habit for which allowance has to be made. The truth is that some of us are growing a little weary in well-doing, and are inclined to think that it is about time for somebody else to shoulder the burden. It is not a very brave or worthy kind of feeling, but it is one with which we have to reckon. Let us, at least, remind ourselves that some personal inconvenience is a very small thing compared with what others are bearing with uncomplaining endurance—our soldiers in the trenches, our sailors on the high seas—for the common cause. Let us also remember to be very patient and to make every allowance for people who have been violently uprooted from their homes and find themselves anxious and distraught, without any useful and interesting work to do, in a strange land. If they seem at times a little exacting, or do not always express their gratitude in very eloquent terms, should not we do the same in similar circumstances and put it down to our nerves?

* * *

THAT there is real gratitude we do not doubt for a moment. It becomes articulate in the words of their great men. Many a humble peasant feels in his heart what M. Maeterlinck has expressed in the following letter. The letter was written to his sister, who is at present a guest in Manchester, to explain his reasons for declining an invitation to lecture at the Rylands Library. We quote it in the translation which appeared in *The Manchester Guardian* on Thursday:—

"I am very glad to know you are so well entertained by our friends the English. They are really a great people,

trustworthy, chivalrous, and generous, the ideal example of what some day after this war all European civilization will become.

"I regret very keenly that I cannot say yes to the friendly invitation of the Manchester Committee. I am not a speaker. I have no voice, and after two minutes speaking in public I become completely dumb; a pitiful spectacle which even the kindest of audiences ought to be spared. That is why I never do lecture and never shall. Every one must work according to his powers, and in his own way. I do what I can for our unhappy refugees by devoting to them the proceeds of the articles which I write on the war. Every man to his trade. Mine is to write, not to speak in public. But I am not less disappointed, for all that, that my incapacity as a speaker robs me of the joy of coming to express personally and face to face to our dear friends of great England all my admiration and my gratitude. I rely on you to make my excuses to them."

* * *

ONE of the best things which has been written on the Spirit of France since the outbreak of the War is an article by M. Emile Boutroux, which appeared in *The Daily News and Leader* on Monday. It shows that the country is still reasonable and little inclined to courses of re-action in spite of the romantic dreams of writers with clerical and royalist sympathies. One guarantee of national steadiness is to be found in the fact that the majority of the successful generals in the field are sensible republicans. M. Boutroux points out that one effect of the German menace has been to produce moral unity in the rising generation, and to bring many of the finest qualities of French character to the surface. "Our young soldiers' letters [he says] tell of a sympathetic understanding, a spirit of solidarity, a sense of common duty, which effaces all differences of opinion. The questions which interested us so much but a few weeks ago are now no more than abstractions, or, at all events, one of secondary importance, incapable of producing dissension in a healthy nation."

* * *

M. BOUTROUX concludes with a noble tribute to the spirit of French patriotism, which does not consist in the hatred of other nations and is little likely to yield to the coarser appeals for revenge.

"Assuredly, it would be only too natural, [he writes] to return cruelty for cruelty, destruction for destruction. When all reflective will is absent, one's instinct inclines to vengeance and reprisals. The German people, itself, is essentially vindictive. How, confronted with such a foe, can one help saying: an eye for

an eye and a tooth for a tooth? It is not probable, however, that France will act in accordance with this instinctive reply. Our youth, more particularly, even now, in the midst of their awful trials, think that in order to defend France we ought to feel inspired with the spirit of France. Now, the patriotism of Joan of Arc, of Turenne, and of the armies of the Revolution, was not based on hatred. It was essentially love for France, the desire to see her free and great, beautiful and glorious. France, from the times spoken of in the *chansons de gestes* on to the present time, has ever meant the union of a generous heart and a clear reason. Nor has the importance attributed to delicate and lofty feelings been a source of weakness to our country. Bismarck affirmed that the amiability of the French was more to be dreaded than all their cannons."

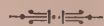
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It has occurred to the Pope and to many people of smaller official importance that Christmas Day might be observed by the belligerent armies as a "Truce of God." It would be a satisfaction to the sentiment of Western Christendom if this could be done. But there are two reasons against it, which must be regarded as insuperable. The first of them is military. The cessation of hostilities might occur at a critical moment in the campaign, and so alter the balance of forces as to postpone the final peace instead of bringing it nearer. The second reason has to do with the fact that Russia still observes the old calendar, and celebrates her Christmas thirteen days later than ours. Moreover, in Mohammedan countries December 25 is not a religious festival, and there is no reason why Turkey should refuse to fight on that day, unless it suited her military convenience. We fear that the proposal must be set aside as entirely unpractical.

* * *

In quieter times the death of Prof. Campbell Fraser in his 96th year would have called forth many tributes of admiration and respect. If he did not stand in the first rank as a thinker, he may justly be described as a great teacher, for he laid the impress of his mind upon the teaching of philosophy in the Scottish Universities, at Oxford and Cambridge, and in many distant parts of the world. His Gifford Lectures on 'The Philosophy of Theism' were an important contribution to the constructive theological thought of our time, but he will be remembered chiefly outside the circle of his pupils and friends as the editor and interpreter of Berkeley. His great edition of Berkeley's Works is a monument of critical insight and patient research.

THE GOSPEL OF FORGIVENESS.



CHRISTIANITY is a Gospel of Love, and because it is that it is also a Gospel of Forgiveness. When men want to express its meaning in a few words they take some short sentence from the New Testament about the love of God or our duty to forgive our enemies, and utter it as a challenge to our lack of faith or sincerity. We cannot be too grateful to the simple and earnest souls, who out of the depth and richness of their own experience recall us to the hard ways of Christian loyalty. We have all known such people and stood abashed in their presence. But there are others with the same words upon their lips who simply provoke us to arguments and explanations, because they skim lightly over the deepest mysteries of life and treat the spiritual confidence, which we can only achieve through the travail of our souls, as easy and obvious. At the present time many fragments of Christian teaching are being bandied about in this way. People write to the newspapers to remind their degenerate friends that as Christians they ought to forgive their enemies, or they pride themselves on turning away from the horror of pitiless crimes, because it shows a forgiving disposition. Do they really understand what Christian forgiveness means and the terrible cost at which the power to forgive must be won?

There are many ideas about forgiveness in the popular mind which are weak and sentimental, and we had better get rid of them at once. It has little to do with complacent amiability, or the belief that we can easily forget, or the refusal to look facts full in the face because they are ugly and shameful. It does not mean incapacity for anger and stern condemnation, or a confession of partnership in guilt which makes friendship easy, whatever happens, because we are all scoundrels together. Forgiveness is the renewal of a spiritual relationship, which has been broken by the treachery of heart or the infamous conduct which destroys mutual trust and makes the joyous confidence of friendship impossible. Now in every relationship

there are two terms, and forgiveness may fail in its perfect work from the absence of a forgiving temper on one side or a lack of hearty repentance on the other. God himself cannot forgive us until we are ashamed of our sin, and turning to Him in penitence ask that we may be cleansed from our iniquity. But God, the Fountain of all goodness, is always ready to forgive. With Him there is no vindictiveness, no smouldering fire of hate or ill-will towards the children of men, though He is swift and stern in his judgments, and has no balm of comfort or message of peace for us while we continue in our sins. And we are to be ready to forgive, because we are the children of God, partakers of the divine nature. That is the measure of our obligation and of its difficulty. We must test our capacity for forgiving first of all in cases where we ourselves have suffered personal injuries and are tempted to be resentful. Let us think of the coldness that creeps over a violated friendship, or the bitterness of our lingering memories of ancient wrong, or the difficulty of generous kindness in circumstances where we know we ought to be angry. It is only when we have triumphed in these strictly personal ways that we earn the right to speak, without suspicion of insincerity, of heartfelt forgiveness for those who are guilty of public crimes against the helpless and the weak. But it is in reality far harder, it requires a much closer walk with God, to cherish the forgiving temper here than in the case of personal injuries, for we cannot build any golden bridge of reconciliation by taking some share of the blame upon ourselves.

While we try in this way to escape from the snares of malice and ill-will, and fight resolutely against the temptation to indulge the base satisfactions of revenge, we must not forget that forgiveness means that there is something to be forgiven, some dark and evil thing which ought to fill the heart of man with shame, something which deserves punishment. The whole doctrine of Christian forgiveness hinges upon the real difference between right and wrong. It is a spurious kind of Christianity which goes about the world treating the wicked man as the victim of delusions, and asking us only to pity where we ought to condemn. The way of the transgressor is

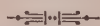
hard, and hardest of all in this, that he cannot be forgiven until he repents. We may heap coals of fire on his head. We ought to show him kindness in time of need. "If thine enemy hunger feed him, if he thirst give him to drink." But one thing we must never do. We have no right to treat his transgression as an easy and venial thing, which ceases to exist when it has been buried decently out of sight, or to imagine that we can clasp hands in happy confidence and trust across barriers of unrepented sin. This is not the confession of superior virtue. It is the law which binds our own experience. We have discovered its inflexible justice in our own hearts.

The line of thought which we have followed in this article has an obvious application to many of the problems of forgiveness and reconciliation with which we are confronted at the present time. We cannot be too grateful for every warning which is raised against a policy of vindictiveness, or be too earnest in our efforts to impress upon the people of France and Belgium, whose fields and cities have been laid waste, that there must be no policy of burning for burning and outrage for outrage. When, however, we hear talk about forgiving our enemies, as though it were one of the easiest things possible for respectable men and women to do, and at the same time we are invited to adopt a policy of silence about the hideous things which our enemies have done, we confess that there is something in us which refuses to respond. It is not, we venture to think, helpless rage against violence, or an unholy love of atrocities, or perverted military ardour, from all of which we pray humbly that we may be delivered. It is rather a deep conviction of the tremendous difficulty of forgiveness, and of its sheer impossibility until the lust of conquest and the policy of outrage have been replaced by the humble and the contrite heart.

A man who has convinced himself that the devastation of Belgium and the torture of its people by exile or slow starvation are things which always happen in war, and need not be remembered when peace has been signed, may, perhaps, succeed in the policy of turning a blind eye to facts. But for us this is impossible. The thing which has to be forgiven is one of the most treacherous

crimes of history, which will be remembered with loathing from generation to generation. We cannot without falsehood speak one word to extenuate it or to relieve the horror of its menace to everything that is holy and good in the world. Can we forgive it? The very thought of such an act of redemption seems almost too great for our weak human hearts to hold. It is hard, even for God, to forgive when His children rise up against Him, and triumph in their defiance of his laws. Slowly, now by the terror of his judgments, now by the pleading of his mercy, He wins them back and unites them to Himself by the mystery of reconciling Love, which is the essence of his Godhead. For ourselves, we can only pray that some gleams of this love may shine in the darkness of our hearts, that here and there we may piece together the ravelled threads of life, and make a few aching and repentant hearts glad with the Gospel of Forgiveness.

Good Thoughts for Ebil Times.



UNIVERSAL CHARITY.

THE next branch of the divine life is an universal charity and love: The excellency of this grace will be easily acknowledged; for what can be more noble and generous than a heart enlarged to embrace the whole world, whose wishes and designs are levelled at the good and welfare of the universe, which considereth every man's interest as its own? He who loveth his neighbour as himself can never entertain any base or injurious thought, or be wanting in expressions of bounty: he had rather suffer a thousand wrongs, than be guilty of one; and never accounts himself happy, but when some one or other hath been benefited by him; the malice or ingratitude of men is not able to resist his love; he overlooks their injuries, and pities their folly, and overcomes their evil with good, and never designs any other revenge against his most bitter and malicious enemies, than to put all the obligations he can upon them, whether they will or not: Is it any wonder that such a person be revered and admired, and accounted

the Darling of Mankind? This inward goodness and benignity of spirit reflects a certain sweetness and serenity upon the very countenance, and makes it amiable and lovely: it inspireth the soul with a noble resolution and courage, and makes it capable of enterprising and effecting the highest things. Those heroic actions which we are wont to read with admiration, have for the most part been the effects of the love of one's country, or of particular friendships; and certainly a more extensive and universal affection, must be much more powerful and efficacious.

From *The Life of God in the Soul of Man*. By Henry Scougal.

THEY drift away—Ah, God! they drift for ever!

I watch the stream sweep onward to the sea

Like some old battered buoy upon a roaring river,

Round whom the tide-waifs hang—then drift to sea.

I watch them drift—the old familiar faces

Who fished and rode with me by stream and wold,

Till ghosts, not men, fill old beloved places,

And, ah, the land is rank with church-yard mould.

I watch them drift—the youthful aspirations,

Shores, landmarks, beacons, drift alike!...

Yet overhead the boundless arch of heaven

Still fades to night, still blazes into day....

Ah God! my God! Thou wilt not drift away.

KINGSLEY.

HERE we offer and present unto thee,

O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service. Amen.

O LORD, my God, Patience is very necessary for me, for I perceive that many things in this life do fall out as we would not. Give me strength to resist, patience to endure, and constancy to persevere. Amen.

BOUGHT WITH A PRICE.

From a Sermon preached at Manchester College, Oxford.

By J. ESTLIN CARPENTER, D.D.

THE call to arms has been sounded in this country, and it has been answered with a splendid self-devotion. But what of those of us who remain at home? What new light is thrown for us on duty, what fresh energy is quickened in our daily life, by the knowledge of all these perils and sufferings so bravely met that we may dwell secure? I do not speak now of the measures undertaken by the State for the maintenance of the wives and families of those who fight by land or sea, or the relief of those whom the disturbances of trade throw out of work; still less of those great financial risks which the Government has thought it right, with the consent of all parties, to take upon itself, assured that the people which fights for a "scrap of paper" will honour the bills of trade as well as those of war. With our local obligations as citizens I am not now concerned. They must to some extent vary from place to place under different conditions of industry and population. But we are most of us conscious that in some way or other new demands are laid upon us. We rise in the morning with something more than an appetite for a new sensation out of the columns of the newspaper upon the breakfast table. As the day goes through, all kinds of pictures fill our minds of the heroism and the agony of the far-spread battlefields. We lie down at night half reproachfully for our own comfort while our soldiers must snatch a broken rest in the trenches, and wake to the sound of renewed cannonade. What means for us this clash of armies all along the mighty line? It is for our sakes that they are fighting. They purchase our safety by their steadfastness. They face the hail of shot and shell that we may go about our daily work unharmed, may sit at punctual meals, may sometimes share in innocent pastimes. From day to day our security is won by pain and death. From day to day the cost mounts up with frightful speed. All the huge sum of operations on which the welfare of this nation rests, the complex network of the industries which are still active or only partially disabled, the manifold energies that must combine to provide our homes with but one day's food, the ships that must sail the seas bringing the produce of every continent upon the globe—all this depends from hour to hour, week to week, and month to month, on the fidelity of the troops that face the hostile batteries, and the sailors who are ready at a moment's notice to go down beneath the wave. We are bought with a price, and when we realize its magnitude, it must give higher values to that which is so dearly purchased, and throw over all our possessions the solemn sense that they are held on the tenure of countless human lives.

In the first place we are made conscious that we are members of a community in a manner that we have often failed to appreciate. These sacrifices are not made for us as individuals only. The husband and father thinks upon the

march of wife and child, of hearth and home. But behind those whose portraits he bears, perhaps, upon his breast, whose image is ever present to his mind, rises the dim, obscure multitude from the palace to the cottage, from the crown to the labourer, whose united endeavours have built up the greatness of England. In this larger life we have our share. Whether or no we have kindred and friends in the struggle, we know that each man fights not for himself alone, or even for his nearest and dearest, but for the Whole. This vision of the interdependence of all parts, which ought never long to be absent from our thoughts in days of peace, so potent is it to raise us above the sordidness of meaner interests and petty gains, is quickened into keener intensity of consciousness by war. We think and feel no longer singly. We are not limited to the outlook of our personal occupations, our class, profession, sect. Even the bitterness of party strife is hushed in the presence of transcendent deeds of self-forgetting sacrifice. We cease to urge our own claims, and ask only to be shown the way of help, that we, too, may do something for the general good. Many are stirred by this feeling now. The enthusiasm of generosity is fresh and strong. We have discovered larger meanings in our national existence. We count for something higher and worthier than we had dreamed. We are like spirits moving about in worlds hitherto unrealized. It is a kind of self-assertion which is not ignoble, but it has its risks. Will it make us more loyal to simple duty, more faithful in daily tasks, more strenuous in the dull and plodding ways of that drudgery which enters more or less into every lot, bounded and compassed by the common round? When we think of the wounded lying in hospital, or worse still, alone, untended, bleeding, on the field for hours, it may be for nights and days, shall we be more ready to endure our aches and weaknesses more patiently? Or, as we read of the courage with which men advance to certain death to silence a battery or blow up a bridge, shall we look forward more fearlessly to our closing hours or face with more cheerful calm the attacks of pain? We are in a mood of exaltation now. The test of our sincerity has yet to come. How long can we maintain our endurance? When murmurs rise, as rise they will, at the burdens which must fall upon us and the charges we shall have to meet, when self-denials are imposed on every home, and the tax-gatherer enters with enlarging claims, shall we then think honour and liberty still worth their price? Will the memories of those who have given their all—limb, life, themselves—be as inspiring? Will their example still kindle the glow of pride that they once walked among us? Shall we respond as readily as they responded in the hour of need? Each one of us must answer for himself.

And this sense of participation in a larger life will help to explain to us the attitude of many of our opponents, for whom we have so long felt respect and admiration. We in this College know well what is our debt to German scholarship. Where a Pfeiderer, a Wendt, a Krüger, an Eucken, have lectured, we cannot forget all that students of theo-

logy and philosophy owe to generations of German teaching and research. But with them, as with us, in the hour of national danger every other interest drops away. All classes share the same duty, are moved by one impulse, participate from east to west and south to north in a common life. The German universities, like our own, send their best youth to the War. From almost every home throughout the Empire men have banded themselves loyally to defend the Fatherland. They know not, it would seem often, why or where or whom they fight; but in the consciousness of the mighty movement of the whole they take their places faithfully, and lay down their lives freely for the country that they love. That ought to make it possible for us to fight without hatred. Whatever may be our judgment of the military system which has made this War possible, however we may condemn the teaching which for a quarter of a century has advocated the extension of German civilization by force of arms till the claim is raised that Germany shall impose her ideals at the point of the sword upon all Europe, and war for world-power is presented as a solemn obligation—these challenges must not be supposed to represent the spirit either of all the educated or of the mass of the people. The greatest living German historian, Oncken of Heidelberg, has recently (before the War) deplored the mischievous influence of Treitschke and his school; and I have heard a German graduate declare that, during all the years of his university career, he never heard a word of hostility against this country. By intermarriage, by travel, by community of pursuit, by relations of commerce, by personal friendship, by the love of music, by the advance of science, ten thousand interests have been built up with men and women whom we know to be incapable of the deeds of horror with which, unhappily, the fair fame of the whole nation is now soiled. If we fight such as these, as fight we must, we ought to do so without rancour. They are the unwilling accomplices of atrocities which issue, not from the resolve of a nation, but from the brutal passion of a clique. The terrors of Louvain and Termonde reflect the temper of a dominant caste, not that of myriad homes of simplicity and gentleness and peace.

It is the strange paradox of this conflict that those who are now so freely laying down their lives for their friends are bound, first, to take as many of the enemy's lives as possible. For war upsets all our ordinary moral values. Slaughter is its lawful end; to kill becomes a duty, not a crime. There are those among us who would embody this principle as a permanent element in our civilization. It is not the German, but the Englishman who tells us that the litanies of peace which have gone up from this country during the present century argue the coward and the slave at heart. There is a rising school on both sides of the North Sea which affirms the religion of valour to be nobler than that of brotherhood, and extols war as the great arbitrament of God. What men are these who exalt the worship of Odin above the God of Jesus! who prefer Napoleon to Christ, and tell us

that Corsica has conquered Galilee! They forget that they, too, have been "bought with a price." Their daily food has been brought them by those who have conquered the perils of the deep, who have been cheerful in the storm and self-forgetting in the wreck. That they may travel fast and far whole regiments of railway servants must be exposed to accident, to mutilation, even to death. That they may write in comfortable libraries more regiments must daily descend into the pit, and pass long hours upon their backs in momentary risks of being crushed by falling rock or suffocated by fire-damp. I will not for a moment belittle the splendid heroism of the battlefield, in the excitement of strife, in the presence of numbers, in the defence of a common cause, in the vast exaltation which uplifts multitudes in the presence of danger. But I say deliberately that the sailor, the lifeboatman, the engine-driver, the shunter, the miner who works in darkness and solitude—on whose exertions day by day and week by week, all round the globe, the safety and welfare and comfort of our people depend—pay toll of life and limb from year to year as much as an army in battles such as were fought in the last great European war. These men also lay down their lives for their friends. There are many kinds of warfare beside that which begins with blare of trumpets and beat of drums. The most moving sight I ever saw was in the great epileptic colony at Bielefeld, in Westphalia. Spread over two valleys and the hill which divided them were homes that would accommodate between two and three thousand patients. Some could be taught, with infinite labour, simple farm-work or useful trades. Some lay—mere semblances of humanity—unable to feed themselves, with a strange horror of vacancy and animal brutality upon their faces. From hour to hour more than two hundred nurses—men from the universities, women of gentle birth—tended and guided them; they could never be left. In the cemetery I learned at what cost. A special alley told the moving tale. Many laid down their lives between the ages of 25 and 32. Those who could stand the strain and pass that limit might fight on another score of years, and then, at 52 or 53, their labours ended. Here was a service as perilous as that of the field, willingly rendered for the love of God and man, needing a valour as splendid in its long endurance as any march up to the enemy's guns. Thank God, capacity for sacrifice is no possession of the soldier only. From Scott and Oates and their brave companions, meeting death upon the Antarctic heights, to the fishermen in the trawlers on the North Sea amid winter storms, one impulse of courage is ever taking risks and facing odds, and I will not admit that it is only among decaying peoples that Christianity is found incompatible with the passion of militarism. For it is not the exaltation of self-sacrifice, but that of self-assertion which animates these ideals, which proclaims war a duty for a young and manly nation, which elevates the struggle for power above the restraints of law, devastates villages, sacks towns, shoots non-combatants, and tramples recklessly on the aged and the child. There is a

danger lest the excitement of combat and anger at cruelty may betray this people in its resolve to overthrow oppression into like passion for supremacy. We are engaged in a struggle the duration and magnitude of which we cannot foresee. On either side defeat must involve infinite bitterness and tragedy of loss. It may be that the issue of this War may give to the ideas which have begotten it a temporary justification. We trust that, on the other hand, they may be forever condemned. All the more needful, then, is it that we should do what in us lies to overcome the enmities which this conflict breeds, and out of the havoc, the confusion, the ruin of a million homes at last bring the peoples now hostile into enduring peace.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

CHRISTMAS AND INTERNED ALIENS.

SIR,—I understand that there are now about 30,000 "aliens" and prisoners of war interned in the camps in this country, and that the Emergency Committee, which has its headquarters at 169, St. Stephen's House, Westminster Bridge, S.W., is hoping to send a small Christmas parcel to every one of these men. May I appeal to your readers to assist as generously as possible this Committee, originally convened and largely supported by the Religious Society of Friends, in the noble work they are doing? It seems to me that among the many sufferers from the war, these men having made their homes in England, and having doubtless come to love her as a second mother, are much deserving of sympathy. Among them, I am told, are some who have been brought to this country as children, and are English in everything except the technical sense of that term. Many had built up large business connections or occupied responsible positions to the entire satisfaction of their employers. The majority probably intended to apply for naturalisation sooner or later, but had deferred doing so, as we all in the course of a strenuous life defer so many things not of immediate necessity. Any one acquainted with German families in England will have been struck by their ready adaptability to English life and institutions. Their children generally are "more English than the English," and now they naturally feel intensely mortified at seeing themselves suddenly classed as "alien enemies."

But apart from the above, who no doubt have friends that will not forget them at this season, there are the German

and Austrian soldiers, who have never troubled about politics, and have never had any quarrel with humanity at large. Many of them will be dreaming of the Christmas tree in the little German home, and in their ears will ring the old, old melody, "Stille Nacht, heilige Nacht." Would you not have them remember this their first Christmas (and probably their last) spent on British soil as one made beautiful by the divine bond of Christian love which, when all is said and done, will prove to be the only sure guarantee of an abiding "peace on earth"?—Yours, &c.

GERTRUDE VON PETZOLD.

Waverley Road Church, Small Heath,
December 9, 1914.

THE CHURCHES AND THE SICK AND WOUNDED.

SIR,—I beg to ask that you will help the Joint Committee of the British Red Cross Society and the Order of St. John by giving in your columns the widest possible publicity to the following appeal, signed with such splendid and striking unanimity by the heads of the religious bodies in this country:—

We venture to recommend that on Sunday, January 3, the day appointed for Humble Prayer and Intercession in connection with the War, the money collected at our services should, wherever possible, be devoted to the Fund for the Care of the Sick and Wounded, administered by the Joint Committee representing the Order of St. John of Jerusalem and the British Red Cross Society.

RANDALL CANTUAR.

COSMO EBOR.

FRANCIS CARDINAL BOURNE

FREDK. LUKE WISEMAN (*President*, National Council of Evangelical Free Churches).

J. H. HERTZ (*Chief Rabbi*).

W. BRAMWELL BOOTH (*Salvation Army*).

DINSDALE T. YOUNG (*President*, Wesleyan Methodist Conference).

C. JOSEPH (*Chairman*, Baptist Union).

W. B. SELBIE (*Chairman*, Congregational Union).

G. BENNETT (*President*, Primitive Methodist Conference).

J. R. GILLIES (*Moderator*, Presbyterian Church of England).

W. COPELAND BOWIE (*Secretary*, Unitarian Association).

The Jewish Intercession Service takes place on Saturday, January 2, and the Chief Rabbi is arranging that the offerings at synagogues on that date be devoted to the above Fund.

I am, Sir, yours obediently,

ROTHSCHILD.

BOOKS AND REVIEWS.

THE POETICAL WORKS OF WILFRID SCAWEN BLUNT. London: Macmillan & Co. 2 vols. 15s. net.

COLLECTED editions satisfy the demand for completeness, but they lack some of the intimacy of appeal of the slender volumes in which much of the best poetry is first given to the world. Some of Mr. Wilfrid Blunt's work seems to become suddenly docile and tame, more literary and less vital when it is thus edited for the library. Here, for instance, are the sonnets of 'In Vinculis,' published in 1889, but without the defiant dedication "To the Priests and Peasantry of Ireland, who for three hundred years have preserved the tradition of a righteous war for Faith and Freedom," and without the striking portrait of the author in the garb of a convict. To compensate us for these losses Mr. Blunt's splendid translations from early Arabian poetry are now made available for a public that has never set eyes upon the rare original edition of the Seven Golden Odes. But here again we miss the general introduction and the historical notes, which are something more than the adornments of scholarship, for they place the reader at the right point of view to feel the power of an unfamiliar literature. A good deal of verse appears in these two volumes for the first time: some of it written in recent years shows that in meditative age Mr. Blunt's hand has lost none of its cunning. We may quote the concluding lines of a dedicatory ode in memory of George Wyndham:—

And who shall wonder if to-day we weep
Our prince of happiness,
Our warrior dead?
If we, who saw
These wonders beyond law,
And his proud soul's essay
To live the great life of the Fellowship
In our late day,
Should mourn him fled,
Yet, none the less,
Give praise
To God, with chastened but undoubting
lip,
For this exemplar of His works and ways?
Since that we know that in his scheme
of bliss
No permanent anguish is,
But beauty only, and high ruth and
truth,
And that Life's law is this:
Pleasure is duty, duty pleasure
In equal measure;
And Time's happiness
God's all sufficient reason with the wise,
As with this man
Who sleeps in Paradise.

BUDDHA AND HIS SAYINGS. By Pandit Shyama Shankar, of Rajputana. London: Francis Griffiths. 3s. net.

In this little book an attempt is made to state briefly, from the Indian point of view, what Buddhism stands for, and to present to English readers a selection of the sayings of its founder

which many students will be glad to have in an easily accessible form. The difficult philosophy of the annihilation of the self is dealt with in a helpful manner, though we are still left considerably in the dark as to what is really meant by the doctrine of Nirvana, as Buddha expounded it, since his great object seemed to be to discourage all needless speculations as to the ultimate union of the soul with Brahma. It is, however, the gentle, modest, self-sacrificing spirit, the infinite compassion and wisdom of this great religious reformer that win our heart when abstruse metaphysical abstractions have no charm for us, and his influence over the lives of men for so many centuries is undoubtedly due to his lovable personality and humane actions more than to his discourses on matters that bewilder even the sage. But we utterly mistake his message, as Rabindranath Tagore pointed out to one of his London audiences, if we suppose that he taught the annihilation of the *inner* self—the spirit which, veiled by flesh, is ever conscious of a yearning towards the source of its life in a world beyond human experience. It is only the *false* self that has to be destroyed, that Maya of the senses which involves us in strife and misery and illusion; and active love is the first lesson to be learnt. “Go ye now,” says Buddha to his disciples, “and roam over the country for the welfare of the many, for the good, for the gain, and for the benefit of men.” And again, “Lo, the world is mine—the world I cast away only to save.” What becomes of the soul, he says in effect, is really no immediate concern of ours, even if we could understand so great a mystery: it is enough for us to know that we have a long fight to wage with the enemies that menace our true life, and that evil must be conquered by good. “Never in this world is hatred overpowered by hatred. Hatred ceases by love alone.”

READERS in search of a Christmas present which combines the two essential features of cheapness and beauty may be recommended to consider the new edition of ‘Cranford,’ equipped with an introduction by Mr. E. V. Lucas, personal and topographical notes by the Rev. G. A. Payne, and a number of drawings of old Knutsford by Mr. Edmund New (London: Methuen & Co., 3s. 6d. net). We can imagine nothing more refreshing in these days of stress and alarm than an occasional hour spent in the quaint domestic interiors of ‘Cranford.’ Our only complaint against an excellent edition is that Mr. New has not given us a glimpse of the Brook Street Chapel, which is so closely associated with the memory of Mrs. Gaskell, and still retains, in spite of the renovator, so much of its old-world character.

A CHRISTMAS sermon, by Dr. Stopford Brooke, will be published as a pamphlet-supplement to *The Christmas Commonwealth* on December 16.

FOR THE CHILDREN.

THE LITTLE BIRDS’ SONG.

Old song and new song the little birds sing,
“Love is our Helper, and Love is our King.”

Love made the mother-bird build the warm nest,
All for her babies, and Love teaches best.

Love made her patient to sit there and wait
All the long days for them, early and late.

Love sent his wonderful gift for her care,
When the shells broke, and the wee birds were there.

Love made her toil for them all the day long,
Till every nestling was feathered and strong.

Love told her, one day, to drive from the nest
Each frightened baby, for wise Love knew best.

Love saw the tiny thing flutter and cry,
Held him up safely, and taught him to fly.

Love helps him now to find all his own food,
Leave what is hurtful, and take what is good.

Love, when the winter is chilly and drear,
Clothes him all warmly, and keeps him from fear.

Love, in the springtime, will send to him too
New love to sing for, and new work to do.

Father-bird, mother-bird, Love teaches best,
Till the new baby-birds fill the new nest.

Old song and new song the little birds sing,
“Love is our Helper, and Love is our King.”

DOROTHY TARRANT.

MEMORIAL NOTICE.

THE LATE MR. PHILIP H. HOLT.

THE REV. C. CRADDOCK has sent us the following character-sketch of Mr. Philip Holt to supplement our notice of last week:—

To have been associated with Mr. Holt was to feel that he had escaped the chill of monotony, and that to the last, even under the snows of old age, there was always a gaiety and buoyancy about him, a marked animation and vitality, a capacity to move forward and to keep step with progress, and the power to enliven, to interest, and to inspire men. He was of too great and too simple a nature to neglect and to undervalue sources of enjoyment and of blessedness which lie near to us and are open to us, and by ministering of his abundance to the need of others he was constantly

renewing the springs of his own gladness, and replenishing the store of his own joy.

Whilst few men anticipated more eagerly or more confidently than he did the fulfilment of those promises of good for all our race which Time has brought us, few men saw more clearly or felt more deeply than he how much of heaven has been given here and now to the seeing eye and the understanding and loving heart—in the study of the life of man and of nature—in a mind cultivated to the enjoyment of art and literature—in the observation of the coming of the kingdom of God as seen in the progress of men and nations. And possessing in himself such sources of pure and lasting blessedness, which he rightly conceived to have been intended for all men, but from which many are excluded by reason of their life being made dull and wretched by ignorance, by lack of opportunity, and by evil habits, he made it part of his life’s aim to help to give sight to these blind in regard to what is beautiful and good, to what enriches and ennobles life.

‘There is no sorrow’—so one of the teachers of his earlier manhood had said—that we cannot contemplate with faith and hope, if we will only place ourselves in beneficent relations towards it, for it is impossible to think that God is regardless of that for which *we* are full of helpfulness and mercy.” It was in the spirit of this fine saying of Mr. Thom’s that Mr. Holt shaped the course of his activities, with such result as Mr. Thom had foreseen.

Mr. Holt was one of those wealthy men who, by regarding their wealth imaginatively, make it romantic—the fountain of rivers of pleasure and utility. He did this in many ways—by fostering education and learning, by coming to the help of poor students of fine promise, by the gift of a great tract of land for the pleasure and health of the people, by the demolition of slum dwellings, and by furthering great public works and interests. In respect of these larger benefactions, as of many smaller ones, if they were not made under cover of anonymity, they were made in the observance of as strict a secrecy as was possible.

It may be thought that Mr. Holt’s value for his city and for the nation would have been even greater than it was had he been able to overcome his almost invincible modesty, and allow himself a greater prominence in public affairs. But, though in private and among friends, his conversation was singularly informing, interesting, and stimulating—the free and natural outcome of a well-stored, orderly, and statesmanlike mind—yet those gifts of expression which are needed to move public audiences were not his. And his friends preferred him as he was.

Not the least achievement of his life was surely this, that after playing so large and so successful a part in the development of a vast shipping industry during a period marked by keen, competitive struggle, the things that remained with him, and were accounted by him as being of quite incomparable worth, were the great and imperishable things of the spirit—trust in God and in God’s purpose of good for all men and, on that as a foundation, great hopes for the

future of mankind; the supreme value for life of goodness, truth, beauty, simplicity; comradeship in all high endeavour, and the union with God and with man, which is the fitting consummation of all life's discipline and of all holy and noble desire.

MEETINGS AND GENERAL NEWS.

LIVERPOOL AND DISTRICT.

FROM OUR OWN CORRESPONDENT.

LIKE other places, Liverpool is intensely preoccupied with the universal subject. The churches are facing its necessities in their several ways, and most of the women are engaged in patriotic activities. The Domestic Mission, Mill Street, has sent over seventy men, Hamilton Road over thirty; and of the ordinary congregations Ullet Road Church has contributed the largest number, inspired perhaps by the enlisting adventure of its former junior minister, the Rev. E. Stanley Russell, who is now promoted, on merit, as sergeant. Mr. B. P. Burroughs, energetic secretary for so many years of the Liverpool District Missionary Association, is awaiting appointment to service when "the right place is found for the right man." For seventeen years Mr. Burroughs served in the artillery volunteers, and retired with the rank of major. With Col. Kyffin-Taylor, M.P., his former chief, he offered himself again for service in this time of national emergency. Two of our ministers have also applied for commissions. Both have had volunteer experience, and one has had good preliminary cavalry practice. They have been thanked for their readiness to place their services at the disposal of the War Office, and their applications have been duly noted.

Intercession services are being held on Thursdays at Hope Street Church, Ullet Road Church, and the Ancient Chapel in rotation. This occasion for spiritual recollectiveness in a devotional atmosphere in mid-week is very opportune, and a box is placed in the vestibules for voluntary offerings to the Belgian Fund. A suitable and beautiful "Litany for the Time of War" has been compiled. One petition runs: That in the day of settlement we may be uplifted in spirit, and show ourselves humble enough to be just, and great enough to be generous. The services have been conducted by the ministers of the three congregations, and by the Revs. H. W. Hawkes, J. C. Hirst, and H. D. Roberts. Mr. Hirst, at the Ancient Chapel, gave the worshippers a space for silent prayer—an excellent precedent, which might be more often followed with spiritual advantage. We each have our own heart-searchings and heart-bitternesses to bring into the divine light; and why, indeed, should we be talking or listening all the time?

Valuable suggestions have been made to the Town Hall Relief Committee by the organisers of the Liverpool Anti-Sweating League, who both serve personally on special committees. Their special function is the welfare of the women-workers who bear the brunt of

the industrial dislocation brought on by the War. Mr. C. Sydney Jones is Chairman of the Employment Sub-Committee. Miss Palethorpe in Liverpool is using her artistic powers to develop the fine-art side of doll-making. More will be heard of this venture. There has been an interesting result at West Kirby of a resolve registered at a ministerial breakfast table, *à deux*. Mr. and Mrs. Roper, with the Women's League as the organising body, have opened a hostel for Belgian refugees. A congregational meeting adopted the scheme, and members promised loans of furniture and guaranteed weekly contributions of money. A Belgian family of three generations is snugly housed. Two delightful little girls speak their newly acquired English with the purest of accents; a younger little fellow, their brother, makes vigorous efforts to spout the English names for "kettle," "chair," &c., but, with a masculine lack of vocal adaptability, produces a very wonderful mixture of Flemish and English. A visit to a Belgian (French-speaking) hostel which provides for refugees of a higher social status sends one back with an awful realisation of the horrors inflicted on that heroic country by the German "necessities" of war. Here are ladies who have lost their all, and questions of sympathy put to them evoke tears both from the sympathisers and the victims of the war-machine. This large suburban residence is lent by an Anglican, and £5 a week is given towards its support by one of our household of the faith. These are but instances of international Good Samaritanism evident on all sides. "The dreadful medicine of war," as Treitschke calls it in one of his blasphemous phrases, is, in fact, proving a purgative; and the strange negation of the spiritual which we are contemplating in an entire nation (as it sadly seems) is bringing home to ourselves in horror and terror the real spiritual values. In all this is much room for humility and discernment, "lest we forget" in the cold doings of our normal everyday experience.

Liverpool is afforded various opportunities of hearing Belgian and French professors at the University and the Royal Institution. The unspeakable wrongs of Belgium are thus assailing our very ears, notwithstanding the dignified restraint of manner which nearly always marks the speakers. A notable occasion was the magnificent delivery of two Russian women—Miss Zinaïda Vengerova and the Princess Bariatinsky, before a fine audience at the University, of a plea for British understanding of the Russian people. Each dwelt in her own way, and with amazing eloquence (in English), on the innate mysticism, the inborn spirituality, the national idealism of the Russian, and neither failed to contrast these with the pedantic and didactic worship of material force by the Teuton. Russia, freed from militarist influences after the war, would begin a new life, for her people were essentially democratic and humanitarian. The war (unlike the Japanese war, which divided her) was a national war—a war of deliverance, a holy war. The people, said the Princess, saw Germany and Russia symbolized respectively in the names Nietzsche and Tolstoi. This impassioned presentation of the Russian ideals by these gifted

women was received with immense enthusiasm and evident conviction.

At Hope Street Church Dr. Mellor has been speaking to full evening congregations on Bernhardt, Nietzsche, Tolstoi, and such topics of the time. One earnest Churchwoman, after hearing the address on Tolstoi, told the writer that she had heard no such Christian teaching anywhere. I intimated that if she visited any of our congregations she would probably hear the same idealism, even if the complete theory of non-resistance could not be maintained. She had wondered whether she should leave the Church of her affections, but comforted herself with the thought that "a few Anglicans were sound." I made no effort to make her change. Such can only be a matter of the most sacred private judgment.

Only the briefest notice can now be given of a valuable experiment at Gateacre of a Men's Meeting, which affords a noteworthy suggestion to congregations in the smaller places. It is held once a week. There are a short opening prayer, Bible reading, an address on any subject, followed by discussion or questioning. On alternate evenings a "Bible Topic" is presented by the minister. Each meeting concludes with the Lord's Prayer. Nothing strictly political or divisive in theology is within the compact, for the idea is to gather together men of all creeds. Several agricultural labourers attend this broad educational effort.

One wonders what the leading and eminent Liverpool citizens think of the liberal Unitarian faith, whose members bring them so frequently to funeral services at Ullet Road Church and the Ancient Chapel. They must put these places of worship in the category of a local St. Paul's Cathedral or Westminster Abbey. Just lately Mr. Alfred Booth and Mr. Philip Holt have called forth their tokens of personal esteem and homage to public service. Space forbids me to dwell upon this pregnant thought; and also to leave inarticulate happy thoughts of Mrs. Darbishire, who went to rest at the age of 95, a very embodiment of gentle and thoughtful womanhood. But the same spirit, and even a more vivid and conscious spirit, animates the younger generations. Words spoken of Miss Montgomery in Matthew Henry's Chapel, Chester, testify graphically to this quiet conviction: "Thy children thank Thee for the dutiful and loving daughter; the motherly sister, the affectionate and loyal friend, the sympathizer with all great causes, the helper of her kind, one faithful in the congregation, earnestly fulfilling her vocation in life's toilsome way, ever a humble striver after the will and purpose of the Eternal Spirit, a willing and active citizen in the growing Kingdom of our God."

TEMPERANCE AND PATRIOTISM.

THE connection between moral and physical efficiency and the desire to be of service to our country is sufficiently apparent to all Sunday School and Band of Hope workers, but it is not always fully realized that definite instruction on the subject is required by the children, who must be encouraged to

think the matter out for themselves, and to express their own thoughts clearly and intelligently. At the present time teachers have a splendid opportunity of bringing home to the minds of their young scholars the necessity for equipping themselves for the duties of citizenship, and the National Unitarian Temperance Association has come to their assistance by offering prizes for the best essays on 'Why should boys and girls be abstainers?' and 'Why should boys and girls join a Band of Hope?' (Class A, under 12 years), and on 'Patriotism and Abstinence' (Class B, 12 to 15 years). The latter is an excellent subject for the older members, particularly now, and may be treated in many different ways, special emphasis being laid on the reasons why people should abstain from intoxicating drinks. The essays must be written unaided, though not, of course, without such help as preliminary talks may give, and must be from 300 to 500 words. Competitors should write on one side of the paper only, and must put at the top of their essays their name, age, and address, together with the name of the society to which he belongs, whether it be Sunday School, Band of Hope, Boy's Own Brigade, Boy's or Girls' Life Brigade, Scouts, or Children's Guild. All essays must be sent in by February 1, 1915, addressed to Mr. E. F. Cowlin, Hon. Secretary of the National Unitarian Temperance Association, 19, Northwood Road, Forest Hill, London, S.E. Mrs. Solly, the President, will be one of the three judges, and she expresses the hope that the competitors will be very numerous. Book prizes of the value of 7s. 6d., 4s. 6d., and 2s. 6d. will be given in Class A, and 10s. 6d., 6s. 6d., and 3s. 6d. in Class B.

CHRISTMAS APPEALS.

THE REV. W. H. ROSE writes:—"I shall be pleased if you will permit me through your columns to make my usual Christmas appeal for Rhyl Street Mission. My Poors' Purse is empty, and I require help for the children's Christmas parties. Also books for our Young People's Library, and new or cast-off clothing for women and children. I know there are many special appeals this year, but I trust these appeals will not interfere with the regular work amongst the poor which is carried on at our Missions. Parcels should be sent to Rhyl Street Hall, Kentish Town, London, N.W., and cheques addressed to me at Shirley, Essex Road, Leyton, London, N.E."

THE REV. W. J. PIGGOTT writes from the Blackfriars Mission, Stamford Street, S.E., appealing for donations to the Poor's Purse, and gifts of clothing or toys for distribution at Christmas-time. All such gifts, together with news of temporary work, coal, food, surgical aid, and hospital letters will be gratefully received and acknowledged.

THE REV. A. GOLLAND writes from 46, Bell Street, Edgware Road, N.W.:-

"At this season many of your readers send generous help to the Domestic Mission stations. May I remind them of the needs of Bell Street? War relief work has necessitated the collection and expenditure of much money; but friends

will not forget that our regular work goes on, and needs support too; and that at least the usual amount of distress, not directly due to the war, and therefore having no claim on war relief funds, exists. Our institutions are all in a vigorous condition, and particulars of our work would be gladly supplied by me to any inquirers. Subscriptions for the Poors' Purse, the special Christmas funds, the funds for Sunday School, club, and class work would be gratefully received."

Friends who intend to respond to the appeal for Belgian children in Holland, which appeared in our columns last week, are asked to note that Mrs. Aves' address is No. 12, Thurlow Road, N.W., not No. 15.

NEWS OF THE CHURCHES.

Aberystwyth.—Mr. D. J. Davies, Hon. Secretary of the New Street Meeting House, writes from 16, Cambrian Street, Aberystwyth, to say that, as some 10,000 soldiers are about to be billeted in the town, it is hoped that parents, ministers, and friends who happen to know if any officers or privates belong to Unitarian or kindred congregations are amongst the number will send him, without delay, their names, rank, battalion, and billet addresses in order that everything possible may be done for them.

Belper.—Services of Intercession are being held in all the churches of Belper in which the various denominations are uniting. A large congregation attended to hear the sermon preached by the Rev. A. Leslie Smith at the Unitarian Church.

Birmingham, Small Heath.—A Sale of Work was held in the Schoolroom of the Waverley Road Church on Saturday afternoon, December 5, the opening ceremony being performed by Miss Lloyd. A sum of £31 10s. was realised, which will be devoted to church expenses.

Carmarthen.—Mr. Ronald P. Jones delivered two lectures recently on 'Church and Chapel Architecture' to the students of the Presbyterian College and others interested in the subject. The first lecture gave an outline of the development of Church architecture in the west of Europe, while the second was devoted to Reformation architecture, especially in England, the history of chapel building in the eighteenth century and in the periods of the Classic and Gothic revivals being presented in a very interesting manner with the aid of numerous slides. The lectures were greatly appreciated, and Mr. Jones was heartily thanked.

Chester.—We regret to record the death of Mr. Arthur Orrett, which took place on Tuesday, December 1, in his 61st year. Mr. Orrett had for the long period of thirty-six years acted as Superintendent and Treasurer of the Sunday School, and for eleven years was the Hon. Secretary of Matthew Henry's Chapel, Chester. He was one of the founders of the South Cheshire Association, and was the Hon. Treasurer until four years ago, when his health broke down. He had, up to his illness, taken a keen interest in the affairs of the Chapel, was a member of the Vestry, a Trustee, and filled other offices with ability and distinction. He also took a leading part in the political life of the City, and for a period of twenty years acted as Hon. Secretary of the Liberal Association, and for the same period was Secretary of the Merchant Taylors' Company. The funeral was held

on Friday, December 4. A service was held in Matthew Henry's Chapel, at which the Rev. D. Jenkin Evans, who also conducted the service at the graveside, officiated. Last Sunday morning a Memorial Service was held at Matthew Henry's Chapel, conducted by the Rev. D. Jenkin Evans.

Evesham.—The Rev. H. H. Johnson, who was publicly welcomed to the ministry of Oat Street Chapel on December 10, is conducting a weekly Ministers' Class, which already numbers thirty-three members, the average attendance since November 16 having been twenty-four. The meetings this month will complete a course preparatory to a religious service to be held on the first Sunday in the new year, when new members will be admitted into the church, and will be invited, together with the present members, to sign their names in the Roll of Members. On November 25 Mr. Johnson addressed the Social Union of Soldiers' Mothers and Wives at the Town Hall, about seventy being present. Fourteen members of the Church and Sunday School have joined the colours.

London: Forest Gate.—The first annual display and prize distribution in connection with the Martineau Lodge of Young Christian Citizens was held at the Unitarian Church on Wednesday, December 2. It is the aim of the Lodge to instil into the minds of its members a desire to follow high ideals, and the pledge which is taken by each boy and girl requires that they should pay attention to health and cleanliness, avoid intoxicating drinks and tobacco, and seek to be honest and true in their conduct, doing good to all wherever they go. These ideals were illustrated in a series of effective tableaux arranged by Sister Knight and Sister Seymour, who had trained the children for their parts. Many messages of goodwill and apologies for absence were received, and several friends from the City Temple, and the members of the Drummond Lodge from Walthamstow, were present. The Rev. T. P. Spedding gave a short address, and the prizes were presented by the Rev. A. H. Biggs of Ilford. The opening and closing services were conducted almost entirely by the children.

London: Mansford Street.—The London Battalion of the Boys' Own Brigade attended a united service at Mansford Street Chapel on Sunday evening, December 6, between 230 and 240 boys and officers being present. The sermon was preached by the Minister, the Rev. Gordon Cooper.

London: Stepney.—Mr. Walter M. Long, who for some time past has been helping at College Chapel, has now accepted the invitation of the congregation to act as lay-worker during the time he is studying to qualify for entrance into the Home Missionary College. Mr. Long will reside in Stepney, and hopes to take up active missionary work in the neighbourhood.

NOTES AND JOTTINGS.

THE WINTER EXHIBITION AT BURLINGTON HOUSE.

The Winter Exhibition at the Royal Academy, which begins in the first week in the new year, will consist of paintings by members of all the independent societies as well as those of the Royal Academy. In addition to these there will be a number of important works by Belgian artists, and a selection of Belgian sculpture recently exhibited at Glasgow. The money taken at the door will be devoted to charity, a portion being set apart for the Belgian relief funds and the Red Cross Society.

HELP FROM THE HAWAIIANS.

Another consignment of good things will be shipped from New York shortly for the war refugees; but this time it is to the people of the island of Hawaii that thanks will be due. A committee has been engaged in packing up contributions of clothing which have been made by the residents, without distinction of race, colour, or nationality, and Mr. Carlsmith, the chairman, states that the first shipment of forty-five large packing cases will reach New York about December 20. From there the goods will be sent to London, where arrangements are being made for their proper distribution. Several hundred dollars have also been contributed, the regret being expressed that the sum is not as many pounds. In going through the bundles which were sent in, a packet containing a doll was found which bore the following inscription: "To some little Belgian girl who has lost her dolly. From a little Hawaiian girl." The majority of the inhabitants of the island, it is interesting to notice, are either English, Scotch, German, Austrian, or Japanese, and each of these has large contributions to make to the people at home.

TEMPERANCE IN THE NAVY.

In the course of an address delivered at Wallasey, Cheshire, on Saturday last, Admiral Sir George King-Hall, K.C.B., who was introduced by the Chairman as "The Father of the Australian Navy," said he had been asked to speak in regard to Temperance in the Navy. As President of the Royal Naval Temperance Society, he could testify to the manner in which efficiency was effected in the Navy by total abstinence. There were now 22,000 members, all of whom, of course, had to stop their grog. Their motto was "For the glory of God and the good of the service." The one drawback to their work was the spirit ration, which in his opinion should be abolished altogether. He might say that it had never been introduced in the Australian Navy. It was quite wrong for Band of Hope boys to be unnecessarily exposed, on entering the Navy, to the danger of breaking their pledge. He would, of course, give the men 1d. per day, to which they would be entitled in lieu of their spirit ration, the drinking of which undoubtedly affected the shooting of the men, as well as their health and intellect. No spirits were allowed on the ships in the German Navy, and he did wish the Admiralty would see the wisdom of adopting the same rule. The late Lord Roberts had said: "Give me a teetotal army, and I will lead it anywhere." It was, the speaker remarked, a profound mistake for us to be sending spirits to the soldiers in our trenches, for it was putting temptation in the way of the men, 75 per cent of whom in some regiments were teetotalers. It was for the reason he had mentioned that Lord Charles Beresford, when in command of the Channel Fleet, became a total abstainer, being a firm believer that by setting a good example to his men he was helping to promote the efficiency of the service.

THE FEAST OF ST. NICHOLAS.

St. Nicholas's Day, which, we are reminded by *The Manchester Guardian*, is the children's festival in Holland and Belgium, was celebrated this week at the Belgian refugee camp at Earl's Court with presents for the children, stockings hung up, a Christmas tree, and all the rest of it. The Dutch settlers took the feast of St. Nicholas, or Sankt Klaus, over to the United States, where it was transferred to Christmas. Sankt Klaus was turned into Santa Claus, and came to England under that name in quite modern times. The Christmas tree, of course, is borrowed from Germany, and seems to have been introduced here shortly after the marriage of Queen Victoria to the Prince Consort. It is not quite as popular with us as Santa Claus, whom we have quite taken to our hearts, and rechristened Father Christmas. Santa Claus is only a corruption of St. Nicholas, by the way, the patron saint, as some would have us believe, of thieves as well as children!

THE NATION'S CHILDREN.

At a time like the present, when so many demands are made upon our sympathy, a plea for Dr. Barnardo's Homes comes with special insistence. The splendid work which has been done in connection with these Homes, for the last forty-eight years, among orphan and destitute children, should never be forgotten when we are talking of patriotism, for Dr. Barnardo and his followers have fought a ceaseless battle against the deadliest foes of the human race in the form of vice, drunkenness, hereditary tendencies, bad influences, and poverty, which sap the life of the nation at its source. Over 400 old Barnardo boys are giving their services to their country at the present time as part of the Canadian contingent, and more than 100 have enlisted in Lord Kitchener's new army. But never was the work of those who are carrying on the homes more difficult, or their anxieties greater, and it is to be hoped that amid the pressure of other claims their urgent needs will not be forgotten this Christmastide.

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Any contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1915.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 20.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. H. C. HORSLEY, of Manchester College.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Port Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. ARTHUR HURN, B.A., B.Litt.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.
 Finchley Road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L.
 Forest Gate, Upton Lane, 11, Mr. P. CHALK; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. MUMFORD, B.A.
 Kilburn, Quex Road, 11 and 7, Rev. F. HANKINSON.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Mr. F. COLEBROOK.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. WALTER RUSSELL.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORENSSEN; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. J. CYRIL FLOWER, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Mr. VICTOR FOX.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11, Rev. L. P. JACKS, M.A., D.D.; 6.30, Rev. J. MORGAN WHITEMAN.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. W. G. PRICE, of Hale.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

CHRISTMAS DAY.

LONDON.

Croydon, Free Christian Church, Wellesley Road, 11, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON.
 Finchley, Granville Road, Ballards Lane, 11, Rev. BASIL MARTIN, M.A.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15, Rev. R. TRAVERS HERFORD, B.A.
 Hampstead, Rosslyn Hill Chapel, 11.15, Rev. H. GOW, B.A.
 Islington, Unity Church, Upper Street, 11, Rev. Dr. TUDOR JONES.
 Kilburn, Quex Road, 11, Rev. F. MUMFORD, B.A. Carols by school children.
 Stratford Unitarian Church, 11, Stratford and Forest Gate United Service, 11, Mr. F. G. BARRETT AYRES and Mr. PERCEVAL CHALK.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11, Rev. THOMAS GRAHAM.
 BRIGHTON, Free Christian Church, New Road, 11, Rev. PRIESTLEY PRIME.
 GEE CROSS, 11, Rev. F. HEMING VAUGHAN.
 LIVERPOOL, Hope Street Church, 11, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

BIRTH.

WARNOCK.—On December 2, at Trouville, Lichfield Road, Rushall, Walsall, the wife of the Rev. H. Warnock of a daughter.

DEATH.

TAYLER.—On December 14, at 56, Ranelagh Gardens, Barnes, Nathanael Manning Tayler, aged 85.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * *All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE German naval raid on East Coast towns is a disagreeable incident, and the loss of life is lamentable. For a few hours it has turned our attention from the decisive events of the War. It will probably produce a crop of amateur critics of naval strategy in the newspapers. But for the rest it is likely to act as a powerful stimulus to recruiting, and it will certainly strengthen the decision of our people to see this thing through at whatever cost. We hope that it will also make some impression upon the small group which still regards every appeal to national honour, and every warning against the menace to freedom and justice, a little sadly. We have had our own critics of that kind. But we are deeply convinced that we can only carry this struggle through to victory and peace, when we look at the German menace without any blurring of the lines or obscuring of the facts, and realize that it is civilization itself and the obligations of honour, which alone can make a fellowship of free nations possible, with which Germany is at war.

ONE of the agreements of the Hague Conference, which was accepted by all the Powers, including Germany, in 1907, is in the following terms:—"The attack or bombardment by naval forces of ports, towns, villages, habitations, or buildings which are not defended is

prohibited." The attack on Scarborough is in clear contravention of this clause. It may have done something to gratify the lust of destruction which has been so rampant in this war, and no doubt it is hoped in Berlin that it has produced a wholesome fear among the civilian population. We doubt, however, whether officers in the German fleet, who are proud of the traditions of the naval service, can feel any gratification in being the instruments of this ignoble kind of warfare. To elude the enemy and attack the unarmed are the traditional methods of pirates.

LORD BRYCE has put the British case admirably in a letter which he has written to *The American Review of Reviews*. After commenting upon the frightful suddenness of the outbreak of the European war due to the absence of popular control over foreign policy in Austria, Russia, and Germany, and the consequent detachment of the military groups from public opinion, he continues:—

You may ask me whether Britain also was not swiftly hurried into war, although her Ministry is controlled by the people. Doubtless the British decision was swift, because the case was urgent. But the point on which the decision turned was one admitting of a clear, simple, prompt determination. All turned upon the violation of Belgian neutrality; and upon that point public opinion expressed itself within a few hours.

If the question had been whether Britain should go to war to maintain the so-called balance of power, or because she had reason to believe that Germany meditated an attack on her a little later, there would have been a strenuous controversy, and so much

opposition that war might well have been avoided. Anyhow, time for possible pacific adjustment would have been secured. But when the question was seen to be whether Belgium should be defended against attack, the nation thought for itself, and decided promptly.

In other words, while it is of supreme importance for our Government to secure the support of a sensitive and critical public opinion upon all vital issues, under an autocracy it does not matter. Whatever public opinion exists is largely a prearranged and mechanical thing, which can be relied upon to obey rather than to think.

The New York Times has issued a most significant appeal to Germans resident in America to help their countrymen to realize the situation and to come to a better mind. It recognizes that however long it may be continued the War can only have one end, for Germany is already beaten, and cannot retrieve her blunders. Moreover, the world cannot and will not let her win and dominate over other nations. Why, then, should this frightful waste of life go on?

Germany is doomed to sure defeat. Bankrupt in statesmanship, over-matched in arms, under the moral condemnation of the civilized world, befriended only by Austria and Turkey, two backward-looking and decaying nations, desperately battling against the hosts of three Great Powers to which help and reinforcements from States now neutral will certainly come should the decision be long deferred, she pours out the blood of her heroic subjects, and wastes her diminishing substance in a hopeless struggle that postpones, but cannot alter, the fatal decree,

The New York Times turns the tables cleverly upon the German Press campaign in the following passage. At the same time it expresses exactly what many of the best minds in this country hope and long for, and would give much to see accomplished.

Have not the men of German blood in this country a duty to perform to their beleaguered brethren in the old home? The American of German birth and German descent should see and feel the truth about the present situation of Germany—the probability of a near, the certainty of a remote, future. At home Germans cannot know the whole truth. It is not permitted them to know it. It will be unfraternal and most cruel for German-Americans further to keep the truth from them or to fail in their plain duty to make known to them how low the Imperial militaristic ideal has fallen in the world's esteem, and bring them to understand that the enemies they now confront are but the first line of civilization's defences against the menace of the sword that for ever rattles its scabbard. The sword must go and the scabbard too, and the shining armour. If the Germans here have at all the ear of the Germans there, can they not tell them to stop? They have come here to escape the everlasting din of war's trappings; they have come to find peace and quiet in a land of liberty and law, where the Government rests on the content of the governed, and where people, by their chosen representatives, when there is a question of going into the trenches to be slain, have something to say about it. Have they ever tried to get into the heads of their friends in the Fatherland some idea of the comforts and advantages of being governed that way? Instead of trying to change the well-matured convictions of Americans, why not labour for the conversion of their brother Germans?

AN equally illuminating utterance is to be found in a speech by Dr. Michael Sadler at Keighley last Monday. We call attention to it, because careful study of the reasons why the excellent qualities of the German people have been exploited so easily by militarist ambitions is one of the best contributions which we can make to a better understanding in the future. Dr. Sadler pointed out that in the modern world the force of working-class opinion had usually proved fatal to military autocracy. In Germany this had not taken place, and the reason was to be found in the doctrine of the State which underlies German Socialism. The theory of Karl Marx seized the mind of the German working-class in the cities and urban districts, and became for them a sacred dogma and a political war cry. It disposed the working-men of Germany to look to the State as the employer of the future, to the State as the custodian of

national wealth, to the State as master of the destinies of all its citizens.

It was this theory, Dr. Sadler pointed out, which lay ready to the hand of Prussian military ambitions, and the commanding genius of Bismarck. But it was not militarism, but the centralized authority of the State that misled the German working-class into a hesitating acceptance of the new Imperial order. They had been hypnotized by the theory of the State. Bismarck, with cunning combined with patriotic purpose, lured them into the trap of thinking that they could in the end get more out of the State, even though based on militarism, than from the slower and more devious road of non-militarist, decentralized liberty. Militarism gave Germany discipline. Industrialism, helped by discipline, gave her wealth. The doctrine of the State secured general obedience and a certain form of self-sacrifice. And by this combination of good and evil modern Germany grew very rich and very strong.

DR. SADLER concluded his striking analysis of the subservience of German industrialism to the autocracy of the State by referring to our own preference for self-direction, and a less disciplined life, and our distrust of centralized organization:—

On the whole [he said], and without making any apology for our slackness, for our indifference to science, or for our lack of discipline, I think that we have been more nearly right than Germany. But we, like they, have played a perilous game. We have wasted energy through not clinching by decisive action the truths which have emerged in free discussion. The Germans have deadened independence of moral judgment and the power of shrewd observation by overbearing individual liberty, by an excessive use of State authority, and by too persistent an appeal to national self-interest. And now has come a decisive struggle between two conflicting ideals of the State, the British and the German. But in the war each is learning from the other lessons which when peace comes it may apply to its own advantage. And I venture to predict that after the war Germany will make experiments in political freedom, and that the Government of Great Britain will pay more anxious attention to systematic scientific research, to national discipline, and to technical education.

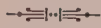
WEDNESDAY was the bicentenary of the birth of George Whitefield. Unlike Wesley his name has become a dim memory and a distant tradition. For his was the matchless power of speech, the power to sway the emotions of the crowd, and he never impressed his personality upon a great organization. But he

stirred English religion to its depths. He broke its stiff conventions, and kindled a flame of Evangelistic fervour which has never been extinguished. Whitefield had the rare gift of successful preaching in the open-air. It was said that 30,000 people could hear his voice, and he was such a master of moving oratory that men of all sorts and conditions were captivated and won. Garrick said of him that he could draw tears simply by pronouncing the word Mesopotamia. Even more remarkable is the story that on one occasion his words drew all the money out of the pockets of that sanest and most prudent of mortals, Benjamin Franklin. But the source of his power was not consummate acting but fiery conviction. In his preaching men felt the presence and reality of God. It was an act of genius alike in the intensity of its feeling and its power of communicating his own emotion to others. He has had many imitators but no successors.

A SERVICE OF INTERCESSION lasting continuously for twenty-four hours was held in St. Paul's on Wednesday and Thursday. The spirit which breathes through the instructions is good, and shows how far we have advanced from the spirit of a narrow nationalism, which simply asks for the triumph of our arms in our prayers. One of them was as follows:—"Pray for our enemies, ask that they may be forgiven; that there may be no spirit of personal hatred in our hearts towards them; that the causes of bitter misunderstanding between us may be taken away; that they may be recompensed for acts of kindness shown by them to our wounded and prisoners; that we and our Allies may be preserved from un-Christian acts of retaliation."

There will be a good deal of difference of opinion about the religious value of such a service. To many people who are not lacking in spiritual conviction and the desire to pray, it makes little or no appeal. Is it supposed that the mere fact of its continuance without interruption through the night, when many people must have been tired and over-wrought, makes it more likely that the supplications for help and peace will be heard? The object of Christian prayer is not to drag the Divine Will down to the level of our desires, but to lift our desires up into conformity with the Divine Will. In this high endeavour, to which we must bring concentration of mind and the freshest of our powers, we get little help from a service which is unduly prolonged. It has too much ecclesiastical mechanism about it, and encourages the belief, which still has a strong hold upon many minds, that we shall be heard for our much speaking.

THE GOOD WILL.



THE word good will, which comes so naturally to our lips at the Christmas season, emphasizes the active side of religion. It is something more than a condition of mind or a sentiment of benevolence. It is not merely the negation of enmity or vindictiveness. It is a strong and energetic quality, for it implies a will disciplined in the love of goodness, and devoted to its practice and pursuit. For the man of goodwill there is always not only a dream to be cherished, but also a duty to be done. He is not a solitary or an ascetic, absorbed in the task of suppressing his own desires, or caught in the meshes of Oriental fatalism. Instead of destroying his ambition to make his life strong and effective at the bidding of religion, he has turned his hand to the harder task of consecrating his strength to the service of goodness.

We hear a good deal at the present time about the duty of self-realization and the will to power. These are held up before the rising generation as the last words in the wisdom of life. Let a man make the most of himself. Let him express himself in boundless energy. Let his creative impulses have free play. Let him be strong and determined enough to make a dint upon the world before he dies. It is an appeal which finds its way to many a generous heart. It stirs the spirit of adventure. It is kindling and vital, so different from the caricature of Christianity as a religion of feebleness and acquiescence, fit only for people of poor health or a cowardly spirit. But self-realization without some heavenly ideal of character, the will to power without an ultimate aim, which it is our purpose to reach, have they any meaning except as the effervescence of youthful energy, which has still to make its choice between self-will and self-consecration, between the worship of God and the service of the devil? Concealed behind the high-sounding phrases of many modern teachers of revolt there is the crazy idea that energetic living without the checks of reason and conscience is in itself admirable. Their quarrel with Christianity is not its failure in action, but that its action is prescribed by rational and moral

conditions, which we do not choose for ourselves, because they reflect the mind and will of God. They cannot abide it that the raw Will to Power should be controlled at every point by the trained Will to Goodness.

The great need of the world is a deeper sense of the value and obligation of the good will. Where it fails, everything which makes for the peace and happiness of men must necessarily fail as well. Put the tools of civilization into the hands of a man of unscrupulous ambition for wealth or power and they turn at once into weapons of destruction. We have seen this in our industrial life. When economic forces are isolated from the other interests of a good man's life, and are allowed to control our actions entirely for our own advantage, society draws near to the brink of disaster. We get money without morals, and then the energy which is stored up in money begins to create palaces for the wealthy and hovels for the poor. The selfish vacancy of idle lives, the miseries of the sweater's den, the sharp conflicts between capital and labour, the bitterness of class hatred, these are the evil things which prey upon us when money is made an excuse for doing as we please without regard to the claims of the common life and the goodwill which we owe to our neighbour. Many people in the modern world are under the delusion that bloated living, the noisy energy of extravagance, without any rational or moral end in view, is a symbol of greatness, and establishes a right to domineer over the weak and the poor.

We see a similar exercise of unbridled will when national pride throws off the shackles of moral obligation, and announces its right to conquer, to enslave, or to destroy because it is powerful. It has all the weapons of destruction at its command; science is its ready servant in creating desolation in the earth; all the crude instincts of self-interest masquerade as political wisdom. It is in a position to indulge the will to power as no one has ever indulged it before, and to plan its own colossal victories beforehand. What does it matter if it enlists cruelty and treachery and greed in its service, for they will help its cause? Only let men be enfeebled by fear and they will obey. It is an excellent programme for any nation, blinded by its

own lust, which is stupid enough to accept it. No question is to be asked about its wisdom or its righteousness, for reason is bankrupt, and morality has ceased to exist. All that remains is energy pushing recklessly forward, rushing stormily to its doom, dragging the world with it into the chaos and barbarism from which it has slowly emerged, unless it is checked and thrown down in its mad career by men who have learned the lesson of humble and glad obedience to a law of goodness, which is greater than themselves.

The Christmas message has never come with such a piercing challenge to our conscience as it does this year. There is nothing weak or sentimental about it. It is stern, clear, and emphatic. We are to meet the evil will with the challenge of the good will. We are to be active in the service of divine love and righteousness. We are to delight in the law of God in the inward man, even in the hard terms of obedience which it exacts from us. We are to banish the desires which conflict with God's rational and loving purposes for all his children. We are to aim at no success which involves the crushing of another soul or the bankruptcy of another nation. All our energy must go into the life of fellowship and service, which is the life of victory. And then, but only then, we shall begin to understand what God means by the message of peace, and by his gift to us of the Prince of Peace. For it is not the dreaming heart but the active will which enters into the hiding-places of power. Peace is not the ease of an untroubled life, but harmony, profound, and at last unbroken, between the energies of the human soul and the living will of God. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Trust in its very calmness and its unquestioning obedience is energy at white heat, the energy of the good will reaching forth to grasp and to hold the reality of God. It is this confidence which the Christmas Gospel can inspire in the hearts of men, but only as the divine answer to their own effort. And when they have attained, no storms can touch them, and no terror shall make them afraid.

Stronger than steel
Is the sword of the Spirit!
Swifter than arrows

The light of the truth is !
Greater than anger
Is Love, and subdueth !

The dawn is not distant
Nor is the night starless—
Love is eternal !
God is still God, and
His faith shall not fail us !
Christ is eternal !

Good Thoughts for Evil Times.



NO ANARCHY IN THE UNIVERSE.

It is a sad thing, most sad indeed, to see the reckless flinging away of such blessings as we have hitherto enjoyed ; most sad to contemplate as a near probability the destruction of our national existence ; saddest of all to believe that the South is bringing awful calamities upon itself. But on the other hand there is a comfort in the belief that, whatever be the result of present troubles, the solution of Slavery will be found in it ; and that the nature of these difficulties, the principles involved in them, and the trials that accompany them, will develop a higher tone of feeling and a nobler standard of character than have been common with us of late. All we have to do at the North is to stand firm to those principles which we have asserted and which we believe to be just—to have faith that though the heavens fall, liberty and right shall not fail, and that though confusion and distress prevail for the time in the affairs of men there is no chance and no anarchy in the universe. We are reaping the whirlwind—but when reaped the air will be clearer and more healthy. I write hastily, for it is almost the mail hour, and I want to send this to you to-day. But even were I to write at length and with all deliberation, I could do no more than show you more fully the condition of anxious expectancy in which we wait from day to day, and of general distress among the commercial community. Of course in these circumstances there is little interest felt in other than public affairs. It is a bad time for literature ; the publishers are drawing in their undertakings ;—and among other postpone-

ments is that of your poems. So much do our personal concerns depend on political issues. The only new book of interest is Emerson's [*i.e.*, 'The Conduct of Life']. It was published a day or two since, and could not have appeared at a fitter time, for it is full of counsels to rebuke cowardice, to confirm the moral principles of men, and to base them firmly on the unshaken foundations of eternal laws.—*From a letter written by Charles Eliot Norton to A. H. Clough on Dec. 11, 1860.*

MANY loved Truth and lavished life's
best oil

Amid the dust of books to find her,
Content at last for guerdon of their toil
With the cast mantle she hath left
behind her.

Many in sad faith sought for her,
Many with crossed hands sighed for
her ;

But these our brothers fought for her,
At life's dear peril wrought for her,
So loved her that they died for her !

Their higher instinct knew,
They love her best who to themselves
are true,
And what they dare to dream of, dare
to do !

They followed her and found her
Where all may hope to find,
Not in the ashes of the burnt-out mind,
But beautiful—with danger's sweetness
round her :

Where faith made whole with deed
Breathes its awakening breath
Into the lifeless creed.

LOWELL.

O GOD, who hast taught us to keep
all Thy heavenly commandments
by loving Thee and our neighbour ;
grant us the spirit of peace and grace,
that we may be both devoted to Thee
with our whole heart, and united to each
other with a pure will. Amen.

PERSONAL RESPONSIBILITY.

IN these days it is difficult to think or speak of anything but of the War. The horror of it is an obsession by day and a nightmare by night. And perhaps it is well it should be so for a while, for it is strange how soon, after the first shock of it all, the mind becomes dulled, and one can continue to eat one's breakfast whilst reading of unspeakable horrors. Even the poverty and misery and tragic bereavements around one, which cut us to the quick in their fresh appeal, will

become so common that gradually we shall accept it all in the same sort of way that we have done the miserable conditions in the midst of which we have lived for so many years. It is merciful that our imagination is limited, and that beyond a certain point one cannot suffer ; but whilst our sympathies are still fresh, and the shock of the nation's moral failure is still with us, now is the time to see how we can make of this failure a stepping-stone to spiritual triumph.

It were well to begin by trying to see and act straightly, and by being candid in our utterances. In the midst of this severe national trial there is one great truth that many are realizing in humiliation of soul, and that is, that the nations engaged in warfare are reaping the punishment of their sins. Others there are who admit the fact, but dismiss the thought of it with a fleeting sigh, whilst not a few merely take up the parrot cry "We are being punished for our sins," in a cheerful, "pious," offhand manner that leaves more than a doubt as to the depth and sincerity of the sentiment. A more honest attitude, and a fuller realization of what these words imply, is surely what is specially needed just now. Far worse, it seems to me, to give expression to this admission of sin in a light, uncomprehending spirit than to say, "I don't see where we are to blame." How seldom does he who exclaims "We are being punished for our sins" say in the depths of his soul "I am being punished for *my* sins." It is easy to repeat that *we* are "miserable offenders, and there is no health in us" ; but which one amongst us will be rebuked for a single fault without showing any feeling of resentment or without any attempt at self-justification ? We listen to denunciatory sermons in church, and remark as we come out what a fine one it was, and how much we "enjoyed" it, and, if we are to be honest with ourselves, we know that in nine cases out of ten it is because we have not taken it as a personal rebuke unto ourselves.

We need to realize that "*I*" is part of "*we*" ; that "*our*" sin and "*our*" responsibility includes "*my*" sin and "*my*" responsibility ; and that the nation is made up of a number of units closely linked together, of which "*I*" am one. Whatever affects one affects all. The fact that many of us feel that we are in no way responsible for this particular war, which is, after all, only a culminating act of wickedness to which other acts and thoughts had led the way, does not clear us from the charge of sin, or make it possible for us to loosen the chains that bind us all together. Each one of us helps to make society, and to that extent we are each individually responsible. If the comparatively innocent suffer disproportionately, be it remembered that though the fact of our solidarity brings vicarious punishment and suffering all along the line, it also often brings unmerited joy and glory. Instead of repeating quite so often "This is God's judgment on His people," "We are suffering through our sinfulness," would it not be well for us to look inwards, each one into his *own* soul, and find out there the shortcomings and sins that

have helped to hinder the coming of God's kingdom upon earth?

This is a time of suffering for us individually and collectively, and if the trial is a fiery one, let us pray it may be a purifier. On all sides we now see men and women enthusiastically devoting themselves to the relief of suffering, but if the world is to be redeemed, it needs more than this. Its redemption can only be effected through a wider and deeper spirituality, which shall become the ruling power of our lives, and the responsibility of realizing this ideal rests with every individual. E. M.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

RED CROSS WORK.

SIR,—The Committee of the British and Foreign Unitarian Association, at their meeting on December 9, warmly approved of the Appeal of the British Red Cross Society, and they commend it to the generous support of Unitarians all over the country. A copy of the letter and leaflet issued by the Society has been forwarded from Essex Hall to all ministers of congregations, along with a stamped envelope addressed to the Hon. Treasurer, Lord Rothschild, 83, Pall Mall, London, S.W., to whom contributions should be forwarded. It is suggested that a collection be made in all our Churches on the first Sunday in the New Year; or if for some local reason January 3 is inconvenient, on another early date. Protestant, Roman Catholic, and Jewish religious communities are joining in this common effort for the relief of the sick and wounded on the battlefields; and the Committee of the Association are confident that Unitarians will desire to do their part.—Yours, &c.,

W. COPELAND BOWIE,
Secretary.

Essex Hall, London, Dec. 15, 1914.

BOOKS AND REVIEWS.

RELIGION WITHOUT THOUGHT.

Practical Mysticism. By Evelyn Underhill. London: J. M. Dent & Sons, 2s. 6d. net.

WE think that it is more than time that a voice of warning was raised against the flood of talking and writing about Mysticism, which is the latest whim in religion. Most of it is lacking both in insight and experience, and the hard discipline of soul, without which the whole thing is simply a form of affectation. A few years ago Miss Evelyn Underhill wrote a fairly good book on Mysticism, and since that time she has become the fashionable journalist of the subject. Her latest book reveals her as the victim of her own posé. "I

write only," she says, "for the larger class which, repelled by the formidable appearance of more elaborate works on the subject, would yet like to know what is meant by mysticism, and what it has to offer the average man.... For this reason, I presuppose in my readers no knowledge whatever of the subject, either upon the philosophic, religious, or historical side." Some people will, no doubt, be attracted by this promise, but they will soon find themselves plunged into strange, abstract arguments, flavoured with tags of learning, which have no meaning unless the reader has made a special study of the subject. Does Miss Underhill expect the average man to know who "the Victorines" were without a word of explanation, or to accept her casual references to Ruysbroeck, The Cloud of Unknowing, and St. John of the Cross without asking questions? What, again, will the average man make of a sentence like this: "Self-mergence is a gradual process, dependent on a progressive unlimiting of personality"? or of the following mysterious statement: "You have begun now the Plotinian ascent from multiplicity to unity, and therefore begin to perceive in the Many the clear and actual presence of the One: the changeless and absolute Life, manifesting itself in all the myriad nascent, crescent, cadent lives"?

We wonder, too, how the average man will regard Miss Underhill's prescription for mystical piety, which may be described bluntly as religion without thinking. She is fascinated by Keats's words: "O for a life of sensations rather than thoughts!" She craves for "absolute sensation," and nothing seems too bad to say about our stupid inclination to use our minds. "The doors of perception," she writes, "are hung with the cobwebs of thought; prejudice, cowardice, sloth. Eternity is with us, inviting our contemplation perpetually, but we are too frightened, lazy, and suspicious to respond; too arrogant to still our thought, and let divine sensation have its way." She even goes the length of suggesting that the lower animals have a better knowledge of Reality than human beings, because their sensations are less subject to "the cooking filtering process of the brain." "Will you suggest," she asks, "that my terrier smelling his way through an unco-ordinated universe, is a better mystic than I?" And the answer comes pat: "To this I reply, that the terrier's contacts with the world are doubtless crude and imperfect; yet he has indeed preserved a directness of apprehension which you have lost. He gets, and responds to, the real smell; not a notion or a name." But why should we not go a step further, and regard a jelly-fish as the best symbol of the soul of man in the act of divine contemplation? There are several other directions in which Miss Underhill is a dangerous guide. A popular book ought to have been careful to emphasize the retention of real moral distinctions within a sane mysticism, and the influence of history in saving the greater Christian mystics from the disasters of fluid emotion is a fact of great importance, which has been entirely overlooked. There are far better guides to the treasures of mystical literature and the

secrets of mystical experience than Miss Underhill, writers without her feminine petulance against the intellect, her lack of humour, and the external familiarity with which she treats the whole subject. Let the average man turn to them for information and help. The mysticism of the drawing-room and the literary coterie must always be dead-sea fruit to the Christian soul.

VERHAEREN.

Émile Verhaeren. By Stefan Zweig. London: Constable & Company, Ltd., 6s. net.

THIS study of Verhaeren was well worth translating, and it has appeared at an opportune moment. Hitherto he has been little more than a name to lovers of poetry in this country, and there has been no adequate attempt on the part of an English critic to survey the whole body of his work. A book written in a quieter manner, a little less exuberant and explosive than it is natural to this ardent German disciple to be, would have suited our need better; but it reveals, as a more balanced treatment might have failed to do, the unbounded enthusiasm which his poetry has aroused. To the people of Belgium Verhaeren is a national poet, but his expositor (who hails from Vienna) prefers to regard him as the embodiment of the new European consciousness which is being created by fellowship and a common type of civilization.

"It would be a tempting task," he says, "and full of interest, to set up the Pan-European in antithesis to the Pan-American. But to say that Verhaeren was the first of lyric poets to feel as consciously European as Walt Whitman felt American is to establish his rank among the most considerable men of our time. Verhaeren is possibly the only lyric poet who has felt in accordance with contemporary feeling. That epitomizes his whole claim to gratitude, for it sufficiently expresses the fact that he has taken to his heart the problem of the multitude; the energy of social innovations; the æsthetics of organization; the grandeur of mechanical production; in a word, the poetry of material things. It is our own time, the new age, that speaks in his verse; and it speaks in its new language."

We have quoted this passage because it illustrates the point of view, the anti-romantic realism, which dominates the whole of Herr Zweig's interpretation. It also reveals the reason of the close harmony between the national and the cosmopolitan point of view in Verhaeren's work: He has given to 'Toute la Flandre' an epic value for the world. The towns which he loves and understands are symbols of the places created by the crowd everywhere to be the reservoirs of their skill and the abodes of their toil and sorrow. In another respect also Verhaeren reflects the spirit of modern city life in the value which he attaches to energy and the life of action, as opposed to the meditative calm which he had once touched, but hardly shared, in the cloister.

Lassé des mots, lassé des livres,

Je cherche, en ma fierté,
L'acte qui sauve et qui délivre.

But Verhaeren has other moods. He can confess "Ceux qui vivent d'amour vivent d'éternité"; and some of the most beautiful pages of Herr Zweig's book are devoted to the poems in which he escapes from "les Forces Tumultueuses" into the quiet sanctuary of wedded love. The translation is by Mr. J. Bithell, and is a creditable piece of work considering the serious difficulties of a highly coloured style which he has had to face. No attempt has been made to translate the numerous long quotations from Verhaeren's poetry, though a passage from the German poet Dehmel is honoured with a prose version in English.

ST. CLARE OF ASSISI: HER LIFE AND LEGISLATION. By Ernest Gilliat-Smith. London: J. M. Dent & Sons. 10s. 6d. net.

THERE is room for a good book in English on St. Clare. It is this gap which Mr. Gilliat-Smith has attempted to fill in this learned and argumentative volume. The material for a Life of St. Clare, as the modern biographer understands the term, is scanty, and it is consequently very tempting to fill the empty spaces with digressions upon Franciscan questions generally. This the writer has done, much to the injury of the unity of his book. He is quite as much occupied with his own views of the early history of the Order and his vehement dislike of Protestant admirers of St. Francis as with the life-story of the Seraphic Mother. M. Paul Sabatier in particular comes in for a good deal of severe castigation. He is described as the chief hierophant of the fashionable cultus of St. Francis outside the Church, a phrase which is evidently meant to throw discredit upon his historical work before it has been examined. No doubt some of the judgments which M. Sabatier formed twenty-five years ago require modification, especially in the light of the admirable work of research in which he has been the inspirer and the pioneer; but the tone of petulant disrespect which Mr. Gilliat-Smith adopts towards a scholar who is certainly his equal in learning only throws doubt upon the fairness and sobriety of his own judgments. He swings round to the opposite extreme in his view of the early dissensions in the Order. Brother Leo is represented as the evil genius of St. Francis when he was weak and ill, while Elias of Cortona is extolled as the man raised up by God to continue and consolidate the real work of the founder. In a similar spirit the naive stories of friendship between St. Francis and St. Clare are dismissed as offensive to pious ears with a contemptuous remark about "the morbid writers who provide prose-poems and word-paintings for the cultured admirers of St. Francis who are not of the Household of the Faith." We are afraid that Mr. Gilliat-Smith will

find it hard to convince the world that the band of serious scholars outside the Catholic Church who have made a special study of Franciscan origins are trespassers on forbidden ground. We regret these blemishes of taste in a book which contains enough careful scholarship to command attention, even more than the erratic arrangement of its material, the failure to observe a uniform rule about translating Latin quotations, and the absence of an index.

CANDLE AND CRIB. By K. F. Purdon. Illustrated by Beatrice Elvery. Dublin and London: Maunsell & Co. 1s. net.

"THERE is a lot of nature in people, more than they get credit for," some one says in 'The Folk of Furry Farm.' The truth of this homely saying comes out very forcibly in the little volume which Miss Purdon has brought out for the Christmas season. Here we are back again in Ardenoo, among the peasants of County Meath with their warm hearts and delightful speech, entering into their griefs and pleasures as if we had known them all our lives, and quite sharing the feeling that there are joys to be obtained under a thatched roof, if the homemaker is a "notorious Vanithee," not to be exchanged by any but the foolish for the doubtful luxuries purchased so dearly in the Big Smoke (Dublin). This charming little story is just an episode taken from the simple annals of the poor, and if those who read it allow their fancy to play in the region of religious symbolism as they follow Big Michael into the stable where the mother and child (his daughter-in-law and her baby, worn out after a weary walk through the windy bogland) lie on the straw beside the manger, it will be quite in keeping with our Christmas sentiments. Miss Purdon deals with facts of everyday life, and thus reminds us of things which are eternally true—the tenderness of mother-love, the humanising influence of sorrows but partly understood, the gladness of reconciliation when the Christ-child is born in the heart. The coloured illustrations by Miss Beatrice Elvery are delightful, and add greatly to the attractiveness of the volume as a gift-book.

PHILIP IN FUNNYLAND, by Hubert St. Clair (Francis Griffiths, 2s. 6d. net), has evidently been written for those who are foolish enough to wonder whether the Man in the Moon, Margery Daw, Miss Muffet, and the Old Woman who lived in a Shoe ever really existed. Mr. St. Clair makes it very clear that scepticism on the subject is a mistake, and, moreover, if you can contrive to fall asleep at the proper moment, and nobody wakes you for a long time, you will perhaps be taken by Mother Goose in a quite up-to-date aeroplane to a land with an unpronounceable name, where they all foregather to this day. How they employ their time, and the strange company they keep, is described in this

amusing book, which is full of "utter nonsense," and therefore points no tiresome moral, and does not even pretend to give instructive information. The pictures by Miss Winifred St. Clair are droll and quaint, and will certainly evoke much laughter from the young readers who are introduced to 'Philip in Funnyland' this Christmas. For many people the fact that Mr. St. Clair and his sister are the son and daughter of the late Rev. George St. Clair will add a touch of personal interest to the book.

WE have received the 'Boys' Own Daily Reminder,' a well-printed calendar with a decorated cover in cheerful yellow, which has been prepared for the members of the Boys' Own Brigade. Each month has its appropriate motto and quotation. The only criticism we would offer is that these are printed twice over in consequence of two pages being given to a month. The result of this repetition, however, may be that the wise maxims and stirring extracts will be more deeply impressed on the mind and taken to heart. We could not desire anything better for the Boys' Own Brigade than that.

'YOUNG DAYS' (The Sunday School Association, 1s. 6d. net) is always full of good things, and a more acceptable present for young readers could hardly be found at this modest price. Stories, pictures, poems, and puzzles, as well as articles intended to give useful information in a pleasant way, and details of Guild work for students in training for useful citizenship later on, are generously provided, and the illustrations form, as usual, an attractive feature. We hope 'Young Days' will find its way into many homes among other gifts on Christmas Day.

PUBLICATIONS RECEIVED.

MESSRS. J. W. ARROWSMITH, LTD.:—Hands of Healing: Theodora K. Mills. 6s.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Unitarian Pocket Book, 1915. 1s. 3d.

CAMBRIDGE UNIVERSITY PRESS:—The Origins of the War: J. Holland Rose, Litt.D. 2s. net.

MESSRS. CONSTABLE & Co.:—The Political Thought of Heinrich von Treitschke: H. W. C. Davis, M.A. 6s. net.

MESSRS. HEADLEY BROS.:—The Ways of her Household: Constance Smedley. 6d. net. The Fruit of her Hands: Constance Smedley. 6d. net.

LINDSEY PRESS:—Unto this Generation. 2s. net. Hymns in Times of National Crisis. 1d. net.

MESSRS. MACMILLAN & Co.:—The Christian Life in the Modern World: F. Greenwood Peabody. 5s. 6d. net.

MR. ELKIN MATHEWS:—Glimpses into the Letters of a Wanderer: Mary Morgan. 1s. 6d. net.

MESSRS. G. P. PUTNAM'S SONS:—"My Heart's Right There": Florence L. Barclay. 1s. net.

SUNDAY SCHOOL ASSOCIATION:—Young Days, 1914. Sunday School Monthly, Vol. I.

MR. T. FISHER UNWIN:—Nietzsche: his Life and Work: M. A. Mugge, Ph.D. 3s. 6d. net. Modern Russia: Gregor Alexinsky. 5s. net.

MESSRS. WADSWORTH & Co.:—Labour Songs: Dorothea Hollins.

MESSRS. WILLIAMS & NORGATE:—The Supreme Duty of the Citizen at the Present Crisis: Earl Roberts. 3d. net.

FOR THE CHILDREN.

THE COURAGE OF THE UNARMED.

WE are hearing a great deal about the wonderful bravery of the soldiers and sailors who are fighting for their country at the present time, and we must all feel that, however horrible war may be, there is something splendid in the very recklessness with which these men throw away their lives for something that is dearer to them than life itself. But what of the bravery of those who, unarmed and defenceless, and, very often, in deadly peril, go about on errands of mercy among the poor and destitute in the desolated towns, or minister to the sick and aged, the wounded and the dying? Many stories have already reached us of the heroism and devotion of the clergy who are with the armies in the field. A French soldier tells us of one who quite calmly stood on an earthwork in full sight of the enemy reading a prayer to the battalion "amid a very hail of bullets." This particular priest does not appear to have been hurt, but many have been killed, some just at the very moment when they were whispering words of comfort to a poor fellow with but a few minutes, perhaps, to live. Two priests protected with their own lives some wounded Germans who tried to leave the Cathedral of Rheims while it was being bombarded a few weeks ago. A fierce crowd met them outside, for the people were roused to the bitterest wrath as they watched what seemed like the complete destruction of their beautiful Cathedral. "A mort!" they cried as they caught sight of the stricken creatures. "Let us kill them!" "If you do," said the priests, "you must kill us first." Rifles were raised, but no shots were fired, and although a few of the men who tried to escape another way were caught, the larger number of them were taken to a place of safety without a hair of their heads being injured.

Inside the Cathedral a band of nuns was attending to the wounded Germans lying there on the straw—their enemies, remember—when the bombardment began. What did they do? What *could* they do, these devoted followers of Christ, but kneel and pray by the side of the poor souls who, like themselves, looked for death every moment? One account says that some of these nuns tried to get the men out of the building, and were struck down as they did so. Another writer says that he saw four lying dead on the floor of the Cathedral when he entered it, with the flames leaping up and the falling glass crashing about them. Noble sisters were they of Joan of Arc who crowned her King within those very walls, and was herself destined to die at the stake rather than deny the angel voices which had called her to do God's bidding.

Then there was Sœur Julie of Gerbéville. She too was nursing the sick and wounded, and she too went on doing her duty in perfect calmness though the town was bombarded three times, absolutely refusing to leave her post, though the French officers implored

her to go with them when they were obliged to abandon the defence.

The doctors and nurses, too—when will the story of all their bravery and devotion be told? Upon these a very special responsibility rests, as upon the Sisters of Mercy, for their work has none of the dash and glory about it which excites the soldier and warms his blood as he goes into an engagement. *They* must keep cool whatever happens, for the sake of their patients; *their* eyes must be fearless, even smiling; and *their* hands must not tremble, though others may be unnerved and on the verge of panic. *They* must be ready, though roofs crash in and houses are set on fire, to give food to those in their charge, or soothe them with gentle words, making sure that they lack no comfort which they can provide. There are many other stories of personal bravery and unselfishness during this great war which might be set down here if time permitted, and how many more are there of which we shall never hear—which will never be known at all save to God? L. G. A.

MEMORIAL NOTICES.

MRS. C. J. SPENCE.

It is with deep regret that we have to record the death of Mrs. C. J. Spence, which took place on Monday, December 7, as the result of an accident.

Born in 1868, youngest daughter of the late Charles Weiss of Huddersfield and Caroline Weiss of Hampstead, she spent her schooldays in Heidelberg and Neuchâtel. On the return of her family to England, Lily Weiss entered as a student at Bedford College. At first with her family she was attached to Rosslyn Hill Chapel, but later she came under the influence of Dr. Stopford Brooke at Bedford Chapel. Dr. Stopford Brooke's teaching—his insistence on practical Christianity—appealed to her, and to these days we can trace the beginning of that desire to serve others which was to the last a dominant characteristic. The Honor Club for Girls gave her an opportunity for social work, and for some time she acted as an Assistant Secretary of the Postal Mission. In 1892, the appointment of her brother, F. E. Weiss, to the Chair of Botany at Manchester University brought her to the Northern town, where for some years she was her brother's companion. During these years she came in close touch with many of the most vigorous minds then in the University, and formed lasting friendships. In 1899 she married Mr. C. J. Spence of North Shields, a near relative of the late Dr. Spence Watson, and, like him, a member of the Society of Friends. Six years of perfect happiness followed. Her husband was deeply interested in all that was live on Tyne-side—politics, social questions, education and art—and through him and his relatives Mrs. Spence found her youthful enthusiasms widened and deepened. After his death in 1905 she returned to Manchester and became a resident in the University Settlement at Ancoats. Her neighbours were in want of many things,

but most of all they were in want of friendly human sympathy and understanding. Mrs. Spence strove to supply this want. With delicate tact, a ready ear for the difficulties and troubles of others, and a cheery presence, which hid from the outside world her own grief and loneliness, she offered her help. Material assistance was often sorely needed by those amongst whom she spent her days, and such help she gave freely, though it was characteristic of her to use other hands as the medium for her gifts. She gave herself; weary and broken souls came to her and went away comforted, refreshed, and cheered. For several years she had resided at Cheadle, but to the end she maintained her active interest in the poor of the city. It was a never-failing pleasure to her to entertain in her house and garden, and for many people Cheadle Old Hall has been the friendliest of havens.

In politics Mrs. Spence was a Liberal by tradition and training, but the failure of present-day Liberalism to make headway with some urgent social questions, particularly those affecting the status and welfare of women, had weakened her enthusiasm for the party. Although she had much sympathy with Labour hopes, she hesitated to throw in her lot with the Labour Party, fearing that its members did not sufficiently value individual gifts and qualities. But in politics, as in religion, she had learnt to care little for dogmas. She was not afraid to make mistakes, and to learn from failure. Of the deeper experiences of the soul she spoke seldom and with great diffidence. But those who knew her intimately felt not that she *had seen* God, but that she *saw* Him always. She moved among her fellow-men with a quiet eagerness to serve, so constant and unresting as to have been impossible without divine stimulus and support. On the day of her death the calendar in her room bore this quotation from Lord Bryce, which expresses what her friends feel under their immediate sense of loss and bewilderment: "What more can we desire for our friends than this—that in remembering them there should be nothing to regret, that all who came under their influence should feel themselves for ever thereafter the better for that influence."

T. R. M.

MR. N. M. TAYLER.

MR. NATHANIEL MANNING TAYLER suddenly and quietly passed away at his home at Ranelagh Gardens, Barnes, on December 14, at the advanced age of 85. Born June 15, 1829, son of Stephen Tayler, grandson of Wager Tayler, who was a brother of James Tayler (the father of John James Tayler), Nathaniel Tayler was a member of a family well known and honoured among Unitarians. For many years Mr. Tayler, like his late brother Mr. S. S. Tayler, was closely identified with Stamford Street Chapel, Southwark. He held the office of treasurer for a quarter of a century. On removing to a greater distance, Mr. Tayler took an earnest interest in the religious services at the newly-formed congregation at Richmond, and also at Wandsworth. He was elected a repre-

sentative of the Stamford Street congregation on the Presbyterian Board in 1875, and he continued to hold office up to the time of his death. Mr. Tayler was at all times greatly interested in movements affecting the welfare and progress of mankind. He formed his own opinions on most questions, and held to them courageously. Discouragement, or criticism never daunted him. He was always eager in the pursuit of what he deemed wise and good in the field of economics, as well as of politics and religion. However much one might disagree with his line of argument, no one could doubt the transparent sincerity of his mind and the purity and uprightness of his motives. During his later years he frequently suffered from ill-health; but he was always cheerful and buoyant, considerate and kind.

Mr. Tayler was in business in the City for a number of years; but the qualities required for making money he never professed to cultivate; and he was evidently glad to be rid of the burden as soon as he possibly could. He married in 1867 Marion Wright, a woman of strong and beautiful character; and their home and family life was delightful to behold. Mrs. Nathanael Tayler died several years ago, after a long and trying illness. There were three sons and a daughter, all of whom survive their parents. The eldest, Mr. Athelstane A. Tayler, is secretary of Stamford Street Chapel and Blackfriars Mission; the youngest, Dr. John Lionel Tayler, is minister of Newington Green Chapel; the second son, Mr. Stephen Tayler, is a Labour Exchange official. The only daughter, Miss Mary Tayler, has tended with a rare devotion, first her mother, then her father for many years past.

The funeral service at West Norwood on December 18 was conducted by the Rev. W. Copeland Bowie, a former minister at Stamford Street Chapel, and an intimate friend of the family circle.

MEETINGS AND GENERAL NEWS.

THE PROTECTION OF NATIVE RACES.

AN AMERICAN SOCIETY.

THE ANTI-SLAVERY AND ABORIGINES PROTECTION SOCIETY has received information from the Rev. Herbert Johnson of Boston, U.S.A., that a Society has just been formed there for the protection of aboriginal races, more particularly those of the two Americas. This is the outcome of a recent visit to America by Sir Harry H. Johnston, G.C.M.G., who, on behalf of the Anti-Slavery and Aborigines Protection Society, of which he is a Vice-President, sought, by means of conferences as well as private conversations with prominent Americans in different cities of the Union, to promote the formation of a similar Society in the States. He addressed a large public meeting at the First Baptist Church at Boston, arranged for him by Mr. Johnson,

its minister, who has been very active in the movement, at which representatives of the Roman Catholic and other religious bodies were present. Among other meetings, Sir Harry Johnston had an encouraging reception from the professors and students of Clark University (Worcester) and Yale. On visiting Canada he found many persons in Toronto and Ottawa ready to take up the idea.

The Anti-Slavery and Aborigines Protection Society has long felt the urgent need of an organization in the United States like its own with which it could co-operate, and to which it could appeal to inform and concentrate public opinion in America on native race questions, and to approach its Government thereon. This need has been especially felt since the revelation of the cruelties in the Putumayo drew attention to the widespread conditions of debt slavery over large portions of South America, and its appalling results. Dr. Stanley Hall, Principal of Clark University, who is well known on both sides of the Atlantic as an authority on practical anthropology, has consented to be President of the new Society.

THE UNITARIAN VAN MISSION.

REPORT OF THE SEASON'S WORK.

THE ninth season of the Van Mission opened as usual in the middle of May. Tours were arranged as follows: No. 1 Van, Tredegar via Hereford to Birmingham; No. 2 Van, Gainsborough via Doncaster to Elland; No. 3 Van, London district; No. 4 Van, Wigan via Chester and Llandudno to Carnarvon, and back to Llangollen.

With promises of ministerial assistance (including that of one American and one Canadian minister), and with the co-operation of the Pioneer Preachers and the London Lay-Preachers (for the London district), it was possible to announce a programme providing visits for about seventy centres.

The Mission met with much success until the outbreak of war interrupted the work. Results warranted the belief that the season would not fall short of the record of earlier years. With the exception of the meetings in the No. 2 district, anticipations had been more than fulfilled. This Van, however, did well among a widely scattered population, which in the places it visited amounted to not more than 80,000 people. At Wath-on-Dearne, after a fortnight's mission, a meeting was held for the purpose of forming a society. In the neighbouring village of Highgate, entirely destitute of religious or social agencies, it was intended, with the co-operation of the Sheffield Society, to found a mission, and an appeal by the Missionary Agent produced a promise of £50 and some smaller sums for the provision of a hall. The work, however, in both places is postponed for the present.

In South Wales an unusually interesting series of meetings was held at Tredegar, where the Van remained for five weeks, gathering every evening meetings of from 200 to 500 people. The missionary-in-charge, the Rev. A. Amey, on several subsequent Sunday evenings returned to Tredegar to conduct the

service. A society was formed, and is now affiliated with the South-East Wales Unitarian Society. Scarcely less interest was occasioned at Abertillery, where week evening lectures are being continued by the Rev. W. T. Lucan Davies and Mrs. Davies, of Newport, Mon.

In London the meetings were successful in each centre.

No. 4 Van, after several weeks in Lancashire and Cheshire, with particularly good meetings at Wigan and Runcorn and Chester, was touring the North Wales towns and seaside resorts under an arrangement with the Liverpool District Association. A notable week's work was done at Holywell by the Rev. D. J. Evans. The Van reached Llandudno at the end of July.

Two hundred and fifty meetings had been held before the outbreak of war, with an attendance of over 50,000.

At the close of the Mission the Vans were offered for the period of the war to the British Red Cross Society for hospital or ambulance purposes. The offer was gratefully acknowledged, but owing to the more than sufficient supply of motor ambulances no use could then be found for the vans, which, however, remain at the disposal of the Society in case of need. The Caravan Society has also been advised that the Vans are available.

The Mission has lost in the late Sir Edwin Durning-Lawrence one of its most generous supporters. With Sir John Brunner he presented a van in 1908, and had liberally contributed to its support since that time.

The Mission has cost just over £650, which is about £170 less than last year. This figure includes all salaries, travelling, road charges and repairs, ministerial supplies, maintenance, and literature. Between December 1 and the end of the year it will be necessary to raise over £200 in order to avoid loss, and the Missionary Agent appeals to all who have hitherto contributed to the funds to assist.

Donations should be sent to the Rev. T. P. SPEDDING, Essex Hall, Essex Street, Strand, W.C.

ESSEX HALL WAR DISTRESS FUND.

CLOTHING DEPARTMENT.

OUR readers will be interested to learn that upwards of twelve hundred garments have been cut out at Essex Hall, and made up by members of our Churches and Missions, and in some cases by paid labour, to assist women out of work owing to the War. The garments have included a large number of men's shirts and of women and children's under-clothing. The material was purchased and paid for out of the Essex Hall War Distress Fund. The garments have been distributed among Belgian refugees at various centres in London, and a large consignment was forwarded to distressed Belgians in Holland. Indian soldiers have had several parcels. Individual Austrians, Belgians, Germans, and Hungarians resident in London, who were in want of clothing, were assisted from time to time. A few of our own Unitarian poor have also been helped in this way.

Among the women workers (in addition to several individuals) who have made up a great many garments, special mention should be made of the churches at Ilford, Kentish Town, Lewisham, Peckham, and Wandsworth, and the Missions at Bell Street and Dingley Place. Miss Knight and Miss Seymour, the Sisters at Forest Gate, Stratford, and Walthamstow, have been very active. The congregation at Tenderden has also busied itself making up many articles for distribution through Essex Hall.

The work at Essex Hall will be suspended during the Christmas holidays, as most people are busily engaged with domestic and local duties. It will be resumed early in January, when Mrs. Bowje, Mrs. Pearson, and Mrs. Spedding, who are in charge, will welcome additional helpers. Essex Hall is only intended to provide opportunities for humane service for those who are not already fully occupied with work at their own local centres. Most appreciative letters have been received from the various recipients of gifts of clothing.

NEWS FROM HUNGARY.

THE REV. F. HANKINSON received a few days ago a long letter from Miss Rosika Boros from Kolozsvár. Her English friends will be glad to know that she reached home safely by way of Holland and Vienna, at which latter place her mother met her. She reported that her father, Prof. Boros, and other members of the family were well. Kolozsvár itself was quiet and undisturbed by actual warfare. Bishop Ferencz was very well indeed. Warm gratitude was expressed for the kindness shown to Miss Boros and to other Hungarians in England. The news had reached his family that Mr. Balazs Létay, who will be remembered as attending Unitarian meetings in London and the services at Kentish Town, was killed. Mr. Létay was a brilliant student, being engaged in the study of Assyrian and Babylonian history at the British Museum when the war in Austria broke out; he hurried home to Hungary at the beginning of August to take his place in the battlefield. He feared he might never return to London; and so left minute instructions with Mr. Hankinson what to do with his books and personal property in the event of his death.

CHRISTMAS APPEALS.

THE REV. GORDON COOPER writes from the Parsonage, Mansford Street, Bethnal Green, E. :-

"Several of your readers have already sent me their subscriptions to the Poor's Purse and the Christmas Fund at the Mansford Street Mission—for which I am very grateful. May I remind other friends, old and new, that I shall be very glad to receive further donations, which this Christmas will be more than usually welcome. I should like to thank an unknown friend at Eastbourne for a contribution which I have received to-day."

MISS REDFERN writes from the Mission House, Willert Street, Collyhurst, Manchester, appealing for funds to help the workers at the Mission, which is at present without a settled minister to carry on the agencies which have been in existence for so many years. The War has greatly increased their difficulties, and rendered the problem of poverty more acute; but this makes it all the more urgent that everything should be done to make Christmas as bright as possible, especially for the children. Miss Redfern will undertake to distribute any money, clothing, &c., that may be sent to her.

NEWS OF THE CHURCHES.

Carmarthen: Presbyterian College.—At a recent meeting the Managers of the Presbyterian Board had placed before them an interesting return showing the number of students passing through the College and the number who have secured permanent ministerial settlements. The figures for the period 1900 to 1909 are as follows: Number admitted, 94; number settled in the ministry, 87; of the remainder, 2 are still at the College, having taken up the Advanced Theological Course; 2 are occasional preachers, without pastoral charge; 2 have died, and 1 is invalided. These figures are a striking practical testimony to the work the College does in fitting young men for the actual work of the Christian ministry, and give a record of which the College authorities may justly feel proud.

Chowbent.—In response to the urgent appeal we printed a fortnight ago, we are glad to hear that Chowbent Chapel and School—out of money mainly raised by the young people—have this week sent £70 worth of suitable winter clothing of all kinds for the 25,000 lost and orphan Belgian children now in Holland to Mrs. Aves, 12, Thurlow Road, Hampstead, N.W.

Evesham.—The Rev. H. H. Johnson was inducted into the ministry of Oat Street Chapel on December 10th, when the Rev. Joseph Wood gave the Charge to the minister, and the Rev. J. M. Lloyd Thomas that to the congregation. The service was of a most impressive nature, and will remain a cherished memory. There were appropriate hymns, readings, collects, and prayers, the only break from the ordinary free service being the Charges and the following Benediction, which the Rev. Joseph Wood pronounced over the newly appointed minister: "The God of Peace, that great Shepherd of the sheep, make thee perfect in every good work to do His will, working in thee that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever." The early part of the service was taken by Mr. Thomas, the latter part by Mr. Wood, the minister of the chapel pronouncing the closing Benediction. There was no welcome of a social nature, both minister and congregation preferring the religious service only.

Leeds: Hunslet.—A special gathering of teachers, scholars, and worshippers was held in the Schoolroom of the Hunslet Unitarian Church on Sunday afternoon, December 13. During the service the pastor, the Rev. Frank Coleman, unveiled and dedicated a beautiful memorial portrait of the Rev. Horace Ruskin Tavenor, who was minister from 1911 to 1913. Mr. Thornton delivered an appropriate address, eulogizing

Mr. Tavenor's work here and at Manchester, and urging the scholars ever to keep in mind his cheering personality, and to hold fast to the good he had always taught them. Mr. James Woffindin, Secretary of the Sunday School, also spoke of the good work Mr. Tavenor had accomplished in the school. The portrait is a duplicate of that at Willert Street Mission, Manchester, and has been presented to the Church by teachers and scholars of the school in whom Mr. Tavenor always took a very great interest.

Loughborough.—On December 13 and 14 we celebrated the fiftieth Anniversary of our occupation of the present Church buildings. The preacher on Sunday, December 13, was the Rev. C. M. Wright, M.A., of Mansfield. On Monday evening there was a congregational meeting, at which there was a good attendance, including many friends from Leicester and Nottingham. The Rev. E. I. Fripp was in the chair, and the speakers included Ald. Wm. Moss, Mr. E. Wilford (President of the N.M.P. & U. Association), Mr. J. T. Perry, and the Revs. J. Ballantyne and S. Spencer.

Southern Unitarian Association.—On Monday evening, December 14, a Special Service of Recognition was held in the Hill Street Chapel, Poole, to welcome the Rev. H. Maguire, B.Sc., of Wareham, as a fully accredited minister. Mr. Maguire was formerly connected with the Stratford congregation in East London, and of recent years, while engaged in his profession as a teacher at Poole, has been active as a lay-preacher in the district. During the past year he has been in charge of the Wareham congregation, and, having passed the final examination under the National Conference Scheme for the training of lay workers, has received the recognition of the Southern Advisory Committee. The service on Monday evening was conducted by the Rev. W. B. Matthews, of Poole, the lessons being read by the Rev. V. D. Davis. The Rev. H. S. Solly, President of the Southern Association, gave the address of welcome into the ministry, and Mr. Maguire made an earnest response. The evening unfortunately was very stormy, but Bournemouth and Wareham, as well as Poole, were represented in the congregation that assembled. It was a quiet and helpful service, which fully justified the purpose for which it was held.

NOTES AND JOTTINGS.

THE AWAKENING OF EUROPE.

In a recent sermon preached at the Unitarian Church, Wandsworth, and printed in the *East Hill Pulpit*, the Rev. W. G. Tarrant pleaded that if War is to be abolished it will be necessary for the peoples as a whole to realize fully the insanity of it, and for the Churches of Europe to make up their minds what they actually stand for. "The need of the hour," he said, "is for stalwart men in many fields, and surely not least in the field where the victories are won for all—not for one party or for one nation. From time to time one nation has been, and may be again, the enemy of another; but war as an institution is the enemy of the human race. Let us admit that in these days there has seemed no way open before us but that of war; but let us not forget that after the hour of violence the hours of reconstruction must come. We were born, let us believe, and maintain, for better

things than this wrath and ruin. The real needs of man go deeper than greed. The breath of a higher life is in his nostrils. Men who have not yet 'come to themselves' may go on feeding swine and filling their bellies with husks; but when they become aware of *what they are* they want better food to feed their souls upon. Justice, order, beauty—these Man must have, or Man will perish."

LIBERAL CHRISTIANITY IN JAPAN.

A COPY of the *Far East* which has just reached us contains, among other illustrations, a group photographed in the garden of the Sanyen-tei, Tokyo, on the occasion of the twenty fifth anniversary of the founding of the Unitarian Mission in Japan. On Tuesday, November 3, a dinner was given in honour of Dr. Clay MacCauley, who went to Japan as the representative of the Liberal Christians of New England in 1889, and has been carrying on a successful work there, with but one short interval, ever since. On the following Saturday and Sunday services were held in the Unitarian Church, about 300 persons being present, when Dr. MacCauley in an interesting speech described the growth of the movement, referring to the pioneer work of the Rev. A. M. Knapp, the devoted, though all too brief services rendered by the Rev. W. I. Lawrence, and the difficulties which had to be met and surmounted in the early days. The gathering at the dinner numbered about sixty, and included many representative men, professors of the Imperial University and the Military Staff College, and members of other missions in Tokyo.

WOMEN DOCTORS AND THE WAR.

Dr. Mary Scharlieb has been urging the necessity for a greater number of women training as doctors, not only to meet emergencies like the present, but in order to supply the needs of missionary and other societies which are suffering from the inability to obtain sufficient medical women to staff their hospitals. The medical profession offers a great sphere of usefulness for women of education and ability, and it has this advantage, that those who wish to qualify for it need not necessarily be very young. The more mature woman has certain qualifications for the task by reason of her trained mind and experience of life which cannot be possessed by the youthful student, though her verbal memory may not be so strong. Prof. Howard Marsh in a letter to *The Times* warmly endorses all that Mrs. Scharlieb says, and expresses the hope that her words will be interpreted in a liberal spirit. Even before the war, he says, it was becoming more and more difficult to procure resident medical officers at many institutions, and hard-worked practitioners have often lost their annual holiday because they could not secure a *locum tenens*. So many doctors are now at the front, and, unhappily, the losses in their ranks have already been so heavy, that the shortage is becoming still more serious. Next year it will be even greater, while, if the war goes on, the demand for doctors in

the Army Medical Service must steadily increase. Prof. Marsh believes that women ought to take advantage of this great opportunity, which opens up before them a new epoch.

THE RIVIERA IN WAR TIME.

The winter resorts on the Riviera, which are hopelessly deserted as a result of the war, are so greatly crippled already in their resources that the deputies representing the Department and the Communes of the Alpes Maritimes have gone to lay their woes before the Government at Bordeaux. From Cannes to the frontier of Italy, says the special correspondent in *The Times*, the impression is created of a gorgeously mounted scene waiting for the players to come on and the play to begin. The dainty villas are empty, the harbours seem to be waiting for the yachts that do not come, and the purple clematis and golden fruit give an insistent note of life and colour to gardens and terraces where nobody walks. Nice is a hospital centre, the principal hotels having been requisitioned at the beginning of the war for Red Cross purposes; but although 4,000 beds are in use the number is rapidly diminishing, owing to the fact that the Paris hospitals are now receiving the wounded. The losses sustained by these winter resorts along the Côte d'Azur can be dimly realised when we learn that the number of strangers registered as transient guests of the Principality of Monaco alone last year was close on 1,800,000. Nice and Mentone are much frequented by Germans, the number of whom last year was estimated at 40,000.

THE BRITISH ASSOCIATION.

One of the inevitable results of the war is the postponement of the proposed meeting of the British Association which was to have been held in Manchester next year. It is doubtful whether it will be possible now to carry out the arrangements already planned, and, in any case, all preparations for the meeting have been suspended until the middle of March, when a final decision will be made.

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Owing to the Christmas Holidays, 'THE INQUIRER' will go to Press on TUESDAY next week. Advertisements and News must reach the Office not later than the first post on TUESDAY Morning.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 27.

LONDON.

Acton, Creffield Road, 11.15 and 7.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. ARTHUR HURN, B.A., B.Litt.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
 Forest Gate, Upton Lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. JAMES HARWOOD.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES; Dec. 31, 11 P.M., Watch Night Service, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Mr. H. SMITH.
 Mansford Street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FIELD.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. J. BEGG.
 University Hall, Gordon Square, W.C., 11.15, Rev. R. TRAVERS HERFORD, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. TYSSUL DAVIS.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. H. GOW, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISGARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JOHN W. LEE.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLINE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREA.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROOPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFOURTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

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The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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SPECIAL NOTICE.—*The Publishing Office of the "Inquirer" has been moved from 3, Essex Street, Strand, W.C., to 13, Bream's Buildings, Chancery Lane, E.C.*

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NOTES OF THE WEEK.

WE send our Christmas greetings to our readers amid the anxieties of the War. There was never more need of the spirit of generosity and kindness than there is to-day, and it has been called forth in our midst in an unexampled degree. We may all thank God that we can help and serve. The spirit of love and self-sacrifice shines even through the horrors of the battlefield. We cannot see how this dread experience through which we are passing can be overruled for the good of the world; but it is clear, even to our limited sight, that everything which we do with a pure motive, not with malice and anger in our hearts, but in the unselfish desire to uphold the good and defend the right, must strengthen the forces which make for peace and goodwill among men.

* * *

The most significant event of the past week is the announcement that Egypt has been made into a British Protectorate. This step has been rendered necessary by the War. The Turkish suzerainty, which has been a source of much mischief, and encouraged the Khedive in a policy of intrigue and

reaction, has been swept away, and there is now for the first time a fair chance for enlightened methods of government. The spirit in which we are prepared to face our new task—the burden of which we have borne for a long time—is expressed admirably in the words of the official communication, which has been addressed to Prince Hussein, who has succeeded to the Khedivial position with the title and style of the "Sultan of Egypt":—

In the field of internal administration I am to remind your Highness that in consonance with the traditions of British policy it has been the aim of His Majesty's Government, while working through, and in the closest association with, the constituted Egyptian authorities, to secure individual liberty, to promote the spread of education, to further the development of the natural resources of the country, and, in such measure as the degree of enlightenment of public opinion may permit, to associate the governed in the task of government. Not only is it the intention of His Majesty's Government to remain faithful to such policy, but they are convinced that the clearer definition of Great Britain's position in the country will accelerate progress towards self-government.

* * *

THERE is no reason why any reasonable people should suspect the good faith of our Government in this momentous action. We did not intend to stay in Egypt when the disorders of the country first forced us to intervene, and for many years we have borne the heavy task of administration in face of the difficulties created by an anomalous position. Circumstances have changed since 1882. Turkey—which was rotten then—is more rotten now. The con-

dominium has shown itself to be fatal to the impartial administration of justice and the proper development of the resources of the country. We could not renounce our responsibilities without gross unfairness to the people. But the most important factor in the situation is this: that the proclamation of a protectorate has been hailed with satisfaction by the Egyptians themselves, though doubtless there will be some malcontents. Mohammed Wahid, chief of the Egyptian Liberal party, has sent the following message, which reflects the temper of happy expectancy which seems to be prevalent in Cairo:—

In the name of the Egyptian Liberal party and of humanity, I thank Great Britain for its deliverance of Egypt from the chains of a tyrannous rule and for its establishment of a Protectorate. This Protectorate the Liberal party welcomes with a joy I cannot express. It realizes the desire which for long years the party has formulated in its programmes and declarations. Egypt passes from the hell of tyranny to the heaven of justice.

* * *

THE Government has taken a wise course in appointing a Special Committee, which will examine the accusations of outrage and breaches of the laws of war on the part of Germany since the outbreak of hostilities. The presence of Viscount Bryce and Sir Frederick Pollock on this Committee is itself a guarantee of public confidence, and will give judicial weight to its verdicts in America and other neutral countries. It will also perform the very useful function of discrediting mere rumour and rebuking the inclination of weak minds to accept hideous stories without evidence. For

ourselves, we have never paid much attention to the sporadic tales of personal atrocities, though it is probable that some of them are true. It is the policy of burning and outrage—which has been adopted with official deliberation, and openly confessed by Germany—that stares us in the face, and cannot be dismissed from our thoughts. In face of this crime against civilization all other atrocities sink away into insignificance.

* * *

THE position on these difficult and painful matters, which we have maintained all along, is supported by an admirable letter by Mr. George Haven Putnam on 'German Misdeeds,' which appeared in *The Times* on Tuesday. Mr. Putnam is, of course, an American citizen, and an old soldier of the Civil War, and readers of his recent 'Memories' will recollect that he has also many reasons for regarding the Germany of his student days with partiality and affection.

In the several letters that I have brought into print [he writes] I have carefully avoided reference to the so-called individual "atrocities." My criticisms, and those of Americans generally, who are in a position to judge impartially in regard to the issues of the war, have been restricted to the *official acts* which have attended the devastation of Belgium and the destruction of cathedrals and towns in France. We condemn these acts, not because they have been committed by Germany, but because they are in themselves abominable, and are contrary to precedent and to civilized standards. As an old soldier, and as a student of the history of campaigns, I have some knowledge of war regulations, and of the procedure of civilized countries. I maintain the contention that unless or until a city is under siege (and the notice of siege is, of course, a caution to citizens to withdraw as far as such withdrawal is possible), the throwing of bombs into groups of unarmed people, men, women, and children, is not warfare in any present use of the term. The killing of these unoffending people can, of course, have no effect whatsoever upon the success or the direction of the campaign; and if this be the case, such killing is properly to be characterized as murder.

* * *

THERE is a legitimate feeling of pride and satisfaction in the success of the appeal of the former German Consul at Sunderland against his conviction for treason. We know nothing about Mr. Ahlers. He may have acted worse than foolishly and be quite unworthy of sympathy or respect. What we mean is this, that it is a salutary lesson for us all, and especially for people who are inclined to let excitement warp their judgment, to find that the administration of justice will not swerve a hair'sbreadth from its

integrity under the influence of popular passion. Men of German blood can be tried as fairly in our courts as our own countrymen. They need not fear that racial prejudice will tell against them. This is of the essence of justice. It is one of the elementary obligations of honour. We hope that the incident will be duly marked by the best minds in Germany.

* * *

THERE is something very noble and dignified in the words with which General Botha pleads that, now the rebellion in South Africa is over, nothing should be said or done to increase the feeling of bitterness. Let the curtain be rung down, he says, with as little declamation, as little controversy, and as little recrimination as possible. "For myself, personally," he confesses, "the last three months have provided the saddest experience of all my life. I can say the same for General Smuts, and, indeed, for every member of the Government. The late war, our South African War, is but a thing of yesterday. You will understand my feelings, and the feelings of the loyal commandos, when among the rebel dead and wounded we found from time to time men who had fought in our ranks during the dark days of that campaign. The loyal commandos have had a hard task to perform, and they have performed it. The cause of law and order has been, and will be, vindicated. Let that be enough. This is no time for exultation or for recrimination. Let us spare one another's feelings. Remember, we have to live together in this land long after the war is ended."

* * *

At the meeting held in the Queen's Hall last week in support of Women's Work in War Time, Prof. Gilbert Murray revealed once again his capacity for dealing with the situation with courage and directness. His close association with wounded soldiers made him conscious, he said, that the demand now made was especially a demand for that old-fashioned, unspecialized form of service which women had rendered to men in the time of need ever since the beginning of recorded history. We were getting a touch of that primitive state of society in which the men were fighting and the business of the women was to love and pray. Young men were going out to the war. One after another he saw them go—his own pupils, friends, not rowdy and violent men looking out for adventure, but men who were gentle and kindly—happy men, contented men, young men with long lives before them—offering to die for him and them. "That is a thing that haunts me [he said], and when I say it is our business to love and

pray, I mean in general that we are to remember that. Let us remember what they are doing, and let us be able when they return to look them in the face."

* * *

THE quality of life, Prof. Murray continued, had become older, more primitive, and deeper. He felt that there was more evil in it and more good, that it was more filled with terror and cruelty and death, and at the same time more filled with love and loyalty. We had to resist emotion and be strong. At the same time, there was a deeper emotion moving all about us. We had moved away from an easy, polite, superficial world, in which people were habitually a little apt to be vexed with their colleagues and bored with their near relatives, into a world in which the tears came into men's eyes when they spoke of their comrades in the trenches, or heard messages from their people at home. He was hoping that in the future, when they looked back on the time of this great war, there would be a link that would not break, some little shadow everywhere of the feeling that might exist between two people who had looked together into the face of death, and who had smiled because they felt that each could trust the other.

* * *

THESE words of Prof. Murray seem to us much wiser, and they deal with the situation in a far nobler spirit, than the foolish attempts which are made in some quarters to prove that one class or sect is more patriotic than another. Rivalry in good works is excellent, but not when it leads the Churchman to crow over the Nonconformist in matters like recruiting which are truly national. Since the days of Cromwell there has not been so much Puritan blood in the army as at present. Nonconformist churches and Sunday Schools all over the country have sent their young men to fight for freedom and defend their homes. The new officers, too, have been drawn, in an unprecedented degree, from simple middle-class surroundings. Ministers who have been outside military and governing circles all their lives have encouraged their sons to help to staff the new army. Already these men are introducing a new spirit. There will be less snobbery and extravagance, and more industry and alertness of mind in professional duties, when the war is over. For this we shall have to thank these days of national crisis first of all; but some credit will also be due to the influence of the new men who have not been bred in the tradition that in politics and religion and social habits there is only one way of thinking, and one rigid standard of correct behaviour.

CHRISTMAS, 1914.



CHRISTMAS DAY this year will be remembered by most of us as the strangest we have known. There is no merriment in our hearts. There is little stir of excitement in the streets. We have gone dutifully about our ordinary work up to the last moment, hardly realizing that the great festival is at hand. In many homes the family circle will be broken, and anxiety sit as spectre at the feast. Would it not be better, we are tempted to ask, to let the day slip past unmarked, without the sound of rejoicing and the familiar symbols of kindness and good cheer? Can we really thank God for the blessings of the Prince of Peace, or dwell with loving delight upon the pleasures of home and memory?

Many elements enter into our ordinary thought of Christmas. Some of them are purely Christian, and touch the deepest affections of the soul; others are concerned with feasting and good-fellowship, and appeal to us chiefly because they are human and pleasant. Many of us are strongly attached to our ancestral Christmas customs, and pay little heed to the divine glory with which they have been brought into intimate connection. If this year the Feast is less lavish and magnificent, we shall do well to think with all the deeper affection of its religious meaning. The words "Unto you is born this day a Saviour which is Christ the Lord" are good tidings of great joy to lonely hearts and sorrowful homes, to those who sit in darkness and in the shadow of death. When we celebrate his birth, we thank God not only for the heavenly teacher of the beatitudes, but also for the Man of Sorrows who died and conquered on the cross. "They shall call his name Emmanuel," because God is with us, a living presence in our hearts, a light to guide our stumbling feet, tender, compassionate, and very pitiful, when He makes us to lie down in the green pastures and leads us by the water of comfort, and when His yoke is heavy upon us, and we go forth to face the terrors of the dark valley. Let the prayers and thanksgivings of Christmas Day deepen within us the sense of

a present God, who will never fail us or forsake us.

But with this deeper note there should blend our special acts of homage to the Christ-Child. When their security is threatened, our homes become more sacred to us. In contrast to the carnage of war and the havoc of human hate the spirit of childhood shines with a heavenly radiance. We do well to snatch one day from all the evil and trouble which beset us, and to consecrate it to the simple and holy things with which God is well pleased. Our hearts will be stronger to endure for their refreshing influence. Have not many of us in these recent days thanked God, as we have never done before, for the innocency of little children and the heaven which lies about their infancy? The prattle of a little child, musical with laughter and confiding trust, has recalled us to a better mind, and awakened thoughts which do often lie too deep for tears.

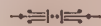
And if ever it is good to remember on Christmas Day, it is good that it should be a day of holy and happy memories this year. We need to remember, not only to give us confidence, but also to set life in a true perspective at a time when we are troubled and oppressed. If this war is a real thing in our experience, intruding its hideous imagery upon our most private thoughts, and smiting our affections with its cruelty, there are a thousand other things laid up in our hearts which are just as real,—days of victory and peace, consecrated to the joys of human fellowship; hours of high endeavour, when righteousness triumphed visibly before our eyes. Memory is one of the divine powers of the soul by which we lay hold upon God. For we discover God, not merely in the storm of to-day or the threatening cloud of yesterday, but in the slow discipline of his love, the gradual unfolding of his purpose, the rich tokens of his presence and his power, through all the days of all the years. By memory we reach back to touch the hand of Christ, and in the act we know that his life and spirit are not a dream of the past, for there has never been a moment when their vital power has failed, and it is living in us now. And so, as we remember, all the mightiest influences for good which the world has ever known are quickened in our hearts.

Confidence is renewed, trust is confirmed, our love of spiritual things is replenished, the spectres of doubt are driven from the mind, and we are more than conquerors through Him who loved us and gave himself for us. "The Lord is King, be the people never so impatient: He sitteth between the cherubim, be the earth never so unquiet." And the God who reigns is also the God who loves. This is the good news of Christmas Day for all who remember and give God thanks.

Love is and was my King and Lord,
And will be, though as yet I keep
Within His court on earth, and sleep
Encompass'd by his faithful guard,

And hear at times a sentinel
Who moves about from place to place
And whispers to the worlds of space,
In the deep night, that all is well.

Good Thoughts for Ebil Times.



LOVE is indeed Heaven upon Earth: since Heaven itself would not be Heaven without it....What we Love, we'll Hear; what we Love, we'll Trust; and what we Love, we'll Serve, ay, and Suffer for too. If you love Me (says our Blessed Redeemer) keep My Commandments. Why? Why, then He'll Love us; then we shall be His Friends; then He'll send us the Comforter; then whatsoever we ask, we shall receive; and then where He is we shall be also, and that for ever....Love is above all; and when it prevails in us all, we shall all be Lovely, and in Love with God and one with another. Amen.

WILLIAM PENN.

TRUE RELIGION.

THERE are but too many Christians who would consecrate their vices, and hallow their corrupt affections, whose rugged humour, and sullen pride must pass for Christian severity, whose fierce wrath, and bitter rage against their enemies must be called holy zeal, whose petulancy towards their superiors, or rebellion against their governors must have the name of Christian courage and

resolution. But certainly religion is quite another thing, and they who are acquainted with it will entertain far different thoughts, and will disdain all those shadows and false imitations of it. They know by experience that true religion is an union of the soul with God, a real participation of the divine nature, the very image of God drawn upon the soul, or in the Apostle's phrase, *it is Christ formed within us*. Briefly, I know not how the nature of religion can be more fully expressed than by calling it *a divine life*.

HENRY SCOUGAL.

PEACE.

My soul, there is a country
Far beyond the stars,
Where stands a winged sentry,
All skilful in the wars;
There above noise, and danger,
Sweet Peace sits crown'd with smiles,
And One born in a manger
Commands the beauteous files.
He is thy gracious Friend,
And—O my soul awake!—
Did in pure love descend,
To die here for thy sake.
If thou canst get but thither,
There grows the flower of Peace,
The Rose that cannot wither,
Thy fortress, and thy ease.
Leave then thy foolish ranges,
For none can thee secure,
But One, who never changes,
Thy God, thy life, thy cure.

HENRY VAUGHAN.

LET not the hearts whose sorrow cannot
call
This Christmas merry, slight the
festival;
Let us be merry that may merry be,
But let us not forget that many mourn;
The smiling Baby came to give us glee,
But for the weepers was the Saviour
born.

H. COLERIDGE.

Was it a fancy bred of vagrant guess,
Or well-remember'd fact—that He was
born
When half the world was wintry and
forlorn,
In Nature's utmost season of distress?
And did the simple earth indeed confess
Its destitution and its craven need,
Wearing the white and penitential
weed,
Meet symbol of judicial barrenness?

So be it: for in truth 'tis ever so,
That when the winter of the soul is bare
The seed of heaven at first begins to
grow,
Peeping abroad in desert of despair.

H. COLERIDGE.

ALMIGHTY and everlasting God, who
dost govern all things in heaven and
earth, mercifully hear the supplications
of Thy people, and grant us Thy peace
all the days of our life, through Jesus
Christ our Lord. Amen.

GRANT, O Lord, that in this time
of anxiety and distress we may walk
worthy of our Christian profession.
Grant unto us all that we may be united
in one heart and mind to bear the burdens
which this War has laid upon us. Help
us to respond to the call of our country
according to our several powers. Put far
from us selfish indifference to the needs
of others, and enable us by patient
continuance in well-doing to glorify Thy
name. Amen.

Christmas Verse.

COME TO THE CRADLE!

"COME, Kings, to the Cradle,
And ring your Christ around,
For Herod's men draw near again
To curse with blood the ground!"
Alas, the Kings are playing,
They follow their ancient plan,
And ever the same is the royal game—
Slaying the Sons of Man.

"Haste, Kings, to the Cradle,
And beat the heathen down;
The Roman comes with a roll of drums,
And a cross, and a thorny crown!"
Alas, the Kings are Christians;
They swear that the Gospel's true,
While millions die on their Calvary—
And what would the heathen do?

Come, come to the Cradle,
Shepherds of Bethlehem;
The oaths of Kings are idle things,
Enough of the Kings and them!
Enough, for hearts are breaking,
And blood doth curse the ground;
Up, in your might, for home and right,
And ring your Christ around!

W. G. TARRANT.

THEIR SONGS WERE MORE THAN MUSIC.

WE miss the lads who made our Christmas
bright
With merry speech and open-hearted
jest;
To revel in their laughter was delight,
Goodwill their guide and guest.

Their songs were more than music, as the
day
Is more than sunshine; every note
and word
Revealed a secret in their happy play
Beyond the seen and heard.

O joy of youth! How fair and pure it
seems!
Faith offering promise in the time to
come
To make realities of visions, dreams,
And earth the attractive home.

Came then the harsh, tyrannic crash of
strife.
Dreams! Visions!....Duty sent her
clarion call:
"Honour the bond. A nation needs
your life;
In honour stand or fall."

We could no other. God in His good
grace
Give us a heart of wisdom that we see
Our nearest, dearest, lift the human race
In holy loyalty.

A passion for the urgent call of peace
Possess the souls of our aspiring youth;
The cry of justice nerve them, and
increase
Their reverence for the truth.

Men, noble men, are eager for the hour
When righteous brotherhood shall rule
all lands,
Harmoniously advancing in its power,
Love waiting its commands.

WE miss the lads who made our Christmas
bright
With merry speech and open-hearted
jest;
Their songs were more than music and
delight....

O God! Thou knowest best.

J. L. HAIGH.

Not yet upon the lap of earth
Peace and Goodwill abide:
A sword still pierces Mary's soul
At merrie Christmas-tide.

Our peace is at the tossing helm,
Old England's weal's aboard:
O, Mary, mother, must thy soul
Know only Cross and sword!

H. H. JOHNSON

CHRISTMAS CAROLS.

THE word carol is generally derived from the French *carole*, the joyous song accompanied by a dance which was greatly in fashion both in the homes of the gentry and the common people during the Middle Ages. It can trace its origin much further back than that, however, for in St. Owen's 'Life of St. Eligius, Bishop of Noyon,' which dates from about the year 672, it is mentioned and placed among the things that are forbidden, the list also comprising "balls, dances, or diabolical songs." Human nature, in some of its aspects, does not change very much, and after many centuries the reforming zeal of the Puritans in England once more tried to repress the revelries and merry-makings which had intruded even into religious festivals. Carols on Saints' Days were prohibited, and even the Nativity itself was regarded less from the dramatic standpoint than as a scheme of salvation. The Puritans are hardly to be blamed, for anything more antagonistic to their usual habits of thought and conduct than some of the carols of the day, whether in the form of adaptations of old love-songs or mystical compositions with a distinctly "Popish" flavour, can hardly be imagined; but it is, unfortunately, true that their prohibition discouraged for a very long time the use of music as a means of religious expression, and stopped the sources of inspiration which produced such a wealth of lyric poetry in mediæval times.

As an illustration of the purely secular character of the carol when it first spread over Europe, and became a popular feature at Christmas entertainments and other popular festivals, a story narrated by Giraldus Cambrensis in his 'Gemma Ecclesiastica' may be mentioned. He is describing the story of a wake in a churchyard (churchyards were frequently used for these song-and-dance parties!) somewhere in Worcestershire. The revelry went on so long, and the dancers sang one refrain over and over so many times, that the unfortunate priest who was kept awake with it all night could not get it out of his head in the morning, but repeated it at the Mass—saying (instead of "Dominus vobiscum") "Sweet Heart, have pity"! Ben Jonson, in 'Christmas his Masque,' presents a carol "in a long tawny coat, with a red cap and a flute at his girdle, his torch-bearer carrying a song-book open; and Wassail, like a neat sempster and songster, her page bearing a brown bowl dressed with ribands and rosemary before her."

It is rather curious to read in Miss Edith Rickert's introduction to her collection of 'Ancient English Christmas Carols' that "Carol-writing was a part of the great fourteenth-century movement of the middle classes in England, of the stir towards democracy," for the social struggle of our own day has found little expression in popular lyric poetry, and modern carol-writers seem to aim more at imitations of the old style in archaic phraseology than at new forms of expression embodying the modern spirit. The Christmas carols which appeal to us most are, of course, those which have for their central theme the birth of the

Infant Jesus and the maternal love of the Virgin Mary. These often take the form of lullabies, full of tenderness and charm—sometimes not without a brooding sense of tragedy and the shadow of the cross. The Countess Martinengo-Cesaresco quotes one of the best examples of this particular type in her 'Essays in the Study of Folk-Songs,' and the following verses convey something of the note of mingled sorrow and triumph which dominates the poem throughout:—

Why dost thou weep, my Babe? alas!
Cold winds that pass

Vex, or is't the little ass?

Lullaby, O Paradise;

Of my heart

Though Saviour art;

On Thy face I press a kiss.

Wouldst thou learn so speedily,

Pain to try,

To heave a sigh?

Sleep, for thou shalt see the day

Of dire scath,

Of dreadful death,

To bitter scorn and shame a prey....

Sleep, sleep, thou who dost heaven impart

My Lord thou art;

Sleep, as I press thee to my heart.

Poor the place where thou dost lie,

Earth's loveliest!

Yet take thy rest;

Sleep, my child, and lullaby.

This version was communicated to the writer above-mentioned by a resident at Vallauria, in the heart of the Ligurian Alps. In that district it is sung in the churches on Christmas Eve.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE MORAL STIMULUS OF THE WAR.

SIR,—Some of your readers seem to look upon this war as a punishment. Well, it may be, but to me it seems more like an inspiration, a new birth, terrible, indeed, as birth and death are apt to be, but, like them, opening on to fuller, nobler life. Day by day we feel ourselves growing mentally and spiritually. No longer are our thoughts centred round our own petty interests. We had taught ourselves to believe that only adepts could serve the State, and that the chief duty of a good citizen was to pay his taxes cheerfully—meritorious, perhaps, but exceedingly uninspiring. Then came the call, "Your country needs you," and gladly and proudly we answered it. Many of us gave our lives, many have given our nearest and dearest. The war has called out the best that is in us: faithfulness, generosity, courage, self-sacrifice. Certainly these qualities must have been there before they could come out, but there is all the difference in the world between the sun hidden in fog and the same sun shining in noonday splendour.—Yours, &c.,

LUCKY E. ROBERTS.

27, Nassington Road, N.W.
December 20, 1914.

BOOKS AND REVIEWS.

THE SPADE AS TEACHER.

AMONG the lines of advancing knowledge to-day that which is pursued by the excavator of ancient sites is certainly as valuable as it is romantic. To lay bare the veritable relics of generations that lived thousands of years ago, to discover their usages—domestic, commercial, military, and religious—and to become possessed, not only of their works of art, but also in some cases their literature, is to deepen the historic consciousness in many fruitful ways. That we have precious legacies of tradition preserved in the classic writers is clear, but that they gain immensely by archaeological confirmation and enlargement is no less obvious; and in many cases they have received much necessary correction. During the past twenty or thirty years the rate of progress in this direction has been far greater than ever before. No one conversant with the facts will undervalue the services rendered by earlier explorers; but in these days the methods pursued are much more systematic than they could well adopt, while the resources available, thanks to the formation of learned societies in many European centres, as well as in the United States, have been sufficient for long and extensive operations, even if there is still need for generously increased support.

Future generations will reap the harvest of present spade-work in a more balanced and adequate view of human developments than we have yet attained, and immensely truer to fact than the fanciful pictures familiar to our predecessors. To many of us the interest of the development of religion takes the lead; and, debtors as we are to the Jewish-Christian system of thought and practice, it is inevitable that we should attach supreme importance to whatever throws light upon its origins and growth. The Nile Valley has gladdened the lover of Greek by yielding in our day classical works which had been thought to be lost for ever; but much wider and intenser has been the interest created by its surprising contributions to our knowledge of early Christian literature. In the Holy Land itself, as I had opportunity to point out some time ago, excavation has been extensive in recent years; and while, contrary to Egypt, it has not hitherto given us much script, it has added greatly to our knowledge of the conditions of the country and its peoples before and during the Jewish settlement and monarchies.

A book dealing with Babylon,* and comparable to Macalister's exhaustive account of Gezer, has just appeared in an English translation, and demands the attention of all who are interested in Bible story. It gives a record of work carried on from 1899 and still in progress when the original German edition went to press in 1912. The author, Robert Koldewey, who has directed the operations from the start, has from time to time reported progress, but the present volume gives the first survey of results

* The Excavations at Babylon, By Robert Koldewey. London: Macmillan & Co., 21s. net.

as a whole. The book is copiously illustrated, some of the coloured pictures of enamelled brickwork being particularly fine, and the photographs are, as a rule, admirably clear. The only complaint to make in this regard is that the reduction of the plans in several cases has rendered necessary the use of a fairly strong lens to follow the index references. The translation (by Agnes S. Johns) has been rather a difficult piece of work, owing to the numerous technical terms involved in the architectural descriptions. One reader at least who was now and again pulled up by the German expressions tenders here his thanks to Mrs. Johns, whose learned husband appends a useful note to the book. The inexperienced, it may be confessed, will very likely find some of the detailed descriptions of walls, and doorways, and drains, and ramps, and revetments, &c., rather dry reading; but Herr Koldewey really seems to have the popular mind in view, and, at any rate, from time to time lights up his account with touches of the picturesque, and supplies useful summaries.

It is generally known that the site of Babylon has been for many centuries marked by huge mounds, mostly without external signs of the buildings whose ruins they cover. Into these mounds, burrowed tentatively by marauders for centuries and by explorers for decades, a regiment of 200 to 250 diggers, armed with pick and spade, have now made their way, the debris being carried in baskets to a spot judged to be of small importance. The vast work involved is best appreciated on looking at the photographs, which reveal massive structures on a scale little known in our Western world. These structures, consisting of fortifications, citadels, palaces, and temples, are usually made of brick, either burnt or raw, though stone is sometimes found, especially in the pavements. Upon many of the blocks inscriptions are impressed or cut, recording the names of the monarchs by whom the respective works were accomplished. These royal builders are traceable by the inscriptions as far back as Hammurabi—dated by the author variously 2500 B.C. (p. 311) and 2250 B.C. (p. 228); M. Jastrow, jun., brings him later still by two or three centuries. It is noteworthy that the oldest remains are those of the modest city dwellers, who built on low-levels like their dim predecessors, the flint implement men.

When the Assyrian conquerors of the eighth and seventh century B.C. held the city, among other works the great temple of Esagila, sacred to Marduk, was raised to great magnificence, and a fine long Procession Street was paved for ceremonial purposes. "With Nebuchadnezzar (604-561) began the colossal rebuilding of the entire city with the restoration of" at least six temples and the famous tower of Babylon. "He restored the Arachtu wall, constructed the earliest stone bridge over the Euphrates at Amran, the canal Libil-higalla, that flowed round the Kasr [Acropolis] on the north, east, and south; completed the Southern Citadel with his palace, and enlarged it towards the north in three successive extensions, in which the Procession Street was heightened and paved with stone, and the Ishtar Gate [a colossal structure] acquired its

latest form, while both were decorated with the coloured enamelled frieze of animals. He built a new castle far out on the north, and surrounded the city which he had enlarged in this fashion with the great outer city wall"—which, however, would seem to have been about a fifth of the length assigned to it by Herodotus, and was even so about thirteen miles in circuit (square).

If we please, we may picture the Jewish captives gazing with awestruck faces upon these monuments of their captor's magnificence, though, *pace* Herr Koldewey, we shall probably not see Daniel walking along the Procession Street. He takes us to the splendid throne-room where, no doubt, the imagination of the Jewish writer fixed the scene of the writing on the wall that startled Belshazzar, and also shows us the poor remains of that mighty King who may have been Sardanapalus himself. But space fails for commentary. Let us hope the author's diggings will still go on; there is much still to explore, and the correlation of all these discoveries will be one of the tasks of peace.

W. G. T.

A SHORT HISTORY OF THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND. By John Campbell, M.A. M.D. Belfast: Mayne, Boyd & Son, Ltd. 1s. 6d. net in cloth; 1s. net in paper.

DR. JOHN CAMPBELL has written an admirable sketch of the history of the section of Irish Presbyterianism known as Non-Subscribing. Almost confined to Ulster, and holding Unitarian opinions, this group of churches has passed through a stormy period of ostracism and persecution, but has recently shown sufficient vitality to organize and consolidate its forces. Not the least interesting of Dr. Campbell's pages are devoted to an account of the way in which traditional methods of Presbyterian government have been applied to a church which is liberal in temper and resolute in its refusal to accept any obligatory standards of belief. Lack of cohesion has been a fatal weakness to liberal movements in religion in the past, and this experiment in a controlled freedom is one full of interest. "The Non-Subscribing Presbyterian Church [Dr. Campbell writes] is at present well organized without any formal statement of doctrine; its financial position is steadily improving, and, more important than anything else, its constitution is drawn up in such terms as to give the effect of a Christian moral creed. This leaves ministers and teachers free to lay special stress on morals, and to devote their foremost attention to the cultivation of character, in the belief that true Christianity is the highest expression of the divine in humanity." In this attempt to combine doctrinal tolerance with loyalty to the commandments of Christ it is true to the Scottish Confession of 1560, in which the following remarkable words occur: "We ought not sa meikle to luke what men before us have said or done, as unto that quihilk the Haly Ghaist speaks within the body of the Scriptures, and unto that quihilk Christ Jesus himselve did and commanded

to be done." This practical spirit was banished in most places by the dogmatic arrogance of the Westminster Confession; but it survived for a long time in the North of Ireland, and the Non-Subscribing Presbyterian Church is its lineal heir. Dr. Campbell writes with fairness, and is at no pains to conceal some of the blunders of the past. At the same time, there is no suppression of his strong personal affection for the church of his fathers, or of the opinions which he holds with a characteristic Puritan rigour upon denominational policy.

RELIGION AS AFFECTED BY MODERN SCIENCE AND PHILOSOPHY. By Stanley A. Mellor, B.A., Ph.D. London: at the Lindsey Press. 2s. net.

DR. MELLOR'S book has the distinction of being one of the first attempts, if it is not actually the first, to popularize the new attitude of Science towards Religion. A great change has come over the situation. Science no longer professes to hold the key to all the mysteries and reduce everything to atoms. In Dr. Mellor's words: "As the great century of science drew to its close, the first proud claims of science were silenced, and it began to be said that the function of science was not to *explain* the wonders of life, but to *describe* them." Teachers like Prof. Karl Pearson and Prof. J. Arthur Thomson, and a number of Continental physicists, have convinced us that science "does not deal with ultimate truth: it is descriptive and not explanatory. Causation, for science, is simply a convenient method of description. It is a way of serving the great scientific ideal of order and system." And causation is not interpreted by modern science as an iron law or an implacable destiny, in the sense that everything in experience is fatally necessitated by its cause. Materialism, Naturalism, and the mechanical view of Nature, which once upon a time were put forward as the true philosophy of science, are now admitted to be question-begging opinions. Dr. Mellor does good service in setting forth these conclusions at some length, for they cannot as yet be said to have found their way from learned books into the newspapers and ordinary knowledge. Equally interesting is Dr. Mellor's statement of the present position of religious belief in the light of modern philosophy. While he decides that "science cannot set religion on one side," he also finds that "philosophy on the whole supports the verdict of faith." "The weight of modern philosophical opinion is on the side of an ultimately religious view of life." Readers will probably appraise most highly those portions of the book in which the present situation in philosophy is reviewed with all the writer's well-known competence in these matters. Very informing and illuminating are the sections on Bergson and William James, and, perhaps most of all, James Ward. It is all so well done, and so fairly done, that we have no right to complain if the argument has a remarkable way of turning out to the advantage of that philosophical sect of which Dr. Mellor himself is so doughty

an adherent. But is it to this particular count that we are to set down the somewhat colourless and negative character of the "religion" which the book contemplates throughout? Dr. Mellor's Science, and his Philosophy, are both much more satisfying realities than his Religion, which is "the faith that the ultimate meaning of the universe is spiritual, expressible in terms of absolute truth, beauty, and goodness, formulated possibly as belief in the being of God." When we take this "possibly" in conjunction with the non-committal attitude on Immortality, and the statement that "Religion is above all a present experience, something to be possessed here and now, and without future reference," we feel that "Science and Philosophy" are still allowed to domineer over the whole field, and Religion is made to talk with bated breath in the presence of such dignities. Faith, we are told, "seems to be concerned with probabilities rather than with certainties." Not so has the world learnt Faith from its great Masters. The trouble here is a narrowly *intellectualist* view, which too sharply contrasts knowledge as something certain and explicit, with faith as something vague and inexpressible. And this defect might have been remedied if Dr. Mellor's "Religion" had allowed itself to be sustained by the rich collective tradition of the Christian Church. But this is precluded by his severely *individualist* attitude, which makes personal intuition the sole organ of religious knowledge.

LABOUR SONGS By Dorothea Hollins.
Keighley: Wadsworth & Co. 1s. net.

THE readers of THE INQUIRER are familiar with the work of Miss Hollins's pen, and will welcome the little collection of 'Labour Songs' in which she has enshrined the hope of democracy and the love of peace and brotherhood which are her chief inspiration. A reproduction of Millet's 'Angelus' on the cover gives the key-note to the verses which follow. It reminds us that the proudest empires are established upon the toil, the patience, and the poverty of the poor, which is exactly what Miss Hollins desires. She cares more, indeed, about showing where her sympathies lie than about writing good poetry; but this does not mean that her songs are not tuneful, or that they lack the genuine lyrical quality. It is the thought of what "the People" endure to-day, and what they may hope for to-morrow, that fills her mind continually, and in such poems as 'A Great Love and Much Serving' (a tribute to Margaret E. Macdonald), 'The Mother's Song,' 'Charles Reilly,' and 'A Labour Woman's Cradle Song,' she expresses it with appealing simplicity. There is a little group of war poems at the end of the book which emphasizes the discordant note in all the music we make this Christmas-time, and deepens the shadow which clings to the lives of the poor till its greyness almost hides the face of beauty where we need her most. Miss Hollins and other poets of the Labour Movement must emerge from this night of sorrow before they can sing the advent songs of true democracy.

FOR THE CHILDREN.

WHILE SHEPHERDS WATCHED.

In fields the shepherds watched their sheep,

For they would shield from harm
The weakest little lamb that bleats
At night upon the farm.

There rose a Star o'er Bethlehem,
And 'neath a lowly stall
With ox and ass the shepherds found
The infant-Lord of all.

Two thousand years have come and gone,
And still the tale is told
Of one wee babe in Bethlehem
Born when the nights were cold.

Good Shepherd of the folded sheep,
And Guide of souls astray,
Thou who wast once a little child,
O feed thy lambs to-day.

H. H. JOHNSON.

THE OLD FIRE SCREEN.

ABOUT fifty years ago a gentleman bought an old fire screen at a sale in Bridgenorth in Shropshire. He took it home; it was very large and dull and dingy, and though it had seemed worth buying when he had seen it in the old house it came from, he was not at all sure of it when he got it home. He put it in front of the fire, which was blazing merrily in the grate, and it was so large and so dingy that it not only hid the fire, but made a great dull shadow fall eerily over the room. Besides—and this was, perhaps, worse—as the fire-light shone dully through the thick stuff it was made of, there seemed to be two great eyes staring out of the middle, and this frightened the children.

"My dear," said his wife decidedly, "you must give it away. However you came to buy such a kill-joy I really don't know."

But the little girl saved it. She had stayed at home that day instead of going out with her brothers, and whilst her mother was busy, she had crept into the front room to look at the new screen. The eyes had fascinated her; somehow she could not believe that it was as dingy and fearful as it looked. She turned it round so that the light from the window fell full upon it, and then looking at it closely she found to her surprise that the eyes were indeed there, but so grave and gentle in expression that she knew that it was only the fire-light that had made them seem fierce. There was the trace, too, of a forehead, and a strong firm face. Oh, decidedly, the old screen was quite interesting.

"I believe if I cleaned it a bit," said the little girl, "it would look much less frightening. Perhaps it is quite beautiful when you see it as it really first was."

So she asked her mother's permission, and spent a long two hours cleaning the old screen. But the time seemed to fly

as more and more of the strong, grave face came into view, and the gentle eyes seemed to say, "Thank you, little girl; some day when you know who I am you will be glad, perhaps, that you saved me for your own home."

And when her mother came to call her to dinner she could hardly tear herself away. "Oh, just a moment, mother, dear," she pleaded, "I have found some writing at the bottom of the screen; I believe it will be her name. I do so want to know."

But it took a long time to read what was there, and it was not until her father came home that she could make it all clear. At last, however, the secret was discovered. A fine heroic old face, and a strong dignified bearing belonged to this handsome old lady who stood before them on the screen. Underneath ran her name thus:—

"Dame Penderel, Anno Dom. 1662." And they were all not very much wiser at first.

"Who was she, father?" asked the little girl.

"Well," said the father, "I can guess. Don't you remember how King Charles II. after the battle of Worcester had to hide all up and down the West Country before he could escape to France, and how for a little time he was roaming about close to Bridgenorth with a faithful follower named Richard Penderel, trying to cross the Severn into Wales? The ferries over the river were, however, too well watched by the Cromwellian troops, and so Charles had to double back into hiding, taking shelter where he could, and at a very critical time finding a refuge at Boscobel House, not far from Bridgenorth, and, when the troops came to search the house, finding a hiding-place in the great oak near by. The house at that time belonged to this old lady's son, William Penderel, who lived there in great poverty with his mother and his wife. His four brothers, Richard, Humphrey, John, and George, all knew of the King's hiding-place, and though for them all one word of betrayal would have meant instant reward and surprising wealth, whilst the penalty for sheltering him would be certain death, not one of them proved disloyal, and so Charles escaped."

"Then she was a brave old lady, after all," said Fred.

"I think she was a heroine," said the little girl.

A. H. B

To mark the Diamond Jubilee of the Unitarian Home Missionary College, Manchester, a record of its history from 1854-1914 is being published by Messrs. Sherratt & Hughes. The foundation and early growth of the College afford interesting illustrations of the general state of culture, and of the intellectual life of Manchester in the middle of the nineteenth century, while its whole development and its influence on the spread of Unitarianism constitute an important feature in the history of liberal religion in Great Britain and Ireland. Numerous portraits and views of local kindred institutions are included in the volume.

MEETINGS AND GENERAL NEWS.

WOMEN'S SERVICE AND THE WAR.

An excellent report has been issued by the Women's Service Branch of the National Union of Women's Suffrage Societies, which was organised within a week of the War, a unanimous decision having been arrived at that all political work must be suspended, and that the energies of the members should be devoted to meeting the immediate needs of their country. It is a record of efficient work of which the Union will always have reason to be proud; indeed, there seems to be no field of charitable activity in connection with the War which it does not cover. Since the opening of the Central Clearing House in Victoria Street over 1,300 voluntary workers have been registered, and helpers have been supplied to no fewer than 293 organisations and individual applicants, including Belgian Refugee Committees, clubs under the Junior Advisory Committee, L.C.C., the Charity Organisation Society, the National Union of Girls' Clubs, and Maternity Centres. Local Clearing Houses have been opened in different parts of London, and the organisers in Battersea, Edmonton, Hammersmith, and Lambeth were appointed Hon. Secretaries to the Women's Work Committees, and were largely responsible for the drawing up of the schemes for work accepted by the authorities administering the Queen's Fund. Gifts of all kinds have been distributed to hospitals at home and abroad, to Belgian hostels, factories, workrooms and clothing depôts for the London poor, in addition to soldiers and sailors, men interned in Holland, and non-combatants in distress at home. The Society is, of course, also represented on most of the Municipal Relief Committees, and in one busy part of London a highly successful Employment Exchange for Day Domestic Workers, with nine centres in the neighbourhood, has been established.

An interesting branch of these numerous activities has been the assistance of Belgian refugees. On the eve of the arrival of the first batch the Society agreed to undertake their official registration, and to provide French and Flemish speaking interpreters. As the number of refugees increased the responsibility of this work became very great, and 150 interpreters were actively employed, while registration at the various centres continued, day after day, from 8.30 to 12 at night. When the charge of these visitors to our shores was taken over by the Government, the system of registration which the Society had evolved was approved and adopted without alteration. Hostels for Belgians have been opened in various districts, and the Fulham Branch has undertaken the organisation of regular entertainments for the refugees in the Government hostel at Earl's Court.

The needs of the wounded have not been neglected. Many members have taken part in the organisation of Red Cross work, and the Society has been

enabled to present a London Suffragist Motor Ambulance to the War Office, to endow a bed in the new King George Hospital for Soldiers, and equip two beds in the National Union of Women Suffrage Societies' Scottishwomen's Hospital for the Continent. A very large number of members have busied themselves specially in the opening of clubs for the wives of soldiers and sailors, and to others the needs of the mothers and infants have made the most urgent appeal. Enterprises of a more far-reaching character are the Women's Patriotic Club, which is about to be opened by the Willesden Branch, and a Social and Educational Club for Women to be opened in Bow by the East London Branches immediately after Christmas. The Willesden Branch, with the cordial support of the local military authorities, is holding weekly concerts for soldiers camping in the district; the Fulham and Hammersmith Branches are organising the collection of overcoats for recruits from East London who have not yet received their uniforms; and the Hampstead Branch is hoping to open a coffee-room for soldiers exercising on the Heath who at present are obliged to take their midday meal in public-houses.

This is by no means an exhaustive summary of the various efforts that are being made in connection with the Women's Service scheme, but it is sufficient to indicate their variety and scope, and the zeal with which the duties of citizenship on a scale hitherto unprecedented have been taken up by women belonging to the Suffrage Movement.

THE YORKSHIRE DISTRICT.

To reprint the first page of the December Record of the three Sheffield churches would, perhaps, convey to your readers the most trustworthy information respecting the new energy which has taken possession of us all in this great county. On the part of the men there are added twelve names to the fifty-four already inscribed on the Roll of Honour as having given all to their country. On the part of the women, a United Sewing Meeting, which has already sent 1,218 garments to various war funds, gives evidence of extraordinary industry and interest; while among donations, such an item as that of 11s. 3d., realized by a little girl of 6 from "sale of tidies," shows how far extended is the enthusiasm to help. A "Whist Drive for the Benefit of the Funds" is proof that, seriously as the crisis is taken, there is no disposition to indulgence in melancholy.

Further on we read of two Congregational meetings to consider what should be done for the Belgian refugees, and the hiring of a large house and the loan of a cottage, of donations and weekly subscriptions ranging from 10s. to 1d., of classrooms given for their use, and a General Committee which meets every Wednesday. At Leeds the same spirit prevails, and from Church and School thirty-nine have enlisted, each one the priceless contribution of his family to carrying on the war. The Sewing Society, the Women's League, the Girls' Clubs are working steadily, and 300 pairs of socks had been knitted and disposed of by November 30. Vests, scarves,

helmets, warm garments of every sort, clothing new and old, are brought in daily. Five houses have been given or hired for Belgian refugees. The large hall and buildings adjoining the Chapel are busy throughout, from the basement, where Belgians may be found engaged in making rugs, to the upper rooms, where a stranger entering by chance might think preparations were being made for a grand bazaar. These two congregations have at their disposal rooms and means and time and numbers which enable them to do more than would be possible for other churches; but the same spirit prevails everywhere, and ministers and people are, we believe, united in postponing all self-regarding activities to those which have for their high purpose the honour and defence of our country.

The death of the Rev. W. Rosling is a loss to his own congregation almost irreparable. He had led them out from their old home into the wilderness. They had worshipped with him over a stable, putting up with stable noises and odours—had, with him, joined themselves to strangers, and through the winningness of his manner and the trust he inspired obtained the funds wherewith to build themselves a church. For eight years he has taught and served them in the new home, and won the regard of us all. He was, indeed, a gentle-man, though roughly brought up, from 7 to 17 a farm lad, from 17 to 20 a miner. There would have been every excuse for him had he been as rough as he was genuine; but, in truth, he reminded one of the Christ, "Meek and lowly in heart," quiet in speech, and, like the Master, strong and determined. He came to our Annual Meeting in October with death in his face, and he knew it; could scarcely stand unaided; yet went on to Middlesbrough the same night to keep an engagement for the Sunday. He was to be reckoned chief among all of us ministers of the Union if service is the test of greatness, for, as was said at his funeral, he was ever ready to serve in any way asked of him, and spent himself to the last unit of energy in him. Such men leave after them a fragrance at once sweet and stimulating.

C. H.

THE SUNDAY SCHOOL ASSOCIATION.

A GREETING TO SOLDIERS AND SAILORS.

MANY lists have been received at the office of the Sunday School Association at Essex Hall of teachers and scholars who are serving in the Army or Navy. The average number of men to each school represents a very fine response to the nation's call. The following letter of greeting has been sent to them by the President of the Association:—

DEAR COMRADE,—I am sending you just a few lines to convey the New Year's Greeting and Good Wishes of the Sunday School Association, of which I am this year the President. We thought that a message would be welcome from us, especially as several of our Sunday School centres are receiving letters from time to time from teachers and old scholars at the front and in the encampments, thus proving the strength of the association existing between them and their comrades at home. In some letters they speak of conduct and ideals that inspire them in

the performance of their duty, and their determination to uphold in action the good name of the church and school to which they belong. Should the necessities of war bring you into the enemy's country how important these ideals will prove.

My letter will show you that we bear you in mind, and also that we recognise something of the hardships experienced and sacrifices made at our country's call. Deeply anxious as we all here are for the early success of our cause, we look forward to a success that shall secure a lasting peace, and that the time may come, and it surely will come, when on both sides we all may heartily echo Tiny Tim's wish in Dickens's 'Christmas Carol,' 'God bless us all, every one.'

Yours sincerely,
ION PRITCHARD,
President.

THE CENTENARY OF PEACE WITH AMERICA.

THE following letter has been addressed by the British and Foreign Unitarian Association to the President and the Directors of the American Unitarian Association, 25, Beacon Street, Boston, Mass., U.S.A. :—

DEAR BRETHREN IN THE FAITH,

We address you with deeply mingled feelings at this Centenary of Peace between your nation and ours. While profound thanksgiving ascends from our hearts to Almighty God, and while joy springs from our reverent remembrance of the many wise and good who have been His instruments in securing this priceless blessing for us and you, we are mourning with a grief beyond utterance the terrible calamity of War which has come upon us and our neighbours, a horror which stands out black and shameful against the fair record of Anglo-American relationship.

Knowing well that you share with us these conflicting emotions, alike the sense of triumph and of tragedy, we desire to clasp hands across the sea in mutual trust and fraternal affection; and now to consecrate ourselves with you again to the great task, which seems specially committed to our religious fellowship, of proclaiming practically and effectually the Brotherhood of Man, the underlying unity of all humankind.

In the discharge of that great task may we never grow weary, but dedicate to it our utmost powers of mind and soul, meeting all opposing obstacles with more than military courage, and seeking in its fulfilment a victory which all may share. And so, from generation to generation, may our children's children enjoy unbroken the amity in which we now gratefully rejoice, until, with the passing of the years, the very memory of strife between us fades into a dim antiquity.

Signed on behalf of the British and Foreign Unitarian Association,

J. F. L. BRUNNER, *President.*
HOWARD CHATFIELD CLARKE,
Treasurer.

W. G. TARRANT,
Chairman of Committee.

W. COPELAND BOWIE, *Secretary.*

December 18, 1914.

NEWS OF THE CHURCHES.

Lewes.—The Anniversary Services at Westgate Chapel were held on Sunday, December 13th, and were well attended. The preacher was the Rev. J. Edwin Odgers, D.D. On Tuesday, the 15th, the annual Sale of Work was opened by the Mayoress of Lewes, who was accompanied by the Mayor (Councillor T. G. Roberts). Alderman Every presided, and nearly all the Nonconformist ministers of the town spoke a few kindly words. The Rev. Priestley Prime conveyed the good wishes of the Brighton congregation, several members of which were also present, as well as friends from Ditchling and elsewhere.

London: Essex Church.—On Sunday, December 27, the Rev. F. K. Freeston will close his long ministry of nearly twenty-two years at Essex Church. On Friday, the 18th inst., a Social Gathering was held in Lindsey Hall, attended by members of the congregation and a few of Mr. Freeston's old friends in the ministry. Mr. J. F. L. Brunner, M.P., expressed on behalf of the church their deep regret at Mr. Freeston's departure. They would miss the help of his sermons, which had grown in power and beauty as the years had gone by. He expressed the heartiest gratitude of the congregation for the work of twenty-two years, and their good wishes for the future. After a few cordial words from Mr. Charles Hawksley, Mr. Freeston replied in a speech of affectionate gratitude to his friends. Referring to his ministry, he said that he had never tried to play up to his personality, which was one of the besetting dangers of Nonconformity, and he had never regarded himself professionally. It had never been his desire to become a popular preacher. His business had been to quicken the spirit of true religion in the souls of men and the sense of eternal things amid the things of time. In all the work that they had tried to do at Essex Church they had recognised their duty to the neighbourhood in which they found themselves. After a tribute of gratitude to all the assistant ministers who had helped him during the past ten years, he commended his successor (the Rev. J. H. Weatherall) to the congregation, and urged them to recognise that they have precious things to offer to the world, and that, for that reason, they must make their church and minister known. A series of beautiful photographs of the interior of the church was presented to Mr. and Mrs. Freeston as a souvenir of the occasion.

Longsight, Manchester.—A successful concert was given in the Gaskell Hall on Friday, December 11th, on behalf of British wounded soldiers, for whom the ladies of the congregation have been working since September 23rd. About £25 was raised.

NOTES AND JOTTINGS.

A CHAPLAIN'S WORK.

The following extract from a letter written by the Rev. Vivian Evans, chaplain at Versailles, author of 'The Soul of a Dog,' is quoted in *The Animals' Friend* :—

"When the war broke out the inhabitants left this town in hundreds, giving little or no thought to their poor animals; some shut their dogs and cats in their houses or in the gardens, but for the most part they turned them adrift in the streets. Wherever soldiers are bivou-

acked, poor half-starved dogs may now be seen gathered round asking for food. Be it said to his honour, the French soldier always spares them some. Some dogs, however, do not ask for food. It seems that they only wish to die. As many of these as possible I have taken to my house, hoping to find them homes after the war. The case of one large hound is very pathetic. He sat at the station waiting for his master who never came. I brought him food, but he would not eat. He got thinner every day, always expecting and searching every train with his great pathetic eyes for the creature so unworthy of so great a love. I could not stand the sight any longer, so I took him home."

An equally pathetic account of the forlorn condition of animals abandoned by their owners when fleeing from their homes is given by a soldier in the 1st East Lancashire Regiment :—

"Having fought at Mons and the retreat to within a few miles of Paris [he says] our regiment had the satisfaction of saving a large number of dogs that had been forgot by their owners that had to leave their homes in a hurry and move for safety, and some of them had forgot their dogs. We had several of them follow us all through our trying time, and it would teach some of the so-called City 'Aid' Society a lesson if they could see them in the firing line with us. It was a common sight to see them lick their new owners' hands and faces and lying between our legs; they shared the same danger as us, and several of them got killed one way or another. You could not help, whilst lying there, wondering what your own dog would do, that you had brought up and taught to do your bidding."

'THE ECHO OF THE ARNO.'

The title adopted by Signor Conte, of the Free Believers' Association, for the occasional bulletin which he is publishing in order to make the work of this Society known to friends in England and America, has a pleasant sound, though it does not indicate very clearly the object for which the little paper was started. Only the need of money, apparently, prevents Signor Conte from publishing it regularly, as a sort of supplement to *La Riforma Italiana*, a monthly magazine which has now entered upon the fourth year of its existence. The *Echo of the Arno* sets forth the reasons why the members of the Association decided to call themselves *free believers* rather than *free thinkers*, a title which in Italy, as in other countries, is chiefly adopted by those who disavow any kind of religious faith, and emphasizes the need for spiritual and intellectual development within the various churches rather than the separation of those who hold to the essentials of Christianity by denominational barriers. A useful branch of the work in Florence is the Brotherhood Club, which aims at promoting a cordial relationship between the people of Anglo-Saxon origin and Italians, and desires to be of service in every possible way to visitors from abroad ignorant of the laws, customs, and language of Italy, and to co-operate in the diffusion of more enlightened ideals of civic and religious reform.

WOMAN AND WAR.

The chapter on 'Woman and War' from 'Woman and Labour,' by Olive Schreiner, has been republished at an opportune moment by Mr. Fisher Unwin in the form of a booklet, price 6d. Mrs. Schreiner, as is well known, claims all labour as the province of women when they have been properly educated and trained; but she holds that by reason of woman's special function as the mother of the race, she is pre-eminently fitted to be a peacemaker, and that her opposition to war, and her hatred of its destructiveness, is based on a deeper instinct than that which dominates man. Given the power of control she believes that women will never carelessly throw in men's bodies "to fill up the gaps in human relationships made by international ambitions and greeds"; but, perhaps, she errs a little in assuming that the average woman, great as her anguish must be when she is called upon to sacrifice husband or brother or son on the battlefield, has, as yet, fully realized how vast is the responsibility laid upon her in regard to the promotion of peace.

* * *

It is, however, true, as Olive Schreiner points out, "that from the loftiest standpoint, the condemnation of war which has arisen in the advancing human spirit" is in no sense the outcome of the woman's point of view alone. "The man and the woman alike, who with Isaiah on the hills of Palestine, or the Indian Buddha under his bo-tree, have seen the essential unity of all sentient life; and who, therefore, see in war but a symptom of that crude dis-co-ordination of life on earth, not yet at one with itself, which affects humanity in these early stages of its growth, and who are compelled to regard as the ultimate goal of the race, though yet, perhaps, far distant across the ridges of innumerable coming ages, that harmony between all forms of conscious life metaphorically prefigured by the ancient Hebrew when he cried, 'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them!'—to that individual, whether man or woman, who has reached this standpoint, there is no need for enlightenment from the instincts of the child bearers as such; their condemnation of war rising not so much from the fact that it is a wasteful destruction of human flesh, as that it is an indication of the non-existence of that co-ordination, the harmony which is summed up in the cry, 'My little children, love one another.'"

A TEMPERANCE ALMANACK.

The War Almanack published by the United Kingdom Alliance at 1d. is mainly devoted to the subject of alcohol and the War. The present time affords one of the best opportunities which temperance reformers have ever had of enforcing their principles, and the appeal which they are making to the patriotic spirit has been effectively backed up by Lord Roberts, Lord Kitchener, Sir John Jellicoe, Sir Ian Hamilton, Surgeon-General Evatt, and other well-known military and naval men whose words, for the moment, have more weight than those of medical practitioners or

scientists. The Czar's prohibition of the sale of vodka in Russia, and the great benefits which have resulted from his welcome edict, together with Lord Kitchener's appeal to the public not to treat the men who have joined the colours, have brought home the drink evil to many thousands of people who have hitherto given no support to the war which is being waged against it, and the Alliance Almanack, if it gets into their hands, will certainly help to complete their conversion to the temperance cause. The statistics supplied are in themselves convincing, and will be very useful for purposes of reference and quotation.

THE MILITARY AND EARLIER CLOSING.

An important extension of the powers of the Military authorities was recently reported in *The Morning Advertiser*. Our contemporary states that among the regulations issued under the Defence of the Realm Act is the following, which specially applies to "The Trade," and which gives very wide powers to the naval and military authorities in other than "defended" districts: "The competent naval or military authorities may by order require all or any premises licensed for the sale of intoxicating liquor within any area specified in the order to be closed, except during such hours and for such purposes as may be specified in the order, either generally or as respects the members of any of His Majesty's forces mentioned in the order, and if the holder of the licence in respect of any such premises fails to comply with the order, he shall be guilty of an offence under these regulations, and the competent naval or military authority may cause such steps to be taken as may be necessary to enforce compliance with the order."

EARLY CLOSING IN LONDON.

The figures given at the beginning of this month by the Chairman of the London Sessions, Mr. Robert Wallace, K.C., as to cases of "wounding" coming before him during the present year were a most remarkable testimony to the value of the early closing measures in the London area. In the first nine months of this year 103 cases of that kind were sent for trial—an average of nearly twelve a month. In September the cases rose to seventeen a month. In that month the 11 o'clock closing order was made, and the result was that in the following month the cases fell to five. In October the closing hour was made 10 o'clock, and the cases fell to two a month. At the present session, for almost the first time in the history of the county, there was not a single case of the kind for trial. These figures are extremely striking. "Wounding" cases, as the learned judge said, "invariably take place in the early hours of the morning, when the parties are drunk." Such cases are a far more reliable index of drunkenness than convictions for drunkenness, as they do not in any sense depend on the whim of the policeman. We hope the Government will note the inference which Mr. Wallace draws from the facts: "I trust the lessons which this War is teaching, and the experience we derive from it, will have effect in after legislation."

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